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IOLO MANUSCRIPTS.

A SELECTION OF

A N C I E N T W E L S H

Manuscripts,

IN PROSE AND VERSE, FROM THE COLLECTION MADE BY THE LATE
EDWARD WILLIAMS, *Isolo Morgannwg*. FOR THE PURPOSE OF
FORMING A CONTINUATION OF THE MYFYRIAN
ARCHAIOLOGY; AND SUBSEQUENTLY
PROPOSED AS MATERIALS FOR
A NEW HISTORY OF
WALES:

WITH ENGLISH TRANSLATIONS AND NOTES,
BY HIS SON, THE LATE TALIESIN WILLIAMS, (AB IOLO,)
OF MERTHYR TYDFIL.

PUBLISHED FOR
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Has been formed for the purpose of transcribing and printing the more important of the numerous unpublished Bardic and Historical Remains of Wales, still extant in the Principality and other parts of the world, that have hitherto been allowed to continue in a state of obscurity, without any effective measures being adopted to lay their contents before the public, and secure them from the various accidents to which they are liable. In addition to the general decay that, from their perishable nature, these venerable relics have been for ages undergoing, whole collections have, within a short space of time, been destroyed by fire; and of those MSS. dispersed throughout the country, numbers known to have existed a few years ago, are now no where to be found.

Besides the interest which these ancient documents possess, as objects of antiquarian curiosity, and as contributing to the elucidation of British History, they have a claim to attention of a far more general character, as being intimately connected with the origin and progress of modern European Literature; for it is among the legends and traditions of the Welsh that many of the materials are to be found, which supplied the nations of the Continent with their earliest subjects of composition, and produced those highly imaginative works that continue to exercise so powerful an influence to the present day.

A great mass of Historical information, relating to the thirteenth, fourteenth, and fifteenth centuries, is contained in the unpublished Poetry of Wales; from which an intimate acquaintance with the state of society during those periods may be obtained; the Welsh Bards being the Chroniclers of the times in which they lived, and their Poems chiefly addressed to the leading men of the day. Besides Poetry, there is still existing unpublished a large collection of Prose, both Historical and Legendary.

The first Work that engaged the attention of the Committee, is the *LIBER LANDAVENSIS*, or *LLYFR TEILO*, comprising nearly 700 Royal 8vo. pages; gratuitously edited and translated by the REV. W. J. REES, M.A. F.S.A. &c. has been for some time before the Public.

The second Work, issued by the Society, *THE HERALDIC VISITATION OF WALES AND ITS MARCHES*, by LEWYS DWNW, Deputy Herald at Arms, Temp. Elizabeth, was put into press at the joint risk of the Society and the Publisher, and was completed in two large Imperial Quarto Volumes, under the gratuitous and able superintendence of its indefatigable Editor, SIR SAMUEL RUSH MEYRICK, K.H. LL.D. F.S.A. &c.

The present Volume of Selections from the MSS. of the late IOLO MORGANWOG, was detained by the serious illness and subsequent death of its late Editor, AB IOLO. It is to be immediately followed by the next Work:

THE LIVES OF THE BRITISH SAINTS, from Ancient MSS. in the British Museum, and elsewhere, gratuitously prepared for the Press by the Editor of the *LIBER LANDAVENSIS*, the REV. W. JENKINS REES, M.A. F.S.A. &c.

The following MSS. have also been recommended for Publication.

THE MEDDYGON MYDDFAI, or a Compendium of the Medical Practice of the celebrated Rhiwallon and his Sons, Cadwgan, Gruffydd, and Einion, of Myddfai, in Caermarthenshire, Physicians to Rhys Gryg, lord of Dynevor and Ystrad Towy, son of Gruffydd ap Rhys, the last Prince of Wales, about the year 1230.

LLYFR COCH LLANELWY, or the Red Book of St. Asaph.

CHRONICLES OF WALES, in the Lambeth Library.

CHRONICLES OF WALES, in the Thirteenth Century, compiled in the Abbey of Strata Florida; in the Record Office.

The inedited matter of the *LLYFR COCH o HERGEST*, in the Library of Jesus College, Oxford.

REGISTRUM PRIORATUS DE BRECKNOCK.

ANCIENT RECORDS from the time of Edward the III. belonging to the Manor Court of Ruthin.

THE ANCIENT WELSH GRAMMAR made by EDEYRN DAFOD AUB, at the injunction and desire of Llywelyn ap Gruffydd (prince of Wales from 1254 to 1282,) Rhys Vychan, lord of Dynevor and Ystrad Towy; and Morgan Vychan, lord paramount of Morganwg.

And others of great interest.

PREFACE.

THE Collection from which the MSS. contained in this Volume were selected, was made about the beginning of the present century, by Edward Williams the Bard, better known as Iolo Morganwg, with the intention of forming a continuation of the Myfyrian Archaiology, and subsequently proposed as materials for a History of Wales. On his death, which took place in 1827, at the advanced age of 82, his MS. Collection became the property of his son, the late Taliesin Williams, known as Taliesin ab Iolo, or *Ab Iolo*; who, as one of the Editors of the Welsh MSS. Society, undertook to make a Selection from the Manuscripts, and to conduct it through the press, with English Translations, and Explanatory Notes. Having proceeded with the printing of the Work as far as page 494, his editorial labours were arrested by illness, which terminated in his death on February 16th, 1847, at the age of 59.

In consequence of this much lamented event, the Society found it necessary to engage the assistance of other hands, in order to complete the publication. And those Editors, in submitting the present Volume to the public, wish to have it understood, that they do not concur with their predecessor in the whole of the opinions he has advanced in his Notes. For instance, his remarks on Welsh Prosody do not appear to be altogether well founded, as they believe that the resemblance suggested by Dr. Davies, between the Welsh and Latin Metres, cannot be satisfactorily traced beyond the limits placed by that learned Antiquary, which was merely observable with regard to the Latin Poetry of the middle ages, without referring to that Classic origin.

Also, in his interpretation of *Beitwy*, i. e. *Peitwy*, (p. 419,) the original country of the Picts, they dissent from Ab Iolo, as he supposes the word to refer to Batavia or Poitou; whereas the present Editors think it more likely to mean *Pictavia* in Scotland, a name well known in the middle ages.

Again, the Editors differ with their predecessor on the subject of Sepulchral Carns or Tumuli, as denoting the place of burial of malefactors (p. 420.) as numerous proofs can be procured of the Carn being amongst the Ancient Britons a mark of honourable sepulture.

The Editors cannot conclude these introductory observations, without adverting to certain literal errors which exist in the Welsh text, and which must of necessity attract the notice of the Welsh reader, and appear as typographical inaccuracies; but they consider it their duty to exonerate the press, and to state that these apparent errors are entirely attributable to the scrupulous fidelity of Ab Iolo, who invariably inserted every thing as it existed in the Manuscript he transcribed, without altering a single touch of the pen, however obvious the clerical and accidental character of the error might be. The Fac Similes (at pp. 90, 288,) shew the character of the hand-writing of two of the oldest MSS. contained in this Volume.

The Editors desire on, behalf of the Committee, to return their acknowledgements to Mr. Mathew Donne, for the service he has rendered, in furnishing the rubbings and tracings of the Monumental Crosses, &c. at Llanilltyd Vawr; from which the reduced Fac Similes inserted in the present Work have been taken.

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HANESYDDIAETH.

LLYMA WEHELYTH IESTYN AB GWRGAN,
TYWYSOG MORGANWG. AG YCHYDIG SON AM EU CAMPAU A'U
GWEITHREDOEDD.*

IESTYN, ab Gwrgan, ab Ithel, ab Owain, ab Morgan hen, yr hwn a elwid yn ei oes Morgan Mawr, ab Hywel, ab Rhys, ab Arthfael, ab Gweirydd, ab Brochfael, ab Meyryg, ab Arthfael, ab Rhys, ab Einydd, ab Morgan, ab Adras, ab Meyryg, ab Tewdric, ab Teithfallt, ab Nynaw, ab Brân, ab Edric, ab Creirwy, ab Meyryg, ab Meirchion, ab Gwrgan frŷch, ab Arthfael, ab Einydd, ab Gorddyfwn, ab Goryc, (alias Gorïa,) ab Eirchion fawdfilwr, ab Ywain, ab Cyllin, ab Caradog, ab Brân, ab Llŷr, ab Baran, ab Ceri hir lyngwyn, ab Caid, ab Arch, ab Meirion, ab Ceraint, ab Greidiol, ab Dingad, ab Anyn, ab Alafon, ab Brywlais, ab Ceraint feddw, ab Berwyn, ab Morgan, ab Bleddyn, ab Rhûn ab Idwal, ab Llywarch, ab Calchwynydd, ab Enir fardd, ab Ithel, ab Llariau, ab Tewged, ab Llyfeinydd, ab Peredur, ab Gweirydd, ab Ithon, ab Cymryw, ab Brwth, ab Selys hên, ab Annyn Dro, ab Prydain, ab Aedd Mawr.

1. Annyn Dro, a elwir yn Llyfr Ieuan Deulwyn Einion Dro, a fu'r Brenin cyntaf ar Gymru, efe oedd fab i Brydain ab Aedd mawr, Aedd mawr oed frenin ar Genedl y Cymry cynoi dyfod i Ynys Prydain, a llyma'r enwau a fu ar yr Ynys hon cyn no'i chyfaneddu, sef Clâs Merddin, a chweddi dyfod o rai Gymry iddi y gelwid hi'r Fel ynys gan amled y mel a gafwyd ynddi, a phan wybu

* O Lyfr Mr. Thomas Trueman, o Bantlliwydd.

Aedd mawr am hynny a theged Gwlad ydoedd, efe a roddes wŷr a moddion i oresgyn y Felynys, a hynny a wnaeth efe, a'i Galw yn ol ei enw ei hun Prydain, efe a rannws yr Ynys yn deiran, ag un ran a gafas ei fab hynaf a elwid Lloegr, a hwn a roddes ei enw ar ei wlad, a mab arall sef y Ieuaf a gafas y ran ogledd o'r Ynys, a dywedir mai Dynwallon oedd enw'r mab hwnnw, a'r mab Canol, a elwid Annyn Dro, a gafas Dir Cymry o afon Hafren hyd for y werddon, ag anwired hyn o ystori, herwydd ei hawdurdod ai hamgeniad ar y Llyfreu Hanesion cymmeredig, Barned y dysgedig. Gwr glewfryd ydoedd Annyn.

2. Selys Hên ab Annyn, a beris losgi'r Coedydd fal y caffai Ryseldir at yd a gwartheg, ac efe a roes enw ar y wlad a elwir Cartre Selys.

3. Brwth ab Selys hen, a wnaeth Ryfel gyntaf yn Ynys Prydain.

4. Cymryw ab Brwth, a wnaeth gyfraith gyntaf yn ynys Prydain, ag a fu wellianydd mawr ar Dir a dâ, ac efe a gedwis lawer o bob anifeiliaid.

5. Ithon ab Cymryw a fu wellianydd mawr ar drefn wladychiad, ag efe a wnaeth drefn ar hau yd.

6. Gweirydd mawr ab Ithon, a fu frenin Call iawn, ac efe gyntaf a wnaeth gadwraeth ar wair i borthi, meirch a gwartheg yn y gauaf.

7. Peredur ab Gweirydd, a fu wedyn yn frenin nerthol, ond ni wyddys yn awr am nemmor o'i gampau.

8. Llyfeinydd ap Peredur, oedd cadarn a chroch ei lais, fal y clywid ef cyn belled ag y cerddai wr o haul y boreu hyd haul canolddydd.

9. Gorwst ab Llyfeinydd, a fu'r Gwr buanaf ar ei droed a fu erioed, ag ni wyddus amgen no hynny o'i gampau, nid oedd iddo Blant.

10. Tewged Ddu ab Llyfeinydd, a fu frenin ar ol ei frawd Gorwst, ag yn ei amser ef y daeth y Dieithraid o Gaerdoea i Ynys Prydain, ag a wnaethant yma fal y dywedir yn eu hanes, o waith Guttyn Owain ag erail.

11. Llarian fwyn ab Tewged, a fu frenin mwyn iawn, a da dros ben.

12. Ithel ab Llarian a fu frenin llesol iawn ag ddysgwys gyntaf y ffordd o heiniaru Gwenith yn iawn, ag efe a wnaeth gyntaf ddosparth perchennogaeth ar Dir.

13. Enir ab Ithel, a elwir Enir Fardd, a fu frenin doeth iawn a Bardd da, efe a wnaeth drefn dda ar ddoethineb, ag a roddes fawr barch i Feirdd a Derwyddon, fal yr aeth ef a hwynt yn ben ar y Byd am ddoethineb, a Gwybodaeth. Derwyddon yn yr amser hynny y gelwid Gwyr wrth ddysg a ffydd,

14. Calchfynydd hen ab Enir Fardd, a wnaeth galch gyntaf, sef fal y gwnaeth ef hynny gyntaf wrth wneuthur odyn fara, Dan ei aelwyd a cherrieg, a'r cerrig a friwyd yn chwilfriw gan y tân, ai tawlu ymaith a wnaeth ef, a'r gwlaw a'i gwnaeth hwynt gyntaf yn lwch a chwedi hynny yn forter yr hyn beth a galedodd yn fawr yn y tywydd, ag a pheth o'r calch hynny y gwynnodd ef ei Dy, ac o hynny y cafodd ef ei enw.

15. Llywarch ab Calchfynydd, a wnaeth gaerau main a chalch gyntaf, a Rhyfel mawr a fu rynddo a'r Estroniaid Seisnig sef y Corraniaid a ddaethant yn ei amser ef i Ynys Prydain.

16. Idwal Falch ab Llywarch oedd wr pen y gamp ar bob gorchest, ag yn amser Dyfnwal Moelmud yr oedd ef ag yn ben hynaif yn llys Dyfnwal, ag o hynny allan yr aeth ei eppil ef o Dywysogion yn Ben hyneifiad yn yr holl Lysoedd Brenhinoedd a Thywysogion yn Ynys Prydain.

17. Archwyn ab Idwal a fu frenin Byddar a mud, ac er hynny yn wr call iawn a dewr, eithr am ei ddiffygion ef a drowyd o'r frenhinaeth.

18. Rhun Gamber ab Idwal, a fu frenin gwrol iawn, ag a wnaeth gyfraith na chai neb ymdraffod ag achos ei Gymdog heb gennad neu ofyngais,

19. Gorfyniaw ab Rhun Gamber, a fu frenin drwg iawn, a chreulon, ag ef a laddwyd ai frawd Cynfarch a ddaeth yn ei le.

20. Cynfarch ab Rhun a laddwyd am ei aflewder, a'i frawd Bleddyn a fu ar ei ôl.

21. Bleddyn ab Rhun a fu frenin da iawn ag efe a enillwys y maes lawer gwaith ar ei elynion, ag achos hynny y gelwid ef Bleddyn flaid, a mawrbarch ydoedd.

22. Morgan ab Bleddyn oedd frenin da iawn, ac efe a wnaeth y mawrles yn ei wlad mewn heddwch ag mewn Rhyfel, ag efe a wnaeth gyfraith na ddifethid y coedydd heb Gennad y Brenin neu ddoethion y wlad, ag y llosgid bob Llofrudd, a Bradwr, a dwyn holl gyfoeth y Lleidr, a'i roi i'r rhai a yspeillasai arnynt. rhai a wedant mai oddiwrtho ef, y cafodd Morganwg ei henw, eithr nid gwir hynny mewn Llyfr nag ystori o'r Byd fal y gwelir yn y man.

23. Berwyn ab Morgan a fu frenin cadarn, yn llwyr ddial ar ei Elynion, efe a fu gadarn yn erbyn y drwg ag ymhlaid y da.

24. Ceraint feddw ab Berwyn, awnaeth gwrw brag gyntaf yn iawn fal y dylai, a thyma'r ffordd y gwnaeth ef y Cwrw, wedi berwi y Brecci, a berwi ynddo flodau'r maes a mel, fe ddaeth Baedd ag a yfodd o'r cwrw a bwrw ei ewyn a wnaeth y Baedd ynddo, yr hynn a wnaeth i'r Cwrw fermanu a gweithio, a gwell a fu'r cwrw hynny nag un Cwrw a fu erioed o'i flaen ef, ag o hynny i maes y daeth arfer dodi berman mewn Cwrw, wedi cael allan hyn o wybodaeth yr ymrodd Geraint yn ei hollwaith i feddwi, ag a fu farw yn ei ddiod.

25. Brywlais ab Ceraint a fu frenin da a Bardd pereidd a chan-tor blasber, ag ni wyddys amgen am ei gampau,

26. Alafon ab Brywlais a fu frenin serchog iawn ar lafar a gweithred, ag efe oedd fardd godidogwaith, ag yn ei amser ef y bu Daeargryd mawr oni holltwys y mynyddau a'r Creigiau, ag y troes yr afonydd o'i gwalau, a rhedeg drwy holltadau'r ddaear.

27. Annyn Grych ab Alafon a fu frenin nerthol ag yn ei amser y codes brenin newydd o lwyr drais yngwynedd, a Rhyfel mawr a fu rhwng Annyn a'r Corraniaid, a gwaith fuddug y bu ef arnynt mewn llawer ymladd, ag yn ei amser ef y daeth y Ddraig Estron i Ynys Prydain a'r Werddon, ag yn Ynys Prydain y cymhleid-iasant a'r Rhufeiniaid er brad i'r Cymry a gwedi hynny gyda'r Saeson, eithr y maent wedi myned ar lwyr goll yn awr yn Ynys Prydain, ond y maent yn llwyr berchenogion y Werddon, ac yno fyth. ag a elwir y Gwyddelod, a phenna Brad ynys Prydain y buont a'r ail o'r tair Brif ormes, a thrydedd a fu'r Saeson.

28. Dingad ab Annyn, a gedwis gyntaf wŷr a meirch rhag ym-gyrch gelynion ag a wnaeth lawer o Gaerau a Chaerwigoedd, ag a ddysgwys gyntaf i ddynion fyw mewn Caerau.

29. Greidiol ap Dingad, a wnaeth ryfel yn erbyn y Corraniaid ag efe ai lladdodd hwynt, ag a'i gyrrodd hwynt yn drylwyr o Gymru, allawer o honynt a aethant at y Gwyddelod i'r Werddon a Llawer i'r Alban,

30. Ceraint ab Greidiawl a fu frenin doeth, ond o achos caru merch, a hi nis carai ef, efe a golles ei gof a'i Synwyr.

31. Meirion ab Dingad, ei ewyrth, a fu frenin ar ei ol ef ag o'i enw ef y gelwid Meirionydd, lle y bu ef yn Arlwydd cyn bod yn frenin.

32. Arch ab Meirion a wnaeth drefn dda ar Ryfel, ag ni wyddes amgen o'i weithredoedd.

33. Caid ab Arch a wnaeth Byntydd gyntaf ar afonydd ag a roddes ar y wlad eu cynnal. ag efe fu iddo Blant. eithr

34. Caradawg ab Arch a fu frenin ar ei ol achos oedran Plentynaid ei Nai Ceri ab Caid, a'r Caradawg hwn a fu'r Brenin glewaf a chlodfawrusaf o'r holl fyd mewn Rhyfel, a mawr ei galonddid ymhob peth, efe a enillodd lawer gwaith mewn Rhyfel ar y Rhufeiniaid, oni ynillwyd arno drwy frâd a thwyll ag yna ei ddwyn yn wr gortrech i Rufain, ond efe a ddaeth wedi hynny i Gymru, ond yr oedd erbyn hynny ei Nai Ceri ab Caid yn frenin. ar Caradawg hwnn a wnaeth Lys ar ddull Tai Rhufain yn Abergwerydwyr, a elwir yn awr Llanddunwyd fawr a San Dunwyd, ai ferch ef Eurgain a briodes Bendefig o Rufeinwr yr hwnn a ddaeth gyda hi i Gymru ag un oedd ef a ddygwyd i'r ffydd ynghrist ag yn unwedd ei wraig Eurgain a ddygwyd i'r ffydd, a hi gyntaf a ddygodd wybodaeth o'r ffydd i blith y Cymry, ag a ddanfonodd am Ilid Sant o wlad yr Israel o wlad Rhufain i Ynys Prydain yr hwn Ilid a elwir yn y llithion o fywyd y Saint Sioseb o Arimathea, ag efe a fu'n ben addysg i'r Cymry yn y ffydd Gristnogol, efe a roddes drefn ar Gor Eurgain yr hon a wnaeth hi i ddeuddeg o Saint yn agos i'r Eglwys a elwir yn awr Eglwys Illtud, ond efe a losgwyd y Gôr hon gan y Brenin Edgar, wedi'r drefn hon efe aeth Ilid i Ynys Afallen yng ngwlad yr hâf lle bu efe farw ag y claddwyd ef ag Ina frenin y wlad honno a wnaeth Eglwys fawr uwch ben ei fedd ef, ar lle a elwir yn awr Glasinbyri ag yn Gymraeg Aberglaston.

35. Ceri ab Caid a fu wr Call iawn ag a wnaeth lawer o Longau ar goet gwlad ag Arlwydd, ag am hynny y gelwid ef Ceri hir Lyngwyn gan faint ei lyngwyni ar y mor, ag efe a fu fyw yn y lle a elwir Porth Ceri.

36. Baran ab Ceri a fu frenin nerthol iawn goruwch pob un a fu o'i flaen ef am wroldeb i ymladd, a'r glewaf erioed o'r Tywysogion ydoedd, efe a fu fyw naw ugain a saith o flwyddi, ag a briodes ddeunaw gwraig a chant o feibion a merched a fu iddo, efe a godymai a'r tri gwr cryfaf o'r Byd, a threchu a wnaeth ef ar wyr Rhufain y mhob ymladd.

37. Lley ab Baran a fu frenin call, a glewnerth, efe a wnaeth Byfel yn erbyn Brenin Gwynedd ag ynillodd wlad arno ef, ai galw gwlad Leyn, efe a fu fyw yn hen iawn fal ei dad.

38. Tegid ab Baran, a fu frenin call a Bardd da, efe a wnaeth drefn dda ar ddysg a gwybodaeth, ag a barodd adferiant o'r hen

ddysg a gwybodaeth oedd wedi mŷned ar ledgoll, ag a wnaeth gynghorfa Beirdd a Darwyddon, fal y buasai gynt, efe a ddaliodd Ryfel ai elynion, ond hwy a'i daliasant ef drwy frad ag ai boddasant ef yn y Llyn mawr dwr a elwir am hynny o achos Llynn Tegid yngwynedd, ni bu iddo blant.

39. Llyr ab Baran, efe a ymladdodd yn gadarn a llawer Cenedl o elynion efe yrrodd y Rhufeiniaid o Ddeheubarth a'r Gwyddelod o Wynedd, a'r Llydawiaid o Gernyw, ag a wnaeth frenhinaeth Gernyw yn un a Chymru, a myned i Gernyw i fyw a wnaeth ef. a rhoddi Gwlad Essyllwg sef fal hynny y gelwid Morganwg bryd hynny, iddei fab hynaf a elwid Bran.

40. Bran ab Llyr a fu frenin gwych, a gwedi marw ei frodyr yn ddi blant yr aeth ef i Gernyw, gan adael Essyllwg iddei ail fab Caradawg, efe a wnaeth lawer o les yn erbyn gelynion, ag a fu ortrechol ar y Rhufeiniaid, ag a ganiattawys i wyr Llydaw wladychiad yngherniw dan ammod ei nerthu ef yn erbyn Gwyr Rhufain yr hynn a wnaethant yn lewfryd iawn. Y Bran hwn a aeth yn Ymhoredr ar Ynys Prydain, eithr ei feibion eraill ynteu a fuant feirw, ag o'r achos hynny y daeth ei gyfoeth ef i'w fab Caradawg.

41. Caradawg ab Bran, a fu Frenin Nerthol iawn, a phan ddi-gwyddodd Ymherodraeth Ynys Prydain a gwlad Gernyw iddo yr aeth ef i Gernyw i fyw, a rhoddi Gwlad Essyllwg iddei fab Cyllin,

42. Cyllin ab Caradawg a fu frenin doeth, a mwyn iawn, ag yn ei amser ef y daeth lawer o'r Cymru i'r Ffydd Gristnogol, drwy addysg y Saint o Gor Eurgain, a llawer o wyr Duwiol o wlad Groeg a Rhufain a fuant ynghymru yn ei amser ef, efe gyntaf o'r Cymry a beris rhoddi enw Dyn arno yn faban, herwydd cyn hynny ni rhoddid enw cyn llawnoed a chael gwybodaeth o'r Cynneddfau.

43. Owain ab Cyllin a wnaeth lawer o les i'r Cristnogion, ag a wnaeth Lys mawr a theg yn ol dull Rhufain yn y Lle y buasai Lys gan Garadawg ab Arch yn San Dunwyd, ag yn hynny o le y bu fyw y Tywysogion o honaw ef hyd amser Meyryg ab Meirchion, efe a roddes feddiant a chyfoeth i Gor Eurgain at gynnal deuddeg Sant.

44. Eirchion ab Owain, yn ei amser ef y lladdodd yr Anghred lawer o'r Cristnogion, eithr Eirchion a aeth yn ei gwrth ag a laddodd lawer o honynt heb un arf miniog, na dim ond ei law noeth, ag am hynny y gelwid ef Eirchion fawdfilwr.

45. Gorwg ab Eirchion a fu frenin call a chrefyddol iawn ag efe a beris ymadael a Rhyfeloedd, ag a fynnodd wyr cynnil o wlad Rhufain i ddyagu'r iawn ffordd yn ei wlad o drin Tir ag yd. ag adailiadu Tai, ag a roddes lawer at gynnal Dysg a Duwioldeb, yr oedd ef yn Fardd da, efe a roddes enw newydd ar ei Lys gan ei alw Tresilian yn ol enw Sant o'r enw a laddasai'r anghred, ar enw hynn a drigodd ar y Lle hyd amser Iestyn ab Gwrgan.

46. Gorddyfwn ab Gorwg, a fu frenin gwallcofus iawn ag am hynny a drowyd allan or frenhinaeth, ai frawd a gafodd ei le a elwid Rhûn.

47. Rhun ab Gorwg, a fu frenin call iawn ag a wnaeth yn ol ei dad ymhob daioni, ag ef a wnaeth Gyfraith ar ddyg a chelfyddyd, fal y byddai Breiniol ag anghaeth pob gwr wrth ddyg a chelfyddyd yn ol arfer gwyr Rhufain, ag efe a'i dad a fuant ben am heddwch a Doethineb ar yr holl frenhinoedd. efe a roddes y wlad iddei nai pan ddaeth i oedran.

48. Einydd ab Gorddyfwn, a fu frenin da yn dilyn ffydd ei ewythr a'i Dad y cu, ag a roddes fraint uchelwyr i bawb a fyddai o'r ffydd Gristnogawl, efe gyntaf a wnaeth Drefydd yn ol dull Gwlad Rhufain

49. Arthfael ab Einydd, a elwid Arthfael hen, a wnaeth lawer o eglwysydd a Threfydd a Phentrefydd yn Defod ei Dad. eithr yn ei henaint efe a droes yn anghred.

50. Gwrgan frych ab Arthfael, a fu frenin Cadarn iawn, ag a wnaeth gyfraith na chai neb ddwyn tarian eithr Cleddyf a Bwa yn unig, a hwn a wnaeth wyr ei wlad yn ddewrion iawn.

51. Meirchion ab Gwrgan, a wnaeth lawer o Drefydd, a dosparth ar wlad yn Gantrefydd, a dosparth ar wyr wrth Ddyg a chelfyddyd, ag a gadarnhawys y fraint a graddau i wyr prawf wrth Ddyg a chelfyddyd.

52. Meyryg ab Meirchion, a fu frenin gwych a chlodfawr, ag yn ei amser ef y daeth y Gwyddyl Ffichti i Gymru, a meyryg a aeth yn ei gwrth ag ai gyrrodd ymaith ag au lladdodd, eithr efe a laddwyd gan wr o wyddyl a fu nghudd yn y coed, a'r lle a elwir Ystrad Meyryg. efe a wnaeth Lys yn y lle a elwir Tref Beferad, a'r lle a fu fyth wedyn yn un o Brif lysoedd y wlad.

53. Crair ab Meyrig, a fu frenin Duwiol iawn, a chall a thru-garog, efe a laddwyd gan y rhai digred.

54. Edric ab Crair a fu frenin annoeth iawn, ag achos o fawr awybodaeth ag annuwoldeb yn y wlad, efe a fu farw o ormod fwyta.

55. Bran ab Edric a fu frenin ynfyd a drwg ag a fu farw o ddig a ffyrnigfryd.

56. Tryhaearn ab Edric a fu frenin ar ei ol ef a ffromwyllt ydoedd ag yn ei amser ef y daeth y Saeson a'r ffichtiaid i wlad Gymru yngŵyr, eithr ni fynnai Dryhaearn eu hymlid ag am hynny y dihenyddwyd ef.

57. Nynaw ab Bran, a fu frenin gwell na'r rhai a fuant oi flaen o ddiweddar oesoedd, ag a yrrodd y Gelynion o'r wlad, ag a roddes gyfoeth i'r Eglwysydd eithr ar ddiwedd ei amser y colodd ef ei gof a'i synwyr, un Bwydfawr iawn ydoedd, a hynny a fu achos ei wallgof,

58. Teithfallt, ab Nyniaw yr hwn a elwir Teithfalch mewn rhai Lyfrau, a fu frenin da iawn, a Duwiol, a chall, a glewfryd, efe a ymladdodd a'r Saeson yn gadarn, ag ai gorchfygodd, efe a wnaeth gyfraith raid a gorfod er rhoddi o bawb gyfran o'i cyfoeth a'u meddiant, at gynnal crefydd, ag offeiriaid, a dysg, ag Eglwysydd, ag yn ei amser ef y daeth lawer o'r Saeson a'r Ffichti i Gymry ag a laddasant lawer iawn o ddynion, a llosgi Eglwysydd a chorau, efe a ddiweddodd ei oes yn Sant, ag a roddes ei frenhin-aeth iddei fab Tewdric.

59. Tewdric ab Teithfallt, a fu Frenin da dros ben, efe a yrrodd o'r wlad y Saeson digred a'r Gwyddelod, ag a wnaeth lawer o Eglwysydd a chorau, a rhoddi Cyfoeth iddynt efe a wnaeth Eglwys yn Llandaff yn y man lle bu Eglwys Lles ab Coel yr honno a losgwyd gan y digred, ag efe a roddes atti diroedd helaeth ag a roddes gyfoeth i Gor Illtud, ag efe a wnaeth yno bedair Mintai deg i Wyr wrth Grefydd a dysg, a thrwyddo ef y daeth yr Illtud hynny a Garmon Sant i Gymru, ag yr Cor Eurgain ar hynny o bryd wedi myned arddarfod achos ei losgi agos yn llwyr gan y Saeson, eithr Cor Newydd a wnaethpwyd gerllaw iddi gan Illtud drwy ddawn a serch Tewdric, fal yr aeth y Gor honno yn ben Cor Ynys Prydain, ag yn ben dysg a Duwioldeb ar y Byd. ac yn hyn o amser y Gwnaeth Garmon Sant Gor yn Llancarfan, y'r hon a fu enwog iawn am ei Saint, wedi hynn fe ddaeth y Saeson i'r wlad eilwaith eithr Tewdric a aeth yn ei herbryn ag a fu fuddugawl arnynt, eithr ei ladd a gafas ef, ar lle a elwyr Merthyr Tewdric.

60. Meyryg ab Tewdric a fu frenin da, ag a roddes dir at Eglwys Deilo yn Llandaf, ag at Fangor Illtud, a elwir yn awr Llan-illtud, ond ni fu ef fyw nemmor o amser wrth a fu i frenhinoedd o'i flaen ef.

61. Adras ab Meyryg a fu frenin . glewfryd iawn ag a yrrodd y Saeson ar ffo lawer gwaith gan ei lladd ai difetha, ag efe a wnaeth gyfreithiau da, a threfn dda ar wlad ag Eglwys, ag efe gyntaf a drefnodd Farchogion er cynnal cyfiawn ymddwyn mewn Rhyfel ag iawn ymarfer ag arfau, ag er cadw golwg ar wlad a gelyn, a threfnu hyspysiad cyflwyr mewn Gwlad o bob cyflwr a digwydd, herwydd Rhyfel a chyfraith.

62. Morgan ab Adras, a elwir Morgan Mwynfawr a Morgan Morganwg, a fu frenin enwog iawn, ag yn farchog o Lys Arthur ar ford gron. efe oedd gefnderw i Arthur, ag yn wr glanbryd iawn, a mwyn dros ben, a serchog a thrugarog iawn fal ar ei waith yn myned i Ryfel ni fynnai wr aros gartref a fedrai herwydd nerth ag oedran ddwyn Arfau, ag o hynn y gelwid ef Morgan Mwynfawr, ag efe a roddes yr enw Morganwg ar ei wlad ar enw hyn y sydd yn parhau hyd yn awr, a phawb o'r wlad a serchasant gymaint ei gyneddfau daionus ef fal y tyfodd o hynny ddiareb ar y wlad Mwynder Morganwg, efe a wnaeth gyfraith na leddid gelyn os gellid ortrech arno heb hynny ar un a lladdai elyn os gallai amgen, a gollai fraint Milwr a nawdd y Saint, a'r gyfraith hon a gymmerwyd i fynny gan eraill frenhinoedd ar ei ol ef.*

* Mae yr Ysgrif, ymma, yn diweddu cyn cyrraedd Iestyn.—As Iolo.

LLYMA ENWAU A HILLOGAETH BRENHINOEDD
MORGANWG

O AMSER MORGAN MWYNFAWR HYD AMSER IESTYN AB GWRGAN,
AG ENWAU YR ARLWYDDI ESTRONIAID O AMSER IESTYN
HYD YNAMSER SYR WILLIAM HERBERT
ARLWYDD MORGANWG.*

1. MORGAN mwynfawr a fu Frenin Gwlad forgan ac ef a roddes yr enw hyn ar y wlad, a Brenin Da Cyfiawn a thrugarog a gwrol a chall-ddoeth a mwyn a hynaws ydoedd ac am ei fwynder a'i haelioni yn amgenu ar bawb o'i gyfoedion efe a wnaeth Gyfreithiau a deddfau cyfiawn a daionus er lles ei wlad a chymaint oedd ei gariad yn ei wlad fal pan elai i Ryfel nid arhosai nebun gartref eithr ei galyn ir ymladd, ag ef a fu waithfuddug yn wastad ar ei elynion, a deddf a wnaeth na wnelai nac efe nai ddynion unrwyf ffrynigrwydd ar elyn a orchfygaint nac ac un dyn byw arall o'r Byd ac na wnelai anghyfraith o drais na chyfraith o gas a chynfigen a hyn a bares fwynder yn nawttiedig drwy gorph y wlad ac o hynny y tyfes ddiareb mwynder Morganwg efe a wnaeth gyfraith baneb bynag a wna hawl y dylait ddewis deuddeg gwr doeth a chall a Dwyfol a thrugarog i farnu'r hawl ar brenin yn gyngor iddynt. ar gyfraith hon a elwid y gyfraith Ebystolaidd herwydd fal y mae Crist ai ddeuddeg Ebystol yn barnu'r holl fyd felly ydd y Brenin ai ddeuddeg wyr doethion yn Barnu'r wlad drwy, drugaredd a mwynder ag wrth yr hon y gwnelynt o farn a chyfiawnder a thrugaredd herwydd ansawdd ac uniawnder yr hawl, a deddf oedd iddo y gommeddid i bob ryw ddyn hawl ar ddywedyd gair ar un achos gwlad ag eglwys babeth bynnag ac nis credid beth a ddwedai bynnag yr hwn ddyn a ymddugai'n drahausfalch ag yn ffyrnig a chreulon i ddyn o'r byd ai Brodor ai Estron ai car ai gelyn, ai cymro ai anghymro, oni ddelai pen un ddydd a blwyddyn yn ol iddo amau ei dafod ai weithred ar goedd Llys a Llan coed maes a mynydd, a bod tyst o ddoeth a chydwybodus wybyddiaeth o'i iawn a chyfiawn ag edifeiriol ymddwyn at bawb o'r byd ac uniawni'r cam hyd eitha gallu ar a wnaeth ef ac yna ei dderbyn yn wr o'r wlad drachefn wrth gyngor doeth a dwyfol gynghoriaid. efe a wnaeth Lys ym Margam ac a wnaeth yno Escobaeth a barheus yn

* Tynysgrif Iolo Morganwg o Ysgriflyfr Llywelyn Sion.

oes pump escob ac yna'r aeth yn un a Llandaf. e fu Forgan yn wyllt ei ansawdd a byrbwyll yn ei Ieuenctyd ond darfu'n well iddo wedi hyn a bod o honaw yn Frenin goreu er a fu erioed, yn ol edifaru o'i amhwyll ai fai.

2. Einydd ab Morgan mwynfawr a ddaeth wedi'n yn frenin da iawn efe a roddes lawer o Gyfoeth i'r Eglwysydd ond ni fu fyw'n hir, e a beris harddiannu Eglwysydd Teilo a Chadoc ag Illtud, ag a wnaeth Eglwys Llaneinydd, a elwir ynawr St. Nicolas.

3. Rhys ab Einydd a fu frenin dewr ag a yrres ymaith y Saeson o Gymru, ac a wnaeth Eglwys yr hon a elwir Llanbedr ar Fro.

4. Arthfael ab Rhys a fu frenin dewr eithr a laddwyd mewn rhyfel ar Saeson, wrth Eglwys yr Rhath ag yna y Claddwyd ef a wŷr a fu ortrechawl ar y Saeson.

5. Meyryg ab Arthfael a fu Frenin da iawn yn rhagorgamp ymhob peth canmoladwy, efe a gedwis allan ei elynion o'i wlad drwy north arfau. a drygioni drwy north deddfau a Chyfreithiau morgan mwynfawr, ag am ei wych a daionus Lywodraethu ef a aeth ei enw ar ddiareb hyd heddyw sef yw hynny, *Enw mawr yw enw Meiryg*, efe a fu fyw yn bennaf yn Llanilltyd fawr lle ddoedd plas gantho.

6. Brochfael ab Meyryg a fu wedi'n yn frenin efe a wnaeth lawer o Eglwysydd a Chestyll a llawer o weithredoedd mawrion yn ddrwg ag yn dda ef a wnaeth gyntaf Gastell ynghaerdydd lle'r ydoedd hen frenhindref yn garnedd anghyfanedd,

7. Gweirydd ab Brochfael, a fu frenin doeth eithr yn aflwyddianus Cans clefydon a thymorau gerwinion ac afrywiog a wnaeth lawer o ddrwg i'r wlad a hynn o achos y drygioni a ddigwyddes yn ei oes ef drwy ymroi i ddrwg ag anghyfraith a ffeiddwch an-nwyfol, efe a wnaeth Eglwys Llanweirydd yr hon a elwir yn awr y Caerau, ac a fu gantho yno blas. a chynnal ei Lys ynghaerdydd.

8. Arthfael ailab Gweirydd a fu fwy ei lwyddiant cans ef a yrrawdd ymaith y Saeson ag a omeddawdd iddyd ged o'i wlad, ac a fu waith fuddug arnynt,

9. Rhys ab Arthfael a wnaeth lawer o Gastelli cedyrn, a llawer o Longau ac a wnaeth drwy ddeddf i bob perchen tir yn y fro hau ei hanner yn yd a phob perchen tir o'r blaenau i hau y bedrybarth yn yd. ac y dylai bob tir lle na thyfai nac yd na Gwair a lle nis porid ac anifeiliaid fod yn eiddo'r Brenin yn ol undydd a blwyddyn wedi hawl y ddeddf, oni byddai goettir a fforestdir cyfreithlon, hyn

a wnaeth lewndid mawr o fwyd dyn ac anifail yn y wlad a dynion a ddaeth iddi o bob man o Gymru i fyw onid aeth y wlad yn llawn trigolion ac yn nerthfawr ac y gelwid Morganwg Arglwyddes pob gwlad gan ei ffrwythloned ai phobloed.

10. Hywel ab Rhys a wnaeth Ryfel ac arlwyddi Gwlad Brycheiniog, am dir ystrad yw ac Euas y rhain diroedd a berthynent o iawn hawl i Hywel a Gwlad forganwg eithr Arlwydd Brycheiniog a roddes ei hawl yn y tiroedd hynny i Gadell Brenin Deheubarth, a gorfu ar Hywel golli iawn o'r tiroedd hynny a gosod terfyn ei wlad yngherig Hywel herwydd yno y codwyd y cerrig terfyn a Hywel a wnaeth yno dref deg a Chastell ai galw Cerrig Hywel yr hon dref a gyfrifir yn awr yn Mrycheiniog Morgan ab Hywel a fu ar ei ol ef.

11. Morgan ab Hywel oedd Frenin mawrwych a glewfrydig dros ben a mawr ei haelioni a'i gyfiawnder ai drugaredd ac am hynny y gelwid ef ail Arthur, efe a briodes Olwen ferch Rhodri mawr ac a ynnilles ar Hywel Dda drwy athrewyniad Edgar Brenin Llundain ac Escob Llandaf ac Esgob Dewi eithr Hywel a roddes hawl ar y tiroedd hyn wedi hynny a Rhyfel a fu am danynt eithr Blegwryd ab Hywel brawd Morgan a wnaeth ymbil ar Edgar a'r ddau Esgob er cael ethrywyn rhwng Morgan a Hywel dda a hynny a gespwyd, Edgar a geisiodd ddeuddeg o ddoethion y wlad i farnu'r peth yn ol Cyfraith Morgan mwynfawr ag ef yn ben cyngor iddynt sef deuddeg o wlad Hywel sef Deheubarth a deuddeg o wlad Morgan sef Morganwg ar hawl a ddibenwyd a rhoddi o'r tiroedd ar hawl i Forgan ai wlad ac yna y cyhoeddwyd cyfiawnder i Forgan ai wlad ar ystrad yw ac Eas ag yscymundod i'r neb a wrthwynebai'r cyfiawnder hynny ar Allor Deilo yn Llandaf lle y mae Llyfr y Cyfiawnder hynny i'w weled fyth a yno y daethpwyd ac heddwch i'r wlad, Yr oedd gan Forgan Lys ynghaerdydd yn y man lle bu Llys Didi Gawr Rufain, yr hon Lys a dorwyd yn garnedd gan y Saeson yn amser Cydwaladr fendigaid yr oedd hefyd gan Forgan Lys ymargam a hefyd Lys yn Breigan. lle byddai'n cynal Gwlad a Chyfraith ef a fu fyw yn cheugain a phump oed ac am hynny y gelwid ef Morgan hen.

12. Owain ab Morgan hên a gafas ryfel gan Owain ab Hywel dda eithr Edgar a ddaeth a llu yn erbyn Owain ab Hywel ac fe orfu arno sefyll wrth farn a roddes Edgar a'r Doethion o blaid Morgan Mawr, ac Owain a gafodd ysgymundod eithr fe a roes iawn i Owain ab Morgan ac yna y dadymchwelwyd yr ysgymundod. yr Owain ab Morgan hynn a wnaeth Eglwys a Chestell Ystrad Ywain ac yno y claddwyd ef a'i wraig.

13. Ithel ab Owain a fu Frenin glewfrydig iawn a nerthol ac a fyddai fyw fynychaf yn ei hafdy newydd a elwid Tŷn Ithel ddu efe a gadarnhaodd Gastell Caerdydd, ac yno y cyneiliai wlad a Chyfraith ac ef a elwid Ithel ddu gan ddued ei wallt a'i farf,

14. Gwrgan ab Ithel a fu frenin hael, ac a roddes ar droed ac mewn grym holl gyfreithiau Morgan Mwynfawr a Rhys ab Arthfael a'r wlad a lwyddodd yn fawr dan ei Lywodraeth, yr oedd ef yn fardd da iawn ac a wnaeth gyfreithiau ac awdurdodau da iawn i'r Beirdd y rhain a welir mewn Llyfrau hyd y dydd heddyw efe a roddes y waen a elwir Hirwaen Wrgan ynglyn Rhonddi iddei wleiddiadon a phawb o Gymro dros fyth bythoedd i hau yd a phorthi Anifeiliaid, ac oi enw ef y gelwid y tir hynny Hirwaen Wrgan. efe hefyd a roddes hawl i bob anihriog ym Morganwg i borthi da a defaid ac i adeiliau tai fal y mae y dydd heddyw. efe am ei wybodaeth a elwid yn ail Selyf.

15. Iestyn ab Gwrgan a fu frenin ar ei ol ef ac yn frenin drwg iawn a Chreulon o anhrugarog, ac yn dwyn Cas ei wleiddiadon a'i bobl, efe a fu gas rhyngddo a Rhys ab Tewdwr Brenin Deheubarth, ac a wnaeth Ryfel anghyfiawn arno ac a gyflogodd Sir Rhobert Fitzhamon iw gynhorthwyo a chyda Sir Rhobert y daeth 12 Marchog a 24 yswain a 3000 mil o wyr, ac oi blaid Iestyn y daeth hefyd Einion ab Collwyn Arlwydd Dyfed a Cheredigion a mil o wyr a Chedrych ab Gwaith foed Arlwydd Ceredigion a mil arall, eithr wedi myned ymaith y darfu ymryson rhwng Iestyn ac Einion a Chedrych, ac o achos hynny yr aeth Einion a Chedrych ar ol y Normaniaid ac adrodd wrthynt y camwedd a wnaeth Iestyn a nhwy ai gwahawdd yn ol i Forganwg a dywedyd os mynnent y gallent ynnill Morganwg ar Iestyn gan leied ei gariad yn y wlad a chymaint o'r Cymry oedd yn ei erbyn ac adrodd hefyd Cystal Gwlad oedd Morganwg ai brased am yd a phorfa a phob ffrwythau da i ddyn ac anifail, a da fu gan Syr Rhobert ai wyr glywed hynny a dyfod yn ol a wnaethant ac ymddadlu ac Iestyn a thrahaus a ffronfalch y bu ef wrthynt a diweddu a wnaeth yr ymryson mewn rhyfel ac ymladdfa fawr a fu wrth Dref ar y Mynydd Bychan lle gorfuant ar Iestyn ond Sir Rhobert a drefnodd pethau yn y modd fal y dodwyd Cedrych ymlaenaf o'r Gad onis lladdwyd mwy nai hanner a fal hyn yr oedd amlach Cad gan Sir Rhobert na chan Einion a Chedrych ai plaid ac felly fe gafodd y llaw uchaf ar y wlad ac fe allodd ddewis iddoi hŷn ai wŷr fal y mynnai a dewis a wnaeth ef y frodir bras iddoi hun ai wŷr a'r tiroedd a gafas Einion a Chedrych a'i Gwyr oeddent y rhan fwy a flaeneudir. y Rhan a gymerth Sir

Rhobert iddoi hun oedd Rhan Iestyn sef Pennaduriaeth a Brenhiniaeth Morganwg, ar Cestyll ar tiroedd ar Cyfiawnder a berthynai ar y Rhan hynny, sef Castell Caerdyf a'r tir perthyn, a Chastell Cynffig ar tir perthyn, hefyd Breiniolaethau Tir Iarll a Glynrhodne, a chyda hynny Maenoldir y Bont faen a'r Cyfryddid, a Maenoldir Tref Beferad a Llanilltud fawr, ar Cyfryddid a'r ddwy faenoldref hynn at yd ac enllyn ei deuly a Phlasdy gwydych oedd gantho yn nhref beferad lle arferai aros yn yr haf a chynnal yno ei Llys, y Sir Robert hynn ac ef unwaith yn hela yn nhref Beferad efe a gwympodd ac a dorrodd ei goes a'r Ceffyl wedi cilio 'mhell ac ef oddiwrth ei gyfeillion heb neb iw gynhorthwyo, ar Ledyr o amser efe a welai wr a elwid — Qu yn dyfod y ffordd honno ac am dano gleddyf ac arfau eraill, yr oedd Syr Rhobert wedi dwyn oddiarno ei dir ac am hynny yn disgwyl am ddim llai nag angau oddiar law'r gwr arfoc eithr y Gwr a gymerth Sir Robert i fynnu ac ai dyceodd i dy bychan yng nghilfach coed ar ddull meudwyfa ac a ddodes ynghyd yr asgwrn ac a ddanfones am wyr Syr Rhobert iw Warchadw yn ddiogel oni wellodd ei goes, ac wedi gwella e fynnai Syr Robert roi mawr anregion i — eithr nis cymmerai gan ddywedyd ti a ddygaist fy nghyfoeth a bywyd fy ngwraig am plant a'r rhan fwyaf o'm ceraint ac nid yw'th gyfoeth oll ddim iawn imi am danynt ond gwel nad wyf yn caru dial ar elyn yn ei anallu. dos adref yn ddiogel a chofia nid oes arnaf fi nam gwladwyr eisiau dim ond gallu i ymddial ar yr holl estroniaid a'n digyfoethawdd yn ddiachos gan nas gwnaeth erioed itti niwed lleiaf, Syr Rhobert a aeth adref yn bendrist iawn ac a alwodd ynghyd ei farchogion ag a beris roddi yn ol ei cyfoeth i bob un ni fu'n y Rhyfel yn ei erbyn a diliaw'r Caethiwed a osodwyd ganthynt ar y wlad, eithr ni fwytodd Syr Robert fara iach byth a bu farw o'r diwedd o wallgof a chynddaredd. yn amser Syr Robert y cymerth Harri frenin y cyn-taf Nest ferch Rhys ab Tewdwr yn rhith gwraig iddo ac a fu fyw gyda hi yng nghastell Caerdydd ai Ystafell oedd yn Nhwr y llew lle arosai Brenin bob amser a fyddai ynghaerdydd, a mab a fu i'r Brenin o nest ac ef a elwid Robert ac a fagwyd gyda merch Syr Robert yr hon a elwid mabilia a phan ddaethant i oedran hwy a briodasant a'r Brenin a wnaeth ef yn Iarll Caerloyw ai wraig ef oedd unig blentyn a thifeddes Sir Robert ac felly ar ol ei farwol-aeth ef yndaeth y Iarll Robert yn Dywysog neu Arlwydd Morganwg ynghyfiawnder ei wraig ef Rhyfelwr Dewr iawn oedd y Rhobert hynn a'r glewaf o'i gyfoediawn, efe a gymerth Ran gyda'r ymherodres Mallt yn erbyn y Brenin a phan a gymerwyd y Brenin

yn garcharor efe a newidiwyd yn lle'r Brenin, yn ei amser ef y gwnaethpwyd llawer cyfraith dda er lles y wlad ac a roddwyd ei cysefin fraint i frodorion Morganwg ac y caewyd lawer iawn o dir-oedd y frô a'r Rhobert hynn gan ei eni'n gymro a fu fawr ei gariad yn ei wlad, ac a gyflawnodd lawer iawn ar y diffyg a fu o achos Rhyfel Iestyn, un mab a fu iddynt a elwid William ac ef a etifeddodd yr Arlwyddiaeth.

William ab Robert Arlwydd Morganwg ac Iarll Caerloyw a fu Arlwydd Llonydd iawn ac heddychol ac iddo y bu dwy ferch Amic ac Ysbel, Ysbel a briodes y Brenin Sion o Lundain Brenin Lloegr, yr hwn Sion oedd 4^{ad} fab i Harri'r ail Brenin Llundain ac ynghyfiawnder ei wraig yn Arlwydd Morganwg. amic a briodes Gilbert Iarll y Glâr ac ef ynghyfiawnd ei wraig a fu gydben Arlwydd Morganwg a'r Brenin Sion, a mab a fu i Gilbert ac Amic a elwid

Gilbert Iarll y Clar a Chaerloyw, ac Arlwydd Morganwg yn gydran gydben a'r Brenin, eithr y Brenin a roddes ei ran o'r Cyfoeth ar Penneigiaeth i Gilbert a'i etifeddion mewn hawl drosto a'r Brenhinoedd ar ei ol ef a hynny a beris dyfod a dull Cyfraith Lundain ar y wlad, y Gilbert hwn a briodes Ysbel merch Rhisiart Marsial Iarll Penfro a mab fu iddynt a elwid Rhisiart

Rhisiart Iarll y Clar a Chaerloyw ac Arlwydd ar holl Forganwg a aned yn nhref Beferad a gwr dewr oedd ef efe a wnaeth lawer o les i'r wlad a mab iddo a elwid Gilbert a ddaeth ar ei ol,

Gilbert Iarll y Clar a Chaerloyw ac Arlwydd Morganwg a gafodd fab a elwid Gilbert

Gibert Iarll y Clar a Chaerloyw ac Arlwydd Morganwg a fu wr hael iawn i Forganwg ac a wnaeth lawer o dai i dlydion a rhoddi iddynt bloryn o dir Gardd a pherllan a gwyr o Norddmandi i ddysgu trin y tir yn y wlad, mab a fu iddo a elwid Gilbert a merch a elwid Eleanor.

Gilbert Iarll y Glâr a Chaerloyw ac Arlwydd Morganwg a gafodd ei ladd yn yr ymladdfa fawr rhwng y Brenin Edwart yr ail ai Saeson yn erbyn Rhobert Bruce ai yscotiaid lle cafodd 30000 o scotiaid y trechaf o lawer ar 100000 o Saeson ar ymladd hon a fu mewn lle a elwid Bannwg Cingsbwrw, ac am nad oedd i Gilbert wraig fe fu farw yn ddi-etifedd ai chwaer Eleanor a gafas yr Arlwyddiaeth ac Iarlaeth Caerloyw ar ei ol ef.

Eleanor chwaer a thifeddes i'r Arlwydd Gilbert a briodes Hugh*

* Mae y Cyfysgrif ymma yn anghyflawn.—AB Iolo.

BRENHINOEDD GLYWYSYG,

SEF Y WLAD A ELWIR Y WEITH HONN CANTREF GWAUNLLWG Y
RWNG AFON WYSG O DU GWENT, AC AFON ELERCH SEF HONNO
RHYMNI FAWR O DU CIBWYR YM MORGANWC,

SEF cyntaf wedi adynnull eu coron o'r Bryttaniaid yn nawdd Owain Finddu ap Masgen wledig ydoedd Glywys ab Tegid ab Cadell hen Brenin Teyrnllwg. ac efe a gafas Frenhiniaeth ar Gantref Gwaunllyg y dan y Terfynau a gyfeirydwyd, ac oi enw ei hun y galwes efe y wlad honno Glywysyg, a'r ymgynnal yng Nghaerllion ar Wysg.

Ail y bu Gwynlliw Filwr ap Glywys lle ydd oedd ef yn ymgynnal Caerfule lle y gwnaeth efe Eglwys Gwynlliw fal ag ai gwelir heddyw, Mab Gwynlliw ydoedd Cattwg Sant o Lancarfan ac efe ni fynnai'r frenhiniaeth, namyn ymfeudwyaw yn yr Eglwys a wnaethoedd efe yn Llancarfan, ac efe a roddes frenhiniaeth Glewysyg iddei Gar cyflin Morgan Morganwg, a elwir Morgan Mwynfawr, ac efe yn Frenin Penrhaith ar holl Forganwg o Afon Wysg ar occed Gwent hyd Afon Tawy am Dir Gwyr a Rhiaeth Rheged, ac efe nid amgen y Morgan hwnnw ydoedd y Trydydd Frenin Glywysyg. ac ar ol Morgan y daeth ei fab ef sef

Ithel fab Morgan yn bedwerydd, ac efe a roddes roddion anrhydeddus o diroedd a daeodd byd, yn wartheg, ac aur, ac ariant, a thlysau i'r Eglwysydd a'r Corau Saint.

Rhodri mab Ithel, mab Morgan frenin, a fu'r bummed Frenin Glywysyg, ac efe a ddodes lawer o roddion i Dduw a'r Saint yn dragywydd.

Meyryg ab Rhodri mab Ithel mab Morgan Mwynfawr, a fu'n chweched Brenin Glywysyg, efe a wnaeth Gastell yng Nghaerllion ar wysg, ag un arall yn y lle a elwir Meigen Cil Ceincoed, ar agos afon Rhymni. gwr creulawn oedd efe, ag efe a laddwyd gan wyr Morganwg, lle ai taflasant ef bendramwnwg dros y glogwyn i'r mor, am a fynnai yng nghan a merch gwr o Bendeig anrhydeddus.

Rhys ab Rhodri mab Ithel a fu'n Seithfed Frenin Glywysyg, efe a wnaeth lawer o Eglwysydd yn ei wlad, ac laddws lawer o Saeson, lle ydd oeddent naw am bob un oi wyr ef, ar lan Afon Elerch lle daethant i dir, a'r lle a welir hyd heddyw, yn gaerau cedyrn cyfamgylch. ac ni chad mab iddaw gwedi ei fyned ni wy-

bawyd fyth i ba le, Yna ymhen y tair blynedd Cyfraith, rhoddwyd y Frenhinaeth iddei frawd Ffernfail.

Ffernfail ab Rhodri mab Ithel mab Morgan frenin a fu yr wythfed frenin Glywysyg, efe a wnaeth elusenau o dai a thiroedd a daoedd bydawl, i'r Saint ac i'r tylodion, ac ymhen Blynnyddau fe ddaeth Rhys ei frawd yn ol o'r coll a welwyd arno yn briod a phedefiges o Rufain a hithau'n gares o waed iddaw, yna Ffernfail a fynnai roddi'n ol y frenhinaeth iddaw, ag ni fynnai Rys hynny. a gwedi marw Ffernfail, ydd aeth Hywel fab Rhys yn nawfed frenin Glywysyg, a'r Saeson a laddasant ei holl blant ef o frad Cynllwyn yn nyfnder heddwch a thwng tangnef cywlad. a gwedi marw Hywel ab Rhys, fe aeth Frenhinaeth Glywysyg ym Mraint hawl o Ben raith yn un a Brehhinaeth Morganwg fal y bu cyn nog amser Glywys ap Tegid. ac felly terfyna'r gyfarwyddyd parth Ach a bonedd am Naw Brenin Glywysyg. gwedi hynny fe fynnai'r Saeson yrru Brehinoedd ar wlad Glywysyg, ag ni bu nemmor haws iddynt. canys gwyr y wlad ai lladdaint yr holl wyr difrawd a ddodwyd yn frenhinoedd arnynt gan y Saeson. a'r gyfarwyddyd honn a ddodwyd ar gof Llyfr gan Gradawc offeiriad yn Llancarfan yn Amser Harri frenin y cyntaf o'i ddirfawr wybodau ar bob llyfrau Cyfarwyddyd, ac achau bonedd, a gwybodau Treigl gwlad a Chenedl y Cymry.*

* O ach Iestin ap Gwrgan, Llyfr Watkin Giles o Langanna.

IESTYN AB GWRGAN.

Yr achos o'r Rhyfel rhwng Iestyn a Rhys ab Tewdwr oedd hyn wedi marw owain ab Hywel dda y daeth Meredydd ei fab i Lywodraeth a darparu Rhyfel a wnaeth yn erbyn Owain Arglwydd Morganwg o achos yr hen amryson a fu rhwng Owain ab Hywel ag owain ab Morgan am dir Gwyr ystrad yw ag Eas, a gorfu owain ar feredydd, ag yn y flwyddyn 998 bu farw meredydd ab Owen, ag yr aeth Aedan ab Blegwryd ab Morgan mynfawr yn frenin ar holl Gymru ac ef a laddwyd gan Lywelyn ab seisyllt yr hwn Lywelyn a aeth yn frenin holl Gymry ag wedi iddo farw I cymerth Iago ab Eidwal Gyfoeth Gwynedd âi llywodraeth a Rhydderch ab Iestyn ab Gwrgan drwy north ei ewythr a gymerth arno Dywysogaeth y Deau ag ef a wnaeth Gastell er cynnal ei Lys ynddo ynghaerdydd ag yno y cynneiliau a thyna'r pryd y gwnaethpwyd Castell gyntaf ynghaerdydd, eithr Hywel ab Edwin ab Einion ab Owain ab Hywel dda ai frawd Meredydd a ddaethant i Gymru a llu cadarn o wyddelod ag a laddasant Rhydderch ag fal hynny cawsant hwy lywodraeth y Deau eill dau. eithr meibion Rhydderch a Llu o wyr Morganwg a Gwent a brofasant adynill y dywysogaeth a dial Lladdiant eu tad, a Hywel a meredydd a gwrddodd a nhwy yn y Rhaethwy a gwedi mawr ymladd y gorfuwyd ar feibion Rhydderch y flwyddyn wedi hynny y llas feredydd ab Edwin gan feib Cynan ab Seisyllt brawd Ll^a. ab Seisyllt er dial angeu eu hewyrth yr hwn a laddwyd Gan Hywel a Meredydd feibion Edwin. y flwyddyn nesaf yr anogawydd Hywel ab Edwin lu o saeson i ddyfod i went er difa cyfoeth Caradoc ab Rhydderch ab Iestyn Arglwydd Caerlleon a Gwaunllwg a dwywent isaf ag yno y lladdwyd Caradoc yr hyn a wnaeth I Iestyn gyffroi yn erbyn Hywel. ag anog Gruff ab Llywelyn ab Seisyllt Tywysog Gwynedd a wnaeth ef Iestyn yn erbyn Hywel ai yrru ef ar ffo a wnaeth ef, yny flwyddyn 1038.

Yny flwyddyn 1042 y bu farw Hywel ab Owain Arlwydd Morganwg Brenin da oedd ef ai amcan ar heddych pei cawsai gan ei berthyniaid, ag ar ol Hywel y daeth ei frawd Ithel yn dywysog ag ef a fu wr da yn y wlad ond a fu farw yn ebrwydd ag wedi ei farw y daeth ei fab Gwrgan i liwio Morganwg a Hywel ab Edwin yn yr amser hynny a geisiodd ddadynill ei deyrnas oddiar Ruffydd ab Llywelyn brenin Gwynedd eithr Hywel a gruffydd a orfu ar ei wyr ef wedi marw Hywel ef a amcanasant Rydderch a Rhys

meibion Rhydderch ab Iestyn adynill Deheubarth a gwladychu arni, yn hawl arfan eu tad, y ddauwr hyn a gynnullasant lu mawr o wyr Gwent a Morganwg, ag a gyfarfuant a Gruff ab Llywelyn a gruff a ddaeth iw cyfarfod ag ymladd gwaedlyn iawn a fu oni orfu ar Buffydd dan gel nos fyned ymaith ef ai wyr tua Gwynedd ag ofn ar Rydderch a Rhys eu Calyn herwydd y colled a gawsant mewn Gwŷr. ag fal hyn y dywelodd pob ochr iw Gwledydd er ymgryfhau ym mhellach mewn Gwŷr a moddion Rhyfel wedi hyn y bu heddwch dros ryw ychydig o flwyddynau.

Yny flwyddyn 1060 y bu farw owain ab Gruff ab Rhydderch ab Iestyn yna Caradoc ab Gruff ab Rhydderch ab Iestyn a gasglodd lu mawr o wyr Gwent a Morganwg ag a geisiasant gyda hynny gynnorthiant gan Harallt a Thosti ei frawd ag a aethant i ddeheubarth ag hwy a weithiasant felly ar wyr Gruff Twysog Gwynedd fal y lladdasant hwy ef a gwedi colli'r tywysog y buant yn hawdd fuddugawl ar wyr Gwynedd, oed Crist pan fu hyn oedd 1061.

Wedi marw Gruff ab Ll^r y daeth Meredydd ab Owain ab Edwin ab Hywel dda i wladych Deheubarth, yr amser hyn y deoles y Brenin Edward Dosti Bencynnadl y Gogledd o'r Deyrnas ag y darfu i wyr y Gogledd ddewis Marser yn Iarll arnynt a gofyn cynnorthwy o Gymry yn ei plaid a wnaethant a hynny a gawsant gan Wrgan ab Ithel ai fab Iestyn Arlwyddi Morganwg a buant fuddugawl a'r Arlwyddi hyn o Gymry a ddychwelasant adref yn llawn cyfoeth ag anrwydded

Yn y flwyddyn 1068 y cymmerth Wrgan ag Iestyn blaid Bleddyn ab Cynfyn yn erbyn Meredydd mab Gruff ab Ll^r. a buant fuddugawl ar feredydd ag ynnillodd Bleddyn Dywysogaeth Gwynedd a Phowys oll.

Yr oedd Iestyn ab yr Arlwydd Gwrgan yn briod a Denis ach Bleddyn ab Cynfyn oi wraig gyntaf sef oedd honno Haer ach Cyhylan, ag am hynn yr oedd mawr gariadaeth rhyngtyn, yny flwyddyn 1070 y daeth Caradoc ab Gruff ab Rhydderch ab Iestyn a a llu o normaniaid gydag ef yn gymmorth yn erbyn meredydd ab Owain ab Edwin Brenin y Deau, ag ymhlaid Caradoc y daeth Iestyn ab Gwrgan a llu mawr o wyr Morganwg yn y frwydr hon y Llas feredydd ar lan afon Rhymni yn y Lle a elwir y Rhath agos i Gastell Caerdyf ag yna y daeth Garadoc i wladychu Deheubar eithr yn ebrwydd wedi hynny y bu ef farw ai fab Rhydderch ab Caradoc a wladychodd ar ei ol ai Lys oedd yn Nhref Beferad,

Yny flwyddyn 1072 y cymmerth Garadoc ab Gruff ab Rhydderch blaid Gronwy a Llywelyn meibion Cadwgan ab Bleddyn ab

Cynfyn, yn erbyn Rhys ab owain ab Edwin yr hwn a laddasai eu tad Cu a buddugawl y buant

Yn y flwyddyn 1074 y lladdwyd Rhydderch drwy dwyll Meirchion ab Rhys ab Rhydderch ei gefnderw wedi marw Rhydderch y Llywiodd Rhys ab Owain Ddeheubarth ei hun Lle'r oeddent o'r blaen y cydwladychu ar cyttundeb oedd y cai Etifeddion y Gwladychiad fyned i eppil Rhydderch ab Caradoc, yn ebrwydd wedin y llas Rhys ab Owain Tywysog Deheubarth a Hywel ei frawd yn agos i Lanilltud fawr Lle y ffoasaint yn nawdd Seintwar Illtud.

Yn y flwyddyn 1077, y dechreuodd Rhys ab Tewdwr wladychu Deheubarth megis cyfiawn Difedd dad i dad o Rodri mawr, yr un amser y daeth Gruff ab Cynan y iawn Difedd i Dywysogaeth Gwynedd, a Chymru ynawr oll gan eu hiawn Difeddion a da iawn a fuasai i'r wlad pei felly y cawsai fod ag aros, ond Iestyn ab Gwrgan ynawr wedi dyfod i wladychu Morganwg ar ol ei Dad yr hwn a fuasai farw yn cheugein mlwydd oed a saith ag Iestyn yntef yn gant a chweumlwydd oed ag felly y dybygid yn rhy hen i arddelw Brenhiniaeth ddaearol, eithr ei harddelw a wnaeth ef, sef arddelw Brenhiniaeth Ddeheubarth ymhlaid ei Dylwyth sef ei orwyron, ag am hynn y cynnillawdd lu mawr yn erbyn Rhys ab Tewdwr, a chydag ef Madog Cadwgan a Rhyryd meibion Bleddyn ab Cynfyn, a gorfu ar Rys ffoi i'r Werddon lle cafodd ef lawer o gariad a nerth gwyr a moddion Rhyfel a dychwel a wnaeth ef a Llynges drom i Ddeheubarth ag a fu fuddugawl arnynt yngwaith Llechryd lle llas Madog a Rhyryd a gorfu ar Gadwgan ffoi o'r wlad yn llwyr, a heddwch dros ryw faint o flwyddi sef hyd y flwyddyn 1089 pan fu farw Cadifor ab Collwyn Arlwydd Dyfed ai feibion ef sef Llywelyn ag Einion a anogasant Ruffydd ab Meredydd i frwydr yn erbyn eu harlgwydd a'u Brenin Rhys ab Tewdwr, (ag felly hyd ddiwedd yr hanes)

Wedi digyfoethogi Iestyn fal hyn gan y Ffreinge yr aeth efe ar gil, ag a fu farw ynghensan yn gant ag unmlwydd ar ddeg oed gan adael ar ei ol naw mab a merch trugain a chwech o wyron Cant ag un ar deugain o orwyron deucant a naw goresgynydd a phymtheg gorchaw. ag un mab a fu farw oi flaen naw wyr pump orwyr a dau oresgynydd ac un gorchaw, sef oeddent oll oi dylwyth. i gyd yn bedwar cant a deugain a naw. ag ef oedd y Tywysog amlaf ei dylwyth a fu erioed yn Ynys Prydain ag ef a gafodd Iestyn weled mab gorwyr a goresgynydd yn frenhinoedd yr hyn ni chafas Ddyn erioed o'r blaen ei weled.

TYWYSOGAETH IESTIN AB GWRGAN.

IESTIN ab Gwrgan oedd Dywysog ar Wlad Forgan yn Amser y Brenin William Goch, ag yng Ngwlad Forgan ydd oedd y gwledydd hynn yn cael eu cyfrif yr amser hynny. yn Gyntaf a Phennaf, Morganwg, a than yr enw hynny ydd oedd yr holl Wlad o Afon Wysg hyd Afon Nedd, ac or mor in mynyddau duon.

Yn ail Gwent, a than yr enw hynny yr holl wlad rhwng wysg ag Wy, ar parthau uchaf o went a elwir Ergain ag Eäs ag ystrad yw, a elwir Tair Llawes Gwent,

Yn Drydydd y Cantre Coch rhwng Gwy a hafren hyd Bont Gaerloyw. ag oddi yno hyd Henffordd.

Yn bedweryd ydd oedd y Cantre a elwir hefyd yr hwnrdwd mewn rhai lyfrau, rhwng Nedd a Thawe.

Yn bummed Gwyr rhwng Tawe a Thywi cy belled ac y mae'r Trichwmwd yn cyrraedd ar holl Wledydd hynn yn perthyn i Ben Arlwyddiaeth neu dywysogaeth Morganwg Er Amser y Brenin Arthur. ond pan rhannwys Rhodri Mawr ei Arlwyddiaeth rhyng ei dri mab fe gas Cadell y mab hena Ddeheubarth, a Chadell ai Eppil a fynnent taw nhwy a ddylasant Arlwyddiaeth ar Wledydd Gwyr a Charwyllon, a hynn an achos Rhyfel rhwng Gwlad forgan a Deheubarth, lawer gwaith o amser Cadell hyd amser Iestin ab Gwrgan, Pan oedd Gwrgan ap Ithel ap Morgan Hen yn Dywysog Morganwg fe gwmnwys Rhydderch ab Iestyn ab Gwrgan lu mawr o wyr ag a ennillwys Arlwyddiaeth Deheubarth ag a fu'n dywysog ar Ddeheubarth a mab iddo ar ei ol, ag. ar ol hynny bu wyron iddo'n Dywysogion Deheubarth, ond or diwedd fe nullwys Rhys ap Tewdwr rann fawr o Ddeheubarth oddiar wyron Iestin yn ôl, ond parhau wnaeth y Rhyfel, ag fel ag oedd wyr arall i Iestin a elwid Treharn ab Cradog wedi bod yn Dywysog Gwynedd yn hir ac or diwedd wedi cael y gwaetha ai ladd gan Ryffydd ab Cynan fe drows Gruffydd o blaid Rhys yn erbyn Iestin, ag yn erbyn pob Pendefig a fu o blaid meibon ag wyron Iestin tra buon nhwy yn Dywysogion Deheubarth ag ym mysg eraill ydd oedd Pendefig urddasol yn Arlwydd Maenor deifi ai enw Einon ab Collwyn, a Rhys ab Tewdwr a gymmerwys ei holl feddiant ai foddion ag a gynnigwys drichan pen o wartheg a mil o erwi o dir

rhydd Arlwyddiaethol i'r un a ddalai. Einon nag a ddalai ac efe at Rys ab Tewdwr y naill nag yn fyw nag yn farw. ag o achos hynn gan fod lle iddo ofni brad fe Gilwys Einon ab Collwyn i wlad Forgan at Iestin ab Gwrgan yr hwn oedd ewythr iddo, a gwedi gwneuthur ei Gwyn ag adrodd y cyfan Iestin a gynghorwys iddo fyned i Lundain lle'dd, oedd ef yn gydnabyddus a gwyr mawrion y Brenin Wiliam Rhiwffws, ag mewn parch gyda'r Brenin ei hunan cans efe Einion a fuasai'n dwyn swydd anrhydeddus dan y Brenin yn ei ryfeloedd.

LLYMA DDANGOS PLANT IESTIN AB GWRGAN.*

GWRAIG gyntaf Iestin ab Gwrgan oedd Denys ferch Bleddyn ab Cynfyn Tywysog Pywys, ag yn oddawl gyda hi Arlwyddiaeth Cibwr ym Morganwg, yna gwneuthur Castell yng Nghaer Dydd a wnaeth Iestin ag iddei wraig gastell arall yn y lle a elwir o honi Denys Pywys, a threfnu Arlwyddiaeth arddelw i'r Castell. ag i'r Castell a'i gyfoeth Braint Brenin a Llys ag o'r wraig honno ganed I Iestin, ac y bu wyth o blant, nid amgen,

1. Rhydderch ab Iestin a gafas Arlwyddiaeth Gwaun Llwg, a'r Pencyfeistedd yng Nghaer llion ar wysg, ag efe a ennillwys Dywysogaeth Deheubarth, a phlant hefyd ac wyron iddo a fuant yn Dywysogion yn Neheubarth, ac yn hawl ammod Priodas ei dad ai Fam dan rhwymau gweithredol i Fleddyn ab Cynfyn y cafas Rydderch ag efe'n fab Hynaf Arlwyddiaeth Caerllion ar Wysg yn Wresgynaeth,

2. Meredydd ab Iestin,

3. Cadwgan ab Iestin,

4. Gruffydd ab Iestin a gafas Arlwyddiaeth y Coetty yn wresgynaeth ac yn ddyled talu nobl aur yn y flwyddyn iddei Frawd Caradawc ab Iestin a wnaethpwyd gan ei Dad yn Arlwydd Morganwg.

* Llyfr Watkin Giles.

I Ruffydd ab Iestyn o'r Coetty y bu fab ai enw Meuryg goreu o neb yn ei amser am bob campau Bonedd a milwriaeth ac o hynny y cafwyd y ddiareb

Enw mawr yw enw Meyrig

I'r Meyrig hwnnw y bu fab ai enw Morgan ab Meyrig, ag i'r Morgan hwn y bu ferch a'i henw Sara yn unig blentyn a Thi-feddes, a honno a briodes Syr Paen Twrbil yr hwn a gafas o hynny gyfiawnder ar Arlwyddiaeth y Coetty. ag ni chaid oddiar ei law na thal, na gwarogaeth, na gwrogaeth I Syr Robert ffitsaimon—am hynny Paen Gythraul y galwai'r Ffrancod efe.

5. Rhiwallon ab Iestin, a gafas Diroedd yn y Cortwyl yn Ffraine gan Syr Robert ffitsaimwn.

6. Morgan Hir ab Iestin, a gafas Dir Cyfoeth ym Meisgin.

7. Elen ferch Iestin a briodes Trym ab Maenarch Arlwydd Brycheiniog. a honno a Elwid *Elen deg*.

8. Gwenllian ferch Iestin, a briodawdd Ynyr Brenin Gwent yr hwn oedd yn byw yn Llannffwyst yn amser EDWARD GON-FESSOR.

Ail Wraig Iestyn ab Gwrgan oedd Angharad ferch Elystan Glodrydd Brenin rhwng Gwy a Hafren, a chyda hi yn oddol y CANTREF COCH *rwng Gwy a Hafren*, ac i Iestyn ab Gwrgan o'r Angharad honn y bu bump o blant. nid amgen

1. Caradawg ab Iestyn, ac efe a gafas Gyfoeth rwng Nedd ag Afan ac a wnaeth Gastell yn Nhref Aberafan ag yno'r Pencyfeistedd, ac a roddes Diroedd a Breiniau Dinasaid i'r Dref,

2. Madog ab Iestin a gafas Arglwyddiaeth Rhuthin gan Syr Robert ffitsaimwn.

3. Morgan ab Iestin, a fu farw cyn oed gwr.

4. Rhys ab Iestin. a gafas Arlwyddiaeth Soflen rwng Nedd a Thawy.

5. Nest ferch Iestin a gafas Einion ab Collwyn yn wraig iddo gan Syr Robert Ffitsaimwn. a chyda hi yn oddowl Arglwyddiaeth Sainghenydd, a Meisgyn.

Hywel ab Madog ab Iestin a gafas Arlwyddiaeth Llan Tryddyd, gan Syr Robert Ffitsaimwn, a mab i Hywel ab Madog oedd Cynfrig ab Hywel gwrolaf o neb yn ei amser, ag efe a ddug y Cymry yn erbyn y Ffrancod ag a gafas y gorau arnynt, a chadw ei dda ai ddwrn er gwaetha gwyr Syr Robert Ffitsaimwn.

LLYMA WEHELYTH CAERLLION AR WYSG.*

1. Rhydderch ab Iestin Arlwydd Caerllion ar wysg a Gwaun Llwg. ab Gwrgan ab Ithel ab Morgan Mawr Brenin Gwent a Morganwg ar Gwledydd hynn ydynt un a'r wlad a elwid Essyllwg yn yr hen amseroedd, eithr yn Essyllwg yr oedd yr holl wlad rwng Gwy a Thywy, ar Cantref coch, sef rhwng Gwy a Hafren hyd Bont Caerloyw hyd y cerddo'r wlad o Gaer Ffawydd hyd Gaerloyw.

2. Gruffydd ab Rhydderch ab Iestin. Tywysawg Caerllion ar wysg.

3. Caradawg ab Gruffydd ab Rhydderch ab Iestin ab Gwrgan.

4. Rhydderch ab Gruffydd ab Rhydderch ab Iestin.

5. Meredydd ab Gruffydd ab Rhydderch ab Iestin a fu'n Arlwydd Caerllion, a Hywel ei fab ef a fu'n Arlwydd y Cantref Bychan lle bu Meredydd ei Dad ef yn Arglwydd ac o hynny y gelwid y Cantref Bychan Cyfoeth Meredydd ym Morganwg.

6. Owain ab Caradog ab Gruffydd ab Rhydderch ab Iestin ab Gwrgan a fu ar ol Meredydd yn Arlwydd Caer Llion ar Wysg.

7. Iorwerth ab Owain ei fab a fu'n Arlwydd Caerllion ac ef a wnaeth Gastell Mechain, a Chastell Celligaer. ac efe a briodes Angharad ferch Uchtryd Escob Llandaf.

8. Hywel ab Iorwerth ab Owain arglwydd Caer Llion ar wysg.

9. Morgan ab Iorwerth ab Owain, Arglwydd Caer Llion ar wysg, yn amser y Brenin Edwart y Cyntaf y dygwyd ei gyfoeth oddiarnaw gwedi Lladd y Tywysog Llewelyn ab Gruffydd o Wynedd, ag yna ynghylch oed Crist mil a thrichant y darfu'n lan am Forgan ab Hywel ab Iorwerth ai Freinioldeb ynghaer Llion ar wysg cans Madog fradwr o Wynedd a'i bradyches ef onis daliwyd gan y Brenin Edward yn Garcharwr ac yngharchar Castell Caer Dydd y bu efe farw ymhen Blynnyddau lle ai coronwyd ychydig or blaen yn Frenin ar holl Gymru; a chweddi'r gortrech hynn arnaw ni allawdd un Tywysawg yng Nghymru ymgynnal o north arfau yn erbyn Brenin Lloegr.

PEDWAR PENCYFEISTEDD MORGANWG YN AMSER IESTIN AB GWRGAN.†

Un, Caerllion ar Wysg yng Nghantref Gwaun Llwg.

Ail. Caer Dydd, lle y gwnaeth Iestin ab Gwrgan Gastell a chaerau cedyrn o newydd.

Trydydd, Tref Byfered	}	Ag yng Nghantref Gor-
Pedwerydd, Castell Din Dryfan	}	wenydd y ddau hynn

* Llyfr Meyryg Dafydd o Lanisan.

† O'r un llyfr.

LLYMA WEHELYTH RIAL Y COETTY.*

Y DIWETHAF or Britaniaid a fu Arlwydd y Coetty oedd Morgan, ab Meyryg, ab Gruffydd, ab Iestyn, ab Gwrgan. A merch oedd iddaw ef a elwid Assar, a Sar yw ei henw mewn rhai lyfrau. y Ferch honno a briodwys a'r Twrbwrfl. a hwnnw oedd un o'r Tri Marchog anrhaith ar ddeg a ddaethant i Forganwg. yn amser Iestyn ab Gwrgan i Wladychu gan ddwyn y Frenhiniaeth oddiar Iesyn, a'u cyfoethoedd oddiar au perchenogaint a hynn a fu yn y flwyddyn oedran Mab Duw 1089.

Gruffydd ab Iestyn oedd yn dala dan ei Frawd Caradoc ab Iestyn, ag yn dwyn nobl iddo bob blwyddyn meis ydd ys yn dwyn i'r Brenin y sydd Arlwydd Morganwg yn awr.

1. Paen Twrbwrfl a briodes Assar ferch ag unig blentyn ag o hynny Etifeddes Morgan ab Meyryg ab Gruffydd ab Iestyn ab Gwrgan Brenin Morganwg a Thywysog Saith Cantref Essyllwg sef yw hynny yr holl dir o Bont Caerloyw hyd afon Tywy.

2. Syr Simwnt Twrbil ab Syr Paen ag Assar Ferch Forgan, efe a wnaeth yr Hen Gastell y sydd ym Mhen y Bont ar Ogwyrr.

3. Syr Paen yr ail ab Syr Simmwnt. ai wraig ef oedd Mallt, ferch Morgan Gam, ab Morgan, ab Caradoc ab Iestyn ab Gwrgan.

4. Syr Silbart Twrbil, ab Syr Paen yr ail o ferch Morgan Gam.

5. Syr Paen Twrbil y drydydd. ab Syr Silbert.

6. Syr Silbart ei frawd a ddaeth ar ei ol ef. ag a fu briod a Meirwen ferch Cadwgan, ab Ithel, ab Ifor, ab Morgan, ab Caradoc ab Iestyn Arlwydd Castell ar Alain.

7. Syr Silbart y trydydd, ab Syr Silbert yr ail, a fu ar ei ol ef.

8. Syr Risiart ab Syr Silbart y drydydd, a fu wedi hynny.

9. Syr Paen Twrbil y drydydd ab Syr Risiart, a briodwys Wenllian ferch Syr Risiart Tawbot, ag iddo y bu pedwar Mab a phedair Merch. . Sef Silbart a Rhisiart, a Simmwnt, ag Edwart. ar Merched oeddynt Annes a fu briod a Syr Sion Dalabar Arlwydd Gweble. a Marged a fu briod a Syr Rhisiart Ystagbwl ym Mhenfro. a Challin a fu briod a Syr Rhosser Berclos o'r Berllan Newydd a elwir y Norsied yn Llandathan. ag efe oedd Arglwydd Llandathan, ag Assar a fu briod a Syr William Gamais Arlwydd y Rhogiaid yng Ngwent.

* O Lyfr Thomas Hopein o Langrallo—*medd Iolo Morganwg.*

10. Syr Silbart y pedwerydd, ab Syr Paen y Trydydd.

11. Syr Silbart y bummed ei fab a fu ar ei ol. ag ni bu iddo blant o briod

12. Syr Risiart ab Syr Paen y trydydd a fu ar ei ol ef. ag ni bu iddo blant o briod. Mab iddo o'i gariadwraig a elwid Simmwnt a gymmerwys y cyfoeth a'r meddiant ond ni chas efe eu cadw gan iddei Dad rwymo'r cyfan wrth Syr Lawrens Berclos Arlwydd Llandathan, ei Nai fab Callin ei chwaer a fu briod a Syr Rhosser Berclos.

13. Syr Lawrens Berclos, a fu ar ol hynny yn Arlwydd y Coety, ai wraig ef oedd Malt ferch Syr Thomas Ysbenser Arlwydd Morganwg, ag ynghastell Ffili yr oedd yn byw, a honno a wenwynwys ei gwr Syr Lawrens Berclos ag efe a fu farw a hithau a gladdwyd yn fyw gan farn Gwlad a'r Arlwydd Syr Rhisiart Began, yr hwn oedd Arlwydd Morganwg.

Gwedi marw Syr Lawrens Berclos y daeth y meddiant i

14. Syr William Gamais, ab Syr Silbart, ab Syr William Gamais ag Assar ferch Syr Paen Twrbil y drydydd, ag yna gan i'r cyfoeth ar meddiant ddisgyn dros dair gwaith yng nghogail sef ym mraint Merch, y collwyd Arlwyddiaeth Rial y Coetty a myned i Syr Risiart Began a wnaeth yn Sied, fel ag y mae cyfraith yn gofyn sef cyd y dychyn meddiant ni ddychyn Braint ddigwydd ar go gaildros dairgwaith olynol. a'r Brenin y sydd yn awr yn Arlwydd Llys y Coetty ag yn Benrhaith gwlad a Llys, a'r Gamisiaid yw'r Arlwyddi Cyfoeth, ag iddynt y perthyn y meddiant a Llys Cyfoeth. ag i'r Brenin Llys Gwlad a'r Rhianaeth.

Ieuan Deulwyn a ddywaid yn y Llyfr a naeth efe o son am Arlwyddi a Marchogion Morganwg, taw cam yw galw y Twrbwlfil yn Farchawg Anrhaith, herwydd fe a briodwys a merch a thifeddes y perchen Morgan Amheyryg, a chael wrth hynny difeddiaeth gyfiawn ar y Cyfoeth ar lle ym marn Duw a Dŷn. ag na waeth o bwy Genedl y prioder yn gyfiawn cyd bo a brioder o'r ffydd ynghrist ag yn berchen Cred a Bedydd. a charedig ir Cymry y bur Twrbiliaid lawn gyhyd ag y buont berchenorion ar y Rianaeth, a Breninaeth y Coetty; yr hynn a ddygwyd oddiar y Gamais yn amser Syr Rhisiart Began, Brenin Morganwg, fal y dyweswpwyd o'r blaen, a chyd bo iawn iawn Llys Cyfoeth a Chyfraith iddynt etto, nid iawn iddynt Raith a Llys Gwlad onid gan gwyn fel ac y mae i bob Cynhenid arall. ar un a fo Arglwydd Morganwg a biau'r Pendodaeth, ac y sydd Benrhaith, heb air neb ar ei air ef

Yn amser Iarll y Clâr diweddaf y collwyd y frenhinaeth yng Nghenedl Caradog ab Iestyn yng Nghyfoeth Aberavan am iddynt ddial lladd yr Arglwydd Llywelyn ab Gruffydd o Wynedd, a thrais Gwlad oedd dwyn hynny oddiar y Genedl Rwng Nedd ag Afan, a honno a fu'r Frenhinaeth Rial ddiweddaf ynghymry heb air neb ar eu gair hwy, oddieth y Coetty. a'r ddwy Arlwyddiaeth hyn a fuont megis Pentewynion yn cynnal yn annifod y Braint a ddylly'r Genedl Gymry, ar Fraint honn a gollason ni am ein Pechodau a digio Duw oni ddaeth dial a difraint a dwyn ein cyfoeth a'n Hawl an Braint Penrhaith oddiarnom; ag nid oes inni o barth Cenedl onid Enw a'n Hiaith yr honn a ddylon ni ei chadw ai harfer yn ddilediaith ac ymarfer a phob gwybodau a champau a deddfau daionus fal ydd ennillon ni fodd Duw a chlod gan ddynion, ag o hynny y daw i ben ag yn wir a broffwydai y Beirdd sef y caffant y Cymry eu Tir a'u Braint a'u Coron etto, a bod yn Genedl Benrhaith Ynys Prydain etto, a pharhau fal hynn tra bo Byd ym Myd, a dywedod pawb amen a phoed felly y bo.

ENGLYNION COFIADUR.

1. MIL deucant oesant Naf Iesu wyth deg
Eilwaith dau'n chwanegu.
Pan llas Llywelyn Pen llu,
Glyw digamrhwyg Gwlad Gymru.
Ieuan Gethin ab Ieuan ab Lleision ai cant 1420.
2. MIL trichant gwarant gwirion a deunaw
Fe dynwyd yn gyfan
Gan drais mawr i lawr yn lân
Hyneifiaeth Brenin Afan
3. Dau Seithgant honant hynny a deuddeg
Diweddwyd y Coetty,
Rhoed llwyr dawl ar bob hawl hy
Rhag camraith ar y Cymry.
4. Dau Seithgant gwarant gywrain cof ydyw
Y cyfodes Owain
I dorri lawr a dur lain
Einioes Brad Ynys Brydain.
Ieuan Gethin ab Ieuan ab Lleision ai Cant 1420.

DOSPARTH TEYRNEDD RHODRI MAWR.*

BRENIN Penrhaith Brenin a ddodid yn benn ar y Breninoedd eraill ai air ef yn air ar eu gair hwy, ag ar air pob un o honynt, a'r Brenin a geffid yn ddoethaf ag yn wrolaf o'r holl Frenhinoedd a ddodid yn Benn Rhaith, ag ar hwnnw ydd oedd Braint Tywysogaeth ar holl Ynys Prydain ai holl Frenhinoedd

Gwraig Rhodri Mawr oedd Angharad ferch Meyryg ab Dyfnwal, ab Arthen, ab Seisyllt Brenin Dyfed a Cheredigion, ag iddynt y bu pedwar o blant, sef merch a elwid Elen yr honn oedd hynaf oll, a hi a fu bried a Morgan Hen Brenin Morganwg a Thywysawg o Bont Gaerloyw hyd afon Tywi.

Tri meibion oedd i Rodri Mawr. sef yr hynaf o honynt Cadell Brenin Dyfed a Cheredigion; Ail oedd Anarawd Brenin Gwynedd; Trydydd Merfyn Brenin Pywys.

Bu hefyd i Rodri, o'i gariadwagedd, bum mab. sef Rhodri Goch ab Rhodri Mawr. a Meyryg, ag Eidwal, a Gwyriad, a Gathelig: a dwy ferch, sef Elgain a Chreirwy; a phan oedd oed Crist yn ddeuddeg a thrugain ag wyth cant y lladdwyd Rhodri Mawr gan y Saeson yn Ynys Fon a chydag ef ei fab Gwyriad, a hefyd Rhydderch ail fab Morgan Hen Tywysog Morganwg, ag ef yn bumtheg oed yn rhyfela gyda ei Dad y cu. sef Rhodi Mawr.

Llyma fal y rhannodd Rhodri Mawr ei gyfoeth rhwng ei dri meibion,

Cadell y mab hynaf a gafas Dalaith Dinefwr, sef Dyfed a Cheredigion dan eu terfynau, ag iddaw Deyrnwialen y Dywysogaeth. canys i'r hynaf o'r Tri Brenhinoedd Gwlad Gymru y dylid hynny. Pencyeistedd Dyfed a Cheredigion Caerfyrddin.

Anarawd yr ail fab a gafas Wynedd dan ei therfynau, ag yn Aberffraw'r Pencyeistedd. rhai lyfrau a ddywedant mai'r trydydd sef y Ieuangaf o'r meibion oedd anarawd.

Merfyn y Trydydd mab a gafas Dalaith Mathrafal sef holl Bywys dan ei therfynau a'r Pencyeistedd oedd ym Mhen Gwern Pywys, sef y Mwythig.

Llyma fal y trefnwys Rhodri Mawr lle ceffid ymryson rhwng neb rhai o'r Tair Talaith, er Barn a therfyn yr ymryson.

O bydd ymryson rhwng Talaith Dinefwr a Thalaith y Berffraw ym Mon, ym Mwch y Pawl yng Nglann Dyfi y dylai fod yr Eisteddfa, a Brenin Pywys yn Benn Rhaith a Barn.

* O Lyfr Thomas Hopcin o Llangrallo.

O bydd ymryson rhwng Talaith Mathrafal a Thalaith Dinefwr, yn y Rhyd Helig ar Wy y dylai fod yr Eisteddfa, a Brenin Gwynedd yn Benn Rhaith a Barn.

O bydd ymryson rhwng Talaith Mathrafal a Thalaith y Berffraw ym Mon. yn Nol yr Hunedd yn Iâl y dylai fod yr Eisteddfa a Brenin Dinefwr yn Ben Rhaith a Barn.

A pha le bynnag y byddai'r Eisteddfa, bid yno Deyrnedd y Tair Talaith. sef ydynt,

Teyrnedd Dinefwr. Brenin, Arlwyddi Llys a Gorsedd, a Gwlad, sef yw Gwlad Perchennyddion Tir gan eu Pencenedloedd.

Teyrnedd y Berffraw, Brenin, Pymtheg Llwyth Gwynedd gan eu Pencenedloedd. ag Yngnaid Llys.

Teyrnedd Mathrafal, Brenin, Gwelygorddau Pywys gan Bencenedloedd, ag Yngnaid Llys.

Teyrnedd Cymry Benbaladr yr Hynaf o'r Tri Thywysawg Taleithiawg, Brenhinoedd Gorseddog a'u Cyffon Teyrnedd, sef yw Cyff Teyrnedd y peth y wnelir o honaw y Deyrnedd yn berffaith. ag nid unrhyw Cyff Teyrnedd ym mhob un o'r Tair Talaith. eithr mal y dangoswyd eisioes.

Braint Teyrnedd Cymru Benbaladr dewis y doethaf a'r Gwrolaf o'r Brenhinoedd ai ddodi'n Ben Tywysawg ac yn Ben Rhaith ar holl Ynys Prydain.

Pencenedl yw'r Hynaf o lwyth Cenedl, a Gwelygordd o wr cyfallwy, ai nawdd iddei genedl o lwyth a Gwelygordd hyd y nawfed ach ar hyd ag ar draws. Sef yw gwr Cyfallwy. na fytho nag ynfyd, na lleeg anwrawl. na dall. na mud. na byddar. na chloff. nag anghyfaith, nag yn Anwybodus nag anysgedig, ag na fytho Briod ag Estrones gynhenid, ag na fytho eneidfaddau, ag na fytho arno hawl galanas, na hawl sarhâd, ag nas ciliawdd yn Nydd brwydr ag ymladd, ag a wypo holl Ddefodau Teyrnedd Ynys Prydain a breiniau pob Cymro Cynhenid. ag a fo felly o hynafiaid Llwyth a Gwelygordd fe wedd iddo fod yn Bencenedl yng Ngorsedd Teyrnedd ag ym mhob Llys Gwlad a Chenedl, ag ym mhob Llys Barn a Chyfraith. a braint Tad iddaw ar bob amddifad o dad yn ei lwyth Cenedl a Gwelygordd. ag iawn iddaw geryddu a fytho ar y cam o'i lwyth ai genedl. ac nis tal sarhâd. a Braint i Bencenedl gynhyrfu Rhaith a Dygynnull Gwlad a Chenedl lle bo achos cyfreithiawl. ag nid oes a gae yn erbyn hynny. canys cysswllt Teyrnedd y sydd ar Bencenedl. ag attaw y mae pob cwyn am gam ag anghyfraith a wneler a neb un o'i genedl.

LLYMA BUMP BRENHINLLWYTH CYMRU,*

NID AMGEN,

CADELL ab Rhodri Mawr yn Neheubarth.
Merfyn ab Rhodri mawr ym Mhywys.
Anarawd ab Rhodri mawr yng Ngwynedd.
Morgan Mwynfawr ym Morganwg.
Elystan Glodrydd rhwng Gwy a Hafren.

Ag fal hynni mewn llyfrau eraill.

Rhys ab Tewdwr yn Neheubarth.
Gruffydd ab Cynan yng Ngwynedd.
Bleddyn ab Cynfyn ym Mhywys.
Iestyn ab Gwrgan ym Morganwg.
Elystan Glodrydd rhwng Gwy a Hafren.

LLYMA DDOSPARTH TEYRNEDD YMHOB UN O'R PUMP TYWYSOGAETH NID AMGEN

Teyrnedd Deheubarth, Brenin o Baladr, Arlwyddi Llys a Gorsedd, a gwlad a chenedl gan Bencenedloedd o berchen tiroedd.

Teyrnedd Morganwg, Arlwydd Penrhaith yn Frenin o Baladr, Deuddeg Arlwydd Gorseddog o Lys a chyfoeth o leiaf, a'r rif a fythynt dros benn hynny Brehyriaid, sef Tiriogaethwyr gan Bencenedloedd.

Teyrnedd Powys Arlwydd Penrhaith o Frenin, Gwelygorddau Pywys gan eu Pencenedloedd, ag yngneid Llys a Gorsedd.

Teyrnedd Aberffraw Brenin, Pymtheg Llwyth Gwynedd gan eu Pencenedloedd, ag yngneid Llys a Gorsedd.

* O'r un Llyfr.—Yn canlyn y Pump Brenhinllwyth blaeniadol y mae Dosparth Teyrnedd yn cael ei roddi yr eilwaith; ond gydag *ychwanegiadau*; herwydd hynny bernais ei fod yn ofynol arnaf osod y cyfryw yn gyflawn, etto, i lawr.—AB IOLo.

Teyrnedd rhwng Gwy a Hafren Brenin Tiriogion Gwlad gan Bencenedloedd. Yngneid Llys a Rhaith Deuddeg.

Penteyrnedd, yr hynaf o'r Tri thywysog Taleithiog. sef rhai Gwynedd, a Phywys a Deheubarth, a braint cynnal Dygynnull gwlad Gymru i hwnnw o fewn y Tair Talaith

Braint Pen Rhaith i Dywysog Morganwg rhag Cyrch gelyn a gormes yn Neheubarth, ag yna braint pen cyngor i Dywysog rhwng Gwy a Hafren. a Phenlluyddiaeth i Dywysog. Pywys, canys goreu y gwyddant hwy achos ag ansawdd rhag lleoedd eu gwledydd, lle cyrch o gelyn a gormes o dir. a phan ymgrych o For Braint Penrhaith i'r un ai Tywysog Deheubarth ai un Gwynedd y bo y delo'r ormes i Dir. a braint pen cyngor i'r llall o'r ddau Dywysog hynny

Rhai a ddywedant mai rhwng Tywysog Morganwg ac un Pywys y saif Braint Pen Rhaith lle delo gelyn a gormes o dir yn ôl y goror y delo ai yn Nhywysogaeth yr un ai yn eiddo'r llall o honynt, a lle delo ar un o honynt hynn o fraint yna Braint pen cyngor ar y llall, heb son am Fraint yn y Byd ar Dywysog o lwyth Elystan Glodrydd.

Nid oes Braint Penteyrnedd a darparu Dygynnull ar wlad Gymru oll i Dywysog Morganwg. eithr ar Forganwg, a Gwent, a Gwyr, ac a berthyn i'r Gwledydd hynny, yn unig. a'r un peth i lwyth Elystan Glodrydd.

Nid oes Ben Teyrnedd gan un o'r Tri Thywysog Taleithiog ar Forganwg nag ar Gyfoeth Elystan Glodrydd.

Gwedid yfod gelyn a gormes i Wlad Gymru, Braint Pen Teyrnedd a dygynnull Gwlad a saif ar a fo pellaf oddiwrth yr Ormes o'r ddau dywysawg Taleithiog hynn, sef un Gwynedd ag un Deheubarth, canys cadarnaf a diogelaf eu gwledydd hwy, ag o'r ddwy. a fo bellaf, oddiwrth yr ormes. a lle bo pen teyrn yr un, Pen Hynaif y llall, a dylit cyngor o Bywys, a braint Cyngor i Gyfoeth Elystan Glodrydd ag i Forganwg.

Os trwy for o Wlad Estron y daw'r Ormes, Braint Penteyrnedd a saif ar Frenin Lloegr, canys cyfoethoccaf a chadarnaf efe o'r holl frenhinoedd, a mwya lluyddwr. a Braint cyngor i bob Brenin yn Ynys Prydain yn Nygynnull Brenin Lloegr, ai orchymmyn ef a saif arnynt rhag cyrch Estron yn rhyfel a gormes. a'r Drefn honn a wnaethpwyd yn amser Edgar Brenin y Saeson o gyngor Pump Brenhinllwyth y Cymru.

LLYMA ARFAU Y PENDEFIGION

A DDIFEDDIANWYD O'U TIROEDD AU DA GAN SYR RHOBERT AB AMON. A'I FARCHOGION ANRHAITH.*

1. IESTIN ab Gwrgan Brenin Morganwg a Thywysawg o Dywi hyd Bont Gaerloyw. [Tywysog Morganwg a Gwent ag Eyas.] ef a ddug aur. Tri chwpl ^{ooch} ^{arian} [a ddyg aur. Tri chwpl arian.] efe a fu farw ym Monachlog Censam, i ba un y rhoddes efe diroedd cyfoeth yng Ngwaun Llwg, ai oedran chweugein mlwydd a chwech. [chwech ugain mlwydd]

2. Marchell, ab Gwynn ab Arthrwys ab Ithel ab Morgan Mawr, Arlwydd Llandathan, ef a ddug Asur. Tair mwyalchen euraidd. [ddy]

3. Gruffudd ab Cadwgan Ddu Arlwydd Llansanffraid fawr ag Aberogwr, a ddug maes Du, Tri Eryr daupennog ariant.

4. Llywelyn ap Hywel fawr, Arlwydd Llann Ilari [St. Hilari] a Llanfleiddan fawr, efe a ddug arian, chwech pen saeth o'r mwrai au blaenau'n waedlyd.

5. Caradawg ab Arthen ab Bleiddryn. Arlwydd Glynn Nedd, ef a ddug maes du, Cwpl aur, Triphen Llew o'r arian, a'u tafodau o'r Sinobl.

6. Aedd ab Crafnaw ab Cynfarth, Arlwydd Tal y Fann, ef a ddug sinobl. Tair bwyail aur. [asyr.]

7. Idnerth ab Ifor Arlwydd Glynn Rhondde. ef a ddug Asur, chwech mwled aur.

8. Llywelyn Brenn Hen a elwir Llywelyn hagr, Arlwydd Sainghenydd, ab Gruffydd, ab Llywelyn ab Ifor, ab Einion, ab Rhiallon, ab Selyf, ab Dafydd, ab Morgan, ab Maglawn. Tywysog yr Alban. ef a ddug aur. Cwpl Asur, Tri phen March Sinobl.

9. Ynyr ab Rhyddwal ab Meuryg, Arlwydd Meisgyn, a ddyg Sabl, Bend o aur, chwech pen gwalch o arian.

10. Gweirydd ab Seisyllt hên Arlwydd Lancarfan a Phen Mark, ef a ddug sabl, Triphen Carw euraidd [o'r Sinobl, a'u Cyn o Ayr.] Seisyllt Hen a fu fyw naw ugeinmlwydd ag un

11. Meyryg ab Hywel ab Elgad, Arlwydd Llanffagan, ef a ddug o Ffagan Sant sabl, Tair allwedd aur. llyfrau eraill a ddywedant

* O Lyfr Mr. Cobb, o Gaer Dydd.—Y darllenïadau gwahanol, a welir rhwng cromfachau, ydynt yn ol ysgrif arall o'r un hanes, yn Llyfr Mr. Trueman, sef un o lyfrau Pantliwydd.—Ab Iolo.

tair allwedd arian. [ariant, neu ayr fal y gwelir mewn rhai lyfrau.]

12. Caeron ab Hywel ab Elged, Arlwydd Llanfaes Illtyd, a ddug Asur, [sabl] Triphorth Castell yn egored o'r aur, bu fyw chweugeinmlwydd a phumtheg

13. Morgan ab Hywel ab Gwrgan, Arlwydd Rhuthin, a ddug Sabl, chwe mesen deri o'r aur.

14. Gwyddbwyll ab Ceraint ab Gruffydd ab Ynyr, Arlwydd Aber Barri a Phorth Ceri a ddug asur [sabl] o Geri Hirlyngwyn, Tri phen hwylybren o aur.*

16. Einion fawr, ab Uthrod Goch, ab Blegywryd hên, ab Owain, Arlwydd Llanwerydd [ab Blegywryd hên Arglwydd, &c.] sef yw hynny San Dunwyd, ef a ddug Sinobl. Tri cheiliog o'r aur. medd llyfrau eraill Tri llew ar naid o aur.

17. Meirchion Hir, ab Gruffydd, ab Ithel, Arlwydd Tresigin a Llan Dw, a ddug yn gwarterog aur a Sinobl, pedwar Saled penn o'r asur ar arian [Pedwar Saled Penn or arian.]

18. Llywelyn ab Meyryg ab Llywarch Arlwydd y Rhws a Ffwl y mŵn, (Aberbernant *in al.*—*Iolo Morganwg*,) efe a ddug asur, chwech meillionen aur.

19. Braint ab Meredydd falch ab Engir Benwyn, Arlwydd Llan Fair a Llanfihangel y Twyn (sef Treflemin) (Llanfihangel y twyn *in al.*—*Iolo Morganwg*,) [Llanfair a Threflemin] efe a ddug wyrdd, chwech gwenynen aur.

20. Arthael frych, Arlwydd Llys y Fronydd a Thre-Golwyn, efe a ddug Sabl, Dwy waywffion aur Sawter.

21. Dafydd ab Owain Goch ab Ithel, Arlwydd Llangynwyd a Thir Iarll, efe a dug Sabl, Cwpl arian, a thri phenn Blaid o'r aur yn drwyn-waedlyd.

22. Hywel ab Gruffydd ab Anawrodd ab Blegywryd Hên, Arlwydd y Dyffryn olwg a Gwaunfoe, efe a ddug yn bedryfannog aur a Sabl, pedair olwyn o'r arian ar asur.

23. Edwin ab Trahayarn ab Ithel, Arlwydd Castell Conan a'r Soflen, a ddug arian [wyrdd] chwech rosyn coch.

A'r Pendefigion hyn a ddygwyd oddiarnynt y rhann fwyaf o'u Tiroedd a'u Da, a rhai o honynt a gawsant diroedd gan Syr Rhobert fab Amon yn y Corbwyl a lleoedd eraill yn Ffrainc. . a rhai a gawsant ychydig o'u Tiroedd yn eu hol.

* Mae y rhifedi, ymma, yn myned o 14 i 16, gan adael 15 i maes; ac yn y ddadysgrif yn ol llyfr Pantlliwydd, mae rhif 14 yn eisiau, a Gwyddbwyll yw'r 15fed. Einion fawr yw'r 16eg yn y ddau.—Ab Iolo.

AMSEROEDD COF A CHYFRIF.

LLYMA amseroedd Cof a Chyfrif herwydd Hen Ddosparth Beirdd Ynys Prydain ar Gof a Chyfrif cyn caffael o Genedl y Cymry y Ffydd yng Nghrist, a gwedi hynny doded Gof a Chyfrif ar amser dyfodiad Crist yng nghnawd, fal ag y mae ym mhob Gwlad hyd y cerdd Cred a Bedydd.

O'r amser y daeth Genedl y Cymry gyntaf i Ynys Prydain hyd yr amser y gwnaed Efrawc gadarn ab Mymbyr ab Madawc 500 herwydd cof cadwedig Doethion au Cyfarwyddyd, ar Efrawc hwn a wnaeth Gaerau gyntaf yn Ynys Prydain Caer nid amgen, &c.

O amser Efrawc Gadarn hyd amser y gwnaed Lleon Gawr yn Frenin ar Genedl y Cymry dau canmlynedd namyn deng mlynedd, efe a wnaeth Gaer ar Lann afon Dyfrdwy, ag ai gelwis hi Gaer Llion Gawr. a Chaerllion ar Wysg ym Morganwg, a Chaer Manc, ag ni wyddis yn awr ymha le ydoedd. ag yn ei amser ef y bu Tes Angerddawl.

O amser Lleon Gawr trugain mlynedd a chwech, hyd yr amser Bleiddydd ab Rhun Baladr bras, a'r Bleiddydd hwnnw a gafas yr Enaint twym yn Nant Baddon ac a ddysges i Genedl y Cymry Lawer o Wybodau daionus a Chof cyfarwyddyd arnynt.

O amser Bleiddydd ab Rhun, hyd amser Llyr Llwyd ab Bleiddydd ugain mlynedd, ar Llyr hwnnw a wnaeth Gaer Llyr, a Chaer Eithras yng Ngwent, a elwir heddyw y Bryn Biga.

O amser Llyr Llwyd hyd amser Prydain ab Aedd Mawr ab Ancwn ab Seisyllt ap Rhwallon ab Rhegan ferch Llyr Llwyd dau can mlynedd a saith a phedwar ugain. A'r Prydain hwnnw a wnaeth ddosparth Gadarn ar Deyrnedd Ynys Prydain gyntaf ac a fu frenin Cadarn a doeth a thrugarawc ar holl Ynys Prydain ac a ddyges ar ddarwain Lawer o wybodau a Chyfarwyddyd i Genedl y Cymry, ag a fu byw bedwar ugain mlynedd a saith wedi cael ei wneythur yn frenin.

O amser Prydain ab Aedd Mawr hyd Amser Dyfnfarth Prydain a elwir Dyfnwal Moelmud yn Iaith Cerniw. Ugain mlynedd a naw. ar Dyfnfarth hwnnw a wnaeth ddosparth wastaddefn gyntaf ar Gyfreithiau Cenedl y Cymry, ag a wnaeth Ffaint ac Ammraint

gadarn ar au dirperynt, ag un o dri Doethion Brenhinoedd Ynys Prydain ai gelwir ef, ag a wnaeth Lys Gwlad a Dinasyddiaeth ddosparthus ynghaerllion ar wysg a honno oedd y Ddinas beinnaf yn holl Ynys Prydain a Braint Cyfnewid iddi ymhob Dinas arall yn holl Ynys Prydain.

O amser Dyfnwal Moelmud hyd amser Gwrgan farfdrwch ab Beli ab Arthan ab Pyll hir, ab Beli hen ab Dyfnwal Moelmud, Gan mlynedd ag ugain ag wyth. Ac yn amser y Gwrgan hwnnw y bu rhyferthwy aruthrawl ym moroedd Ynys Prydain ag y boddes lawer o Gantre'r Gwaelod, ag achaws y morgymmladd hynny y daeth y Gwyddelod gyntaf i Ynys Prydain ag a gawsant gan Wr-gan diroedd yn y Werddon lle yddaethanti yn Genedl luosawc a Chadarn ac yn amseroedd y Gwrgan hwnnw y daeth Gwyr Llychlyn gyntaf yn Ynys Prydain ac a gawsant fodd i fyw yn yr Alban lle y maent hyd y dydd heddyw. A Dinas a wnaeth ef a elwir Caer werydd, ag a fu fyw yno bedair blynedd ar bumtheg yn frenin Molianus. ac yna bu farw.

O'r amser y bu farw Gwrgan farfdrwch hyd amser Morydd ap Daned ap Aeddan, ap Cynfarch ap Seisyllt ap Eidrym, ap Cyhelyn ap Gwrgan farfdrwch. dau can mlynedd a phedair, ag yn amser y Morydd hwnnw y daeth anghenfil mawr angherddawl pedair adeiniawg i For y Werddon ag a ddaeth i dir yn Nyfed ag a laddes lawer o Genedl y cymry a Morydd a fynnai ymladd ag ef ag ai llyfesis yn wrawl eithr yr anghenfil a'i lladdes ef, ag Asgell oi adain a fwriasai ef at y Brenin,

O'r pan y llas Morydd gan yr Anghenfil hyd amser Owain a Pheredur Meibion y Morydd hwnnw deugain mlynedd a saith. ar Ddau frodyr hynn a wnaethant Gaer neu ddinas ardderchawc ai henw Caer Brodyr. Yna cymhwyll a'r saith mlynedd bu farw Owain ab Morydd a Pheredur ei frawd a gafas yr holl ynys iddo ei hunan yn frenhiniaeth hyd ymhen dwy flynedd ag yna y bu farw.

O'r pan y bu farw Peredur ab Morydd hyd amser Blegywryd Frenin, Canmlynedd a deunaw, a'r Blegywryd hwnnw a wnaeth wellhâd a Chyfarwyddyd ddosparthus ar gerdd dannau ag nis gellid neb ai atebai. Ag efe a gladdwyd yng Nghaerllion ar wysg yn anrhydeddus.

O amser Blegywryd hyd Amser Beli Mawr ab Manogan, Pedwar ugain mlynedd namyn un. ag efe a fu Frenin Doeth a gwybodus ag a wyddai lawer o gyfarwyddyd, ag au dysges i genedl y Cymry, ac ymhen dwyflynedd wedi ei goroni y bu ef farw, a mab

a fu iddaw a elwid Llydd ab Beli mawr ab Manogan, ag efe a wnaeth ddinas a Chaerau rhyfeddoliau iddi ar lan Afon Dain ac ai gelwis hi Caer Ludd ac a elwir heddyw Caer Lundain. mab arall ei enw Caswallawn.

O amser Beli Mawr hyd amser Llyr Llediaith chweugain mlynedd, a mab i Lyr oedd, a elwid Brân fendigaidd a'r gwr mwyaf a welpwyd erioed oedd efe. a mwynaf a haelaf ei roddion, glewaf yn Nhrin a chaled, ag efe a yrres y Gwyddelod oi wlad lle yddoedd-ynt wedi gwladychu er amser Gwrgan Farfdrwch. ag a wnaeth Gaer ar lan Afon Llychwr ag ai gelwis hi Dinmorfael o Enw ei ferch anwylaf a fu farw yno, gwedi hynny efe a wnaeth Lann yno a Llanmorfael ai gelwir, a Chastell Llychwr yr awr honn.

O amser Bran ap Llyr hyd amser Lles ap Coel ap Cyllin, ap Caradawg ap Bran fendigaidd ap Llyr Llediaith, Canmlynedd a deg ar Lles hwnnw a elwir Lleirwg Sant a Lleufer Mawr, Ag efe a ddanfonas am wyr Duwiol o Rufain i dysgu'r ffydd yng Nghrist i Genedl y Cymry ag a wnaeth Eglwys gyntaf yn Llandaf ag a ddodes Esgyb ynddi i ddodi Bedydd ar genedl y Cymry, a chyntaf or Eglwysi y bu honno, a Bonheddiccaf ei braint. ag efe a ddodes ysgolion yno i ddysgu'r ffydd ynghrist a gwybod ar Lyfrau Cymreig.

O amser Lles ab Coel hyd amser Coel Godebawc saith ugain mlynedd a'r Coel Godebawc hwnnw a fu frenin a merch iddaw a elwid Elen Lueddawc a honno a aeth i Gaersalem ac yno hi a gafas y Groes fendigaidd ac ai dug i ynys Prydain. sef y dodes Bardd hynny ar Englyn yn llynn,

Diboen ferch Coel Godeboc
I gred a ddyges y Groc
Ugain trichant ai wrantu
Oedd oed Iesu Dduw dwysoc.

O amser Coel Godebawc hyd amser Magsant Wledic, Canmlynedd a deuddeg ar Magsant hwnnw a fu yn Ymherawdr Ynys Prydain ag yn Rhufain. ag a ddodes fraint Teyrnedd Freiniawl ar Ynys Prydain ag a wnaeth Lawer o Eglwysi a Gwyndai Crefydd yn yr Ynys honn ag addysg gwybodaau dwyfolion a gwladolion ynddynt, Ag efe a ddodes Diroedd a Breiniau i Genedl y Cymry yn Llydaw a Chynan Meriadawc. yn Dywysawc arnynt. ag yno yddaethant ugain mil o Genedl y Cymry yn amgen gwragedd a phlant, ag yno ydd arosasant hyd y dydd heddyw,

O amser Coel Godebawc hyd amser Cysteint ab Cystenin ab Aldwr Brenin Llydaw trugain mlynedd. ag achaws nad oedd ef Tywysawg o Baladr rhai o Genedl y Cymry nis mynnent ef yn Frenin arnynt, ac nis ymwrhaent iddaw, a Gwrtheyrn Gwrtheneu yn dywysawc iddynt, a'r Gwrtheyrn hwnnw a wnaeth frad a Chynllwyn a lladd Cysteint, ag a wahoddes y Saeson yn gyfnerth iddaw i Ynys Prydain ag a ddodes Diroedd a daoedd a Breiniau iddynt yn yr Ynys honn nid amgen no thiroedd Gwyr o Fonedd Rhufain yn Ynys Daned a Gwlad Cent ag eraill o wledydd. ar Saeson a arosasant yn yr ynys hon hyd heddyw yn un o dair gormes anraith Ynys Prydain. ag yn amser Cysteint y bu Teilaw sant yn Benescob Ynys Prydain, ag a ddug lawer o'r Paganïait i'r ffydd ynghrist, ag a ddug gan nawdd a Dawn y Brenin Dau Escob duwiol ir Ynys honn nid amgen na Garmon a Bleiddan i wellhâu ag adnewyddu Cred a bedydd a gwybodau dwyfolion. Merddn yn Prophwydaw.

O amser Cysteint hyd amser Gwrthefyr fendigaid ugain mlynedd ag un.

O amser Gwrthefyr fendigaid hyd amser Arthur ymherawdr deugain mlynedd a thair ar ddeg. Taliesin yn Prophwydaw.

O amser Arthur ymherawdr hyd Amser Cadwaladr fendigaid, wyth ugain mlwydd. ag efe oedd y diwedd o frenhinoedd ynys Prydain o Baladr a gwaed Cynhwynawl y Bryttaniaid nes caffael y Brenin Harri'r Seithfed yr hwn sydd yn awr boed Duw'n amddiffyn iddaw Amen.

O Amser Cadwaladr fendigaid hyd Amser Rhodri fab Idwal ugain mlynedd a dwy ar bymtheg ac efe a ryfeles ar Saeson ag ai lladdes yn dost.

O Amser Rhodri fab Idwal hyd amser Rhodri mawr ab Merfyn frych, Canmlynedd namyn tair: ar Rhodri hwnnw a rannes wlad gymru yn dair rhan.

O amser Rhodri Mawr ab Merfyn hyd Amser Hywel Brenin Cymry oll Cant namyn tair o flynyddoedd. A'r Hywel a ddodes gyfreithiau doethion a Chyfiawn ar wlad a Chenedl y Cymry, ag a ddodes Gadw Cof a Chyfrif ar oedran Crist fab Duw ai ddyfodiad ynghnawd, fal ag y mae hyd heddyw.

Ag fal hynn y mae'r gyfarwyddyd parth Amseroedd Cof a Chyfrif blynyddoedd ag ar a ryfu yn y blynyddoedd hynny gan graf ar flynyddoedd ag amseroedd hysbysion a bannogion y rhai yddynt warantedig o gof a Chadw herwydd cyfarwyddyd a Chof a gwybodau yr hen wyr Doethion ar gwyr wrth Lyfr, a gwybodau llythrolion.

Sef er pan ddaethant y Cymry i'r Ynys honn herwydd Cyfarwyddyd Cof a Chyfrif ddosparthus nid amgen no dwy fil o flynyddoedd a phumcant a saith a hynny hyd amser Hywel Dda, ag er amser Hywel Dda hyd y flwyddyn honn a goraniad y Brenin Harri'r Seithfed ab Edmwnt am Owain Tudur Cymry Cynhwynawl o baladr hen frenhinoedd y Cymry pumcant mlynedd a phump a deugain. ag o ddyfodiad y Cymry gyntaf i'r Ynys hon hyd y flwyddyn honn Tair mil o flynyddau a deuddeg mlynedd a deugain.

LLYMA GOF CYFARWYDDYD

AMSEROEDD A DICHWEINIAI SELWEDIGION, NID AMGEN NA RHYFELAU A RHYFEDDODAU. AG ENWOGION O DDYNION AC O BETHAU.*

Oed Crist 55, y cawsant Genedl y Cymry y ffydd yng Nghrist. ag a gredasant yn Nuw, ac y cafwyd ddeall gyntaf ar Iaith y Lladingwyr yng Nghymru,

154, Y cafwyd bedydd gyntaf yn Ynys Prydain ac Esgyb a Llannau o ddawn Lles ap Coel a'r Pab Elidir

180, Y gwnaethpwyd Eglwys yn Llan Daf gyntaf, a Lles ap Coel a elwir Lleufer mawr yn Esgob yno, yn dyscu Cred a Bedydd.

210, y Gwnaeth Severys amherawdr y clawdd mawr yn y Gogledd rhag rhuthr y Gwyddyl Ffichti, a gwir Llychlyn.

218, Bu farw holl ysgrublaid a Gwartheg A meirch Ynys Prydain, achos gwlybanaeth ac amhwynt ac ardymmer afiach yr hin

220, Bu rhew cadarn, ag y bu farw llawer o ddynion ac anifeilod achaws yr oerfel.

240, Bu clefyd cadarn, a bu farw llaweroedd gan yr haint.

* Llyfr Watkin Pywel o Ben y Fai, o Lyfr Caradawc Llancarfan.

242, Y Gwnethpwyd Caerllion ar wysg o newydd ac yn waith maen a chalch, lle cynno hynny Gwaith coed ydoedd a mynych ai llosged yng nghyfrangeu.

250 Bu rhew cadarn a marwolaeth fawr ar Anifeiliaid a'r Manysgrubl ac y bu prinder yd ac enllyn yr haf ar ol hynny, a marwolaethau ar ddynion achos hynny.

260, y Gwnaethpwyd Caer Baddon gan wŷr Rhufain, ac y bu ymladd rhwng y Cymry a'r Rhufeinwyr o achos hynny, ac y llas lawer iawn o'r Cymry.

269, Gwelwyd yr wybren megis ar dân ag y bu goleu'r nos fal y dydd dros naw niwarnod, ac ar ol hynny Tes mawr a diffyg dwr yn yr afonydd a'r Ffynonau.

272, Bu newyn cadarn a gorfod myned yng Ngwylllys Estroniaid a gwyr yr Ormes am fodd bywyd yn fwyd a rhysgwydd. a'r flwyddyn wedi hynny bu marwolaethau mawrion ar werin y wlad achos nychdod a drigwys ynddynt er pan y bur newyn a'r prinder, lle gorfu ar ddynion Armerth bywyd o risg y celyn, a rhisc helygwydd, a rhisc llwyfeni a gwreidda rhedyn. lle nis gellid o'r rhai hynny a fai digon, a thrymed y newyn fal y gorfu trin daear ac ar er cael yd, a achos bwyttar gwartheg a'r ysgrublaid agos ag oedd o henynt tra pharathair newyn.

290 Llas gwyr Rhufain yn greulawn gan y Cymry, achos dwyn oddiarnynt eu gwragedd a'u plant o drais a gorfod, yna y dug y Cymry hwynt yn ol, a dwyn eu tiroedd gyda hynny.

291 Bu'r gaeaf caled a'r rhew cadarn. A rhewi llawer o'r afonydd, a'r adar yn marw yn y Coedydd.

293. Doded ysgolion i ddysgu syberyd ym mhob Tref yn Ynys Prydain. a nawdd ar Gelfyddydau Dinas a Theulu.

294 Llas y Gwyddyl Ffichti a ddaethant o wlad Beitwy, ar un flwyddyn y cad Llundain ac ai hadeiladu o'r Newydd.

297 y Cad Aberllychwr a lladd Gwyr Rhufain yno. ac ar ol hynny cad Caerfyrddin a Chaer Gynfarwy yn Nyfed

300 y cad Cae Lwydcoed a Chaerdrynau, A Chaer wyrangon, A'r flwyddyn wedi hynny cad Caer worgorn a Chaer went, a Chaer Loyw,

307, Bu haint mawr achos Celaneddau ymladdau a bu farw anferthrif yn wir a gweision a merched a Gwragedd cyflawnoed gwr a gwraig a mwy na hanner plant Ynys Prydain, achos hynny y bu Gormes y Gwyddyl Ffichti yn y Gogledd a'r Gwyddyl gafflachawg a'r Llychlynwys ym Môn ag Arfon a'r Cwmmwd.

314. Y Bu Newyn a drudaniaeth sef y llygrwyd yr yttir gan y Gwyddyl ar Llychlynwys ffordd y cerddynt, yn nawdd gwyr Rhufain er dial am nas caint Brodorion Ynys Prydain yn eu gwyllys. hefyd lladd yr Anifeiliaid ffordd ydd elai yr Ormes.

320. Y bu llif o fynnydd yn un a Morgymmlawdd Rhyfeddol yn y Gogledd ac y boddes lawer o'r Tiroedd ar hyd Glan mor Tawch. a llawer o ddynion ag anifeiliod.

331 y Bu llifeiriant mawr o fôr ac o Dir, ac y boddes Gyfoeth Helig ap Glannog o Dyno helig ac ai collwyd yn anesgorol. sef oedd y Cyfoeth hynny am ydd elai Glwyd yn Aerfen hyd ydd elai Afon Branc ym Mor y y Gogledd /

335 Bu newyn angerddol ac y bu farw mwy na hanner Gwyr Ynys Prydain ac y cawsant Wyr Rhufain y goreu ar holl Ynys Prydain o For i for ar hyd ac ar draws ac y lladdasant ddeugain mil o Gwyddyl Ffichti yn y Gogledd.

338 y Cafas y Cymry Gaerllion ar wysg; a gwledd yno achos y cael a'r Gorfoledd deugain niwarnod

339, Daliwyd llawer o'r gwylliaid Gwyddelig ac a'u llosgwyd yn fyw am eu brad er gwaethaf pob cymmod heddwch a damdwng. A chylch yr Un amser y dodwyd nawdd a braint ar Lafuriaw daear, ac arodraeth yd a ffrwythau Coedydd, a gychid o'r Eidal ar Ysbaen, a'r Un flwyddyn y boddes Morfeydd Gwynedd a Cheredigion.

340 Y cafwyd melinau wrth wynt a dwr gyntaf yng Nghymru, lle cyn hynny nid oedd angen na melin law.

353 Y colled Morfeydd Gwyned a Cheredigion achos Morlif aruthrol a daearlif trwm ar ei gefn, ac y colled llawer o bentrefydd Dinesig

380 y bu gwynt angerddol ag y llosges lawer o dai ac yd.

Cyfergyd a'r amseroedd hyn y bu Cwstenin Amherawdr yn ymherodraethu yn ynys Prydain ag yn gwared y ffydd yn Nghrist rhag ai gwaharddai, A goreu a golychwydoccaf or holl amherodron y bu ef ag Elen ferch Coel Godebog Brenin Penrhaith Ynys Prydain oedd ei fam ef, yr hon a gafas y Groes fendigaid y dan y garn a fwriesid arni gan yr anffyddloniaid yn Iddewon a phaganiaid.

Cyfergyd a'r amseroedd hyn y bu Morien ap Argad Fardd yn ddysgediccaf o neb yn y byd, ac efe a fu yn Ammau bedydd ag Aberth Corph Crist, ac achos hynny y bu casineb ac ymrysonau ac ymladdau nid bychain ac Hud Morien a fu un o Dri hud ddargoll Ynys Prydain Cyntaf oedd Hud Urb Luyddawg o Lychlyn

a ddug agos bawb a fedraint wrth arf a rhyfel o Ynys Prydain au dwyn ar ddargoll yng Ngwledydd y Mor marw, ail y bu Hud Morien, sef oi achos y colled bedydd ag Aberth yn Ynys Prydain ac ydd aeth holl werin yr ynys yn Iddewon difedydd Trydydd Hud oedd un Gwydion ap Don yng Ngwynedd a gafas o dwyll fraint Coron a Phendefigaeth Ar Fon ac Arfon a'r Cwmmwd y Gan amherawdr Rhufain am yrru Cenedl y Cymry o'u Tiroedd a rhoi rhoi y tiroedd hynny ir Gwyddelod a Gwir Llychlyn.

382. Bu gwynt angerddol yr ail waith ac y dodes y Gwyddyl Ffichti dan wrth adanedd yr Adar Gwyllion yn y Gogledd, achos hynny llosged llawer iawn o dai ac ysguborau a Deisydd Yd.

390. Cyfergyd a'r amseroedd hynn y bu Cwstenyn ymherawdr yn gyfnoddwr, y ffydd yng Nghrist ac y Bu Martin Esgob yn Gwrth-ammau Hud Morien yn yr Eidal ag Yn ynys Prydain, Ag yn dygu bedydd ag Aberth modd au dysgwyd gan bawl Abostol sef y dywed Pawl wrth yr Esgyb a'r Offeiriaid Bedyddier pob dyn yn y Byd yn Enw y Tad o'r Nef, ag yn Enw y Mab rhad, Ac yn Enw yr Ysryd glan yr hwn a fydd fal terydr y Tes yn gyrru goleuni Duw ir man yddelo a'r man ydd agorer calon a Chydwylbod iddo, sef ydd aeth goleu'r yspryd glan i groth y Wen forwyn Mair cyn oed gwra ac o hynny y beichioges ar Fab Duw nid amgen noc ar Iesu Grist y Mab Rhad, yr hwn a fu yn yspellio Uffern ag yn dwyn pummoes byd o gaethiwed y Cythraul i Baradwys, Lle y maent yr Awr hon a gwyn ei fyd fyth a gaffo fyned attynt.

400. y daeth y Gwyddyl Ffichti i Gymru, ac addrygasant yn angerddol, Ac o'r diwedd cael y Goreu arnynt au lladd yn greulawn a'u gyrru ar ffo dros for i'r lle ydd hanoeddynt.

410, Bu clefydau a marwolaethau mawrion achos yr Haint melyn, ac achos hwnnw celaneddau nas cleddyd yn pydru ar wyneb daear ;

Cyfergyd ar un Amseroedd y dodes yr amherawdr Tewdws fraint ar ddysg a gwybodau Anrhydeddus yn Ynys Prydain, ac y bu Bradric Sant yn ben Athraw Cenedl y Cymry yn nawdd y freint honno, a'r gwyddyl gaffachog a ddaethant am ben y lle ydoedd, ag ai dygasant yn anrhaith i'r Werddon lle bu ef yn Sant gloywaf ei glod yn y Byd yn dysgu'r ffydd ynghrist ir Gwyddyl a chyn hynny Paganiaid di fedydd oeddynt.

425 Y Daeth Garmon Sant o Dir Gal a chydag ef Bleiddan Sant i Ynys Prydain i adnewyddu Bedydd ac Aberth a chred gyfiawn ar y ffydd yng nghrist. ac lle ydd oedd wedi myned ar edwin.

430, Daeth y Gwyddyl Ffichti i Fon ac Arfon a Gwyddyl y Gwledydd hynny yn ymuno a nhwy yn erbyn Coron Ynys Prydain, a Brenhinoedd a Thywysogion Cymry yn eu herbyn a gyda nhwy y ddau Sant nid amgen Garmon a Blaiddan a gweddio Duw a wnaethant, a Duw a wnaeth erddynt eu nerthu yn erbyn y brad ar estroniaid yn hylwydd a rhoi'r Gorau iddynt ar eu gelynion, a bu mawl gorfoledd yn archlod i Dduw am y fuddugoliaeth honno yn holl Ynys Prydain gan Genedl y Cymry, er gwaethafoedd Gwŷr Rhufain yn cyfarddal y gorddwy Brad ac estrawn.

Cyfergyd a'r un amser y llosgwyd Caerllion ar Wysg, ac y Gwnaethpwyd Llancafan a honno a fu'r Fonachlog freiniol gyntaf a gad yn Ynys Prydain sef nid Monachlog Bangor Dewdws yn Nghaerworgorn eithr ysgol freiniol i ddangos a dysgu Gwybodau anrhydeddus a chelfyddydau ardderchogion fal ac ydoedd yn Ninas Rhufain a chan y Rhufeiniaid yng Nghaerllion ar Wysg,

Cyfamser a hynn bu morlif mawr, ac y colled holl forfaedd Gwynedd a Dyfed, a Chernyw a Dyfnaint, a Gwlad yr haf, a Morganwg a Gwent. a llawer iawn yn y gogledd.

436, Gwnaethpwyd Dyfrig Sant yn Archesgob yn Llan Daf, ag Illtud Sant, yn Ben athraw ym Mangor Dewdws, a elwid o'i enw ef Bangor Illud ac yn awr Llanilltud fawr, a Llanilltud y fro. ac am hyn o amser y bu Haint mawr yn Ynys Prydain yn ddial Duw am pechodau y Cymry, ac eraill o Genhedloedd Ynys Prydain a'r Gwyddyl Ffichti a ddaethant i Gymru, ond drwy weddiau Saint cafad y goreu arnynt a gwared da.

448. Y Gwnaed Gwrthefyr Fendigaid yn Frenin coronog Ynys Prydain. ac y Doded Dyfrig yn Archesgob yng Nghaerllion ar wysg. A Theilaw Sant yn Llandaf yn Archesgob, a chwedi hynny Lladd Gwrthefyr Fendigaid a gwisgaw Coron y Deyrnas am ben Gwrtheyrn Gwrtheneu, a hanpu gwaeth o hynny i genedl y Cymry sef y bu achos cyn pen diwedd dwyn Braint Coron y Deyrnas oddiarnynt lle y bu yn eu braint er pan ddaethant gyntaf i Ynys Prydain pymtheg Canmlynedd cyn dyfod Crist yng Nghnawd.

450, Dug Gwrtheyrn Gwrtheneu y Saeson i Ynys Prydain yn Bleidyddion iddaw yn erbyn a ddylit y Goron iddaw nid amgen nag Uthyr Bendragon mab Gwrthefyr Fendigaid.

552* Gwrtheyrn Gwertheneu a ysgares ai wraig ac a gymmerth yn wraig iddaw nid llai na phaganes ddifedydd nid amgen nag

* Camsyniad diau yn lle 452.—AB Iolo.

Alis Ronwen ferch Hengist Tywysog y Saeson. arhwymaw Coron y Deyrnas i Fab a aned o heni, ac enw y Mab hwnnw oedd Octa, ac yn ei hawl ef ydd achubasant y Saeson Goron Teyrnas Ynys Prydain ac ai cadwasant yn Lathlud hyd y dydd heddyw. a blinaf o bob Gormes y bu gormes y Saeson yn Ynys Prydain.

453. Y llas Pendefigion y Cymry gan y Saeson ym Mrad mynydd ambri, aelwir Mynydd Caer Caradawg yn Mhendefigaeth Caersallawg; lle a'u dygynnullwyd yno yn heddwch Duw a Thangnefedd Gwlad a chenedl.

LLYMA ROL COF A CHYFRIF,*

SEF YN GYNTAF Y SONER AM A FU AR GOF CYN CADW AR GYFRIF,
NID AMGEN

CYNTAF a ellir ar gof caffael Enw Duw sef Duw a roddes ei enw ar lafar, nid amgen nag /|\ a chyda'r gair cyflam yr holl fydoed ar holl fywydau o'i hanfodoldeb i Fod a bywyd a bloedd Gorfoledd /|\ gan adlafaru Enw Duw Ag iselfain pereiddlais y llafar ag nis gellir ei ail yny dychwel Duw bob hanfod or marwoldeb a ddug pechod arnaw, pan adlefair Duw ei enw ag o enw Duw ar lafar y cafwyd, pob Cerdd ag arwest, ai Tafawd ai tant y bo, a phob gorfoledd a phob Llawenydd, a phob bywyd a phob bywyd a phob Gwynfyd a phob han a hanas arfodoldeb a bywydoldeb ag nis gellir marwoldeb nab o dri pheth sef ydynt afrinaw enw Duw, afrifaw enw Duw, ag afrywiaw enw Duw. a'r lle ai catwer, a thra catwer enw Duw ar gof, parth rhin a rhif a Rhyw nis gellir amgen na bod a bywyd a gwybod a gwynfyd hyd fyth fythoedd, a chyda Cyflam gwynfodolion pob bywydolion a Duw a Dodes yn y Trefn, sef eu Cysefindawd yng nghylch y gwynfyd. ag efe ei hun ymgadwai yn yghylch y Ceugant lle gwelynt y gwynfydolion ef yn un cyngyd gogoniant heb arnaw na hin na rhif na rhyw ellid ei wybod namyn Goleuni perffaith a chariad perffaith a gallu perffaith er daioni pob bod a bywyd. ag yna rhodded ar wirionedd a Chof Duw a Digon, a hynny fu'r ail ar gof o bob gwir a gwybod. eithr y

*O Ysgrif Iolo Morganwg, a honno o un Llywelyn Sion, a honno o un Meyryg Dafydd, a honno o hen ysgrif yn Llyfreugell Castell Rhaglan.—Ab Iolo.

Gwynfydoliau ni welynt ei digon am nas cedwynt ar gof y gwirionedd cyntaf a chan amcanu mwyhau gwynfyd dygynt gyrch ar y cengant ar oddeu datrinaw a gefynt yno, a gwybod rhin a rhif a rhyw ar Dduw. a hynny nis gellynt, a phan fynnynt yn ol ir gwynfyd nis gellynt achaws Marwold ai cadwai yn yr ol. ag yna syrthiaw i Gylch yr abred, ag yna Duw a ddodes ar gof a Gwybod y trydydd Gwirionedd nid amgen, heb Dduw heb ddim, cans yn nhrefn yr abred nis gellynt na chaffael na gweled na gwybod ar Dduw, yna'r gwynfydoliau a gadwasant eu hawsawdd drwy gadw Duw ai enw a wirionedd ar gof a welasant drefn yr Abred ag ai galwasant ar Enw Adfyd. cans Duw ai gwnaeth yn ail o beth a weithredai er cadw anufuddol or Coll i ba un yr rhuthrasant a phrif wirionedd adfyd y gair Gwir hynny a ddangoswyd yn drydydd gair Gwir a gwybod sef heb Dduw heb ddim, cans o fod heb Dduw bod heb ddim yn wynfyd yw. ag yna pob drwg a phob dioddef a ellir gan ddeall ar amcan a dychymyg. eithr Duw oi anfeidrol gariad a ddug yr Abredoliau drwy gylch pob drygau a ddichonai er dangaws er hanfawd mal ai gwypid ag ydd ymgedwid o henynt a rhagddynt wedi'r gwared. ag ym mywyd Dyn attolwg ar Dduw ag o hynny gwybod ag atgof ar ddaioni a chyfiawnder, a chariad. ag yna gwybod yn adwel ar y prifwirioneddau, ag y gellid o gof a chadw ag ymgyllyn ag wynt ymansoddi drwy ryddhad marwolaeth yn y Gwyfyd cyssefin lle nis gellir amgen nag atcof ar a fuant yno gynt ag ar au buant yn ddrygau yn nhreigl yr Abred.

Gwedi'r ymdreigl yn abred hyn ym mywyd Dyn, cafwyd ar adgof a Ddeall rai o'r prif wybodau a gwirionedd, a Duw a drefnai ei Rad ar a welai yn oreuon ymhlith dynion, ac a ddangoses iddynt wirioneddau, ag ansoddau, a Threfnau daionus, a'r Gwybodyddion hynny a'u dangosasant i eraill ag addodasant drefnau Cenhedl ar a gymmeraint ar gof a gwybod y prif wir a gwybod ag o hynn y caed Dosparth Cenhedl gyntaf a ddoded ar bob gwybodau a phob dosparthau. a phob Trefnau. a phob Gwirionedd y gwirionedd hynn yn gyfrwym sef yw hwnnw. Gair Duw yn uchaf, a phob dyn ai cadwai ar gof a ddywedai ymhaen pob ymbwyll ac amcan, Duw yn y Blaen. ag yn enw Duw, a Gwir yw Gwir, a Gwir a ddaw'n wir, a Gwir a fyn ei le, a Duw yw'r Gwir, a Duw yw Duw, ar sawl a gadwasant ar gof a gweithred y prif wirioneddau hynny Duw a ddodes ei rad arnynt, ag au cadarnhaes yn genhedloedd dosparthus, ag o hynn o Rad Duw arnynt y cafad cadernyd Cenhedl ar y Cymry, a Brawd, a chymmrawd, a gwerindawd, a phob eraill yn gynnoeparthu Gwlad a Chenedl.

Gwedi caffael hynny, buant y Cymry yn hir o amser ag yn aneirif oesoedd ardraill a Chymmydoldeb hyd wyneb Gwledydd tramorion ag or diwedd cywladu yn Neffrobani sef Gwlad yr haf, ag yna yddaethant yn erbyn Duw ai eiriau gwirionedd, a phechu a chamweddu yn hywall ag yn Ystig, yna Duw a ddodes arnynt ei ddial ai alanas, ag yna difrawd ag anrhaith oni ddarfu agos am danynt ag a gollasant eu tiroedd au Breiniau gwlad, Yna rhai a gymmerasant attynt eu cydwybodau ag a ddygasant ar atgof Enw Duw ai Wirionedd ag add aethant yn eu hym sawdd achan eu pwyll, yna Duw oi rad ai ddirfawr gariad a ddodes ddarbodau moliannus yn eu hamcannau a Doethion o wir dedwyddon yn eu plith. a'r Gwir da hynny a aethant yn Nawdd Duw ai dangnef, ag yn nawdd ei wir ai gyfiawnder ef, a thrwy hynny a gawsant ddeall ar bob goreu a ellid erddynt Cenedl y Cymry, yna cymmerwyd y blaen a dwyn a gaent yn eu gosgorddau o Ballt i Ballt yny ddianghasant ar a ddygaint gyrch difrawd ag anrhaith arnynt. ag yn niwedd y Traill, dyfod i Ynys Prydain Lle cyn no hynny ni sanghasai cyn no o hynny neb un o droed Dyn byw, yn'a Goresgyn yr Ynys, yn nawdd Duw ai dangnef. a chynnal Doethineb, a Threfnau golychwyd, a'r sawl a gawsant Awen o Rad Duw ai ddawn traphwyll, a ddoded yn Athrawon doethineb a gwybodau daionus. a Phrydyddion a Gwyddoniaid au gelwid. yna dechreuwyd Cerdd dafawd a dodi arni pob Cof a gwirionedd yn gadwedig, y modd y byddai hawsaf cofiaw a difyrraf myfyrriaw, a diddanaf y pwyll. ar Gwir hynny a fuant Brif Athrawon Cenedl y Cymry, eithr nid oedd na Deddf na defod arnynt yn ddosparthus achaws hynny digwyddes gwall ag anghof ar lawer ag yna myned yn erbyn Enw Duw ai wirioneddau, ag yna difrawd ag anrhaith, yna pob drwg a direidi, yna gwr doeth a elwid Tydain Tad Awen a ddug ar feddwl a phwyll y modd y gellid Dosparth ag yna deddf gadarn ar wybodau ag Awen o Dduw ag ai dangoses i eraill o ddoethion Cenedl y Cymry ag a gafas eu bodd hwynt yn warantedig achyntaf o beth a wnaethpwyd Trefnu Teyrnedd nid amgen no dodi ar bencenedloedd y Cymry gynnal Brawd a Chymmrrawd ag ar a gaid yn ben bonedd dodi Hynafiaeth Teyrnedd sef a gaid yn Benn bonedd Prydain ab Aedd Mawr gwr doeth a gwrol a Chyfiawn a brawdgar oedd ef ag ymraint hynny doded arnaw Unbennaeth Ynys Prydain, yn gyfrwym Teyrnedd, ag wedi Dosparthu a Threfnu, a Chadarnhau Teyrnedd a goresgynnaeth Prydain ab Aedd Mawr a goreu am Awen o Dduw y cafwyd Tydain Tad Awen. yna doded arnaw yrru Cyngor ag addysg yn ddangos-

edig ar Genedl y Cymry a hynny a orug ef, ai ddodi ar Gerdd Dafawd yn warrantedig o gof a chadw, a gwedi marw Tydain ni chaed ei ail am Awen o Dduw a gwbodau, yna chwiliaw ei gerdd dafawd ef a myned yng nghyngor a gaed ynddi, gwedi hynny dodi gwaedd yngwlad dan osteg a rhybydd undydd a blwyddyn, a nawdd a braint i bob perchen Awen o dduw gyrchu cyfnod o le ag amser er myned ynghadair a gorsedd gan addysg a gafed yng ngherdd Tydain Tad Awen a chann bwyll a chymmwyll Gwlad a Chenedl gan Ben cenedlau a Doethion cyfaddef Cenedl y Cymry, a hynny a fu, a llawer a gafed yn berchen Awen o Dduw ag yn gadarn eu pwyll, ag yn hygred ei gwared, yna bwrw am y goreuon dri o naddynt, ar Tri a gafad yn oreuon herwydd enw a gair am-danynt *Plenydd* ag *Alawn*, a *Goron*, ag ni chaid crystal ag wynt am gof cadwedig yn gystal Cerdd dafawd a rhin Llythyr, ag arwydd, a gwedi cael gwarant a chadernyd gwir ar hynny doded arnynt drefnu Dosparthau daionus ar Wlad a Chenedl, ag ar gof a gwybodau, ag ar bob achwain Ceudawd. A'r Tri Doethion hynn a drefnasant Ddosparth ar Deyrnedd a Brawd a Chymmrawd rwng Dyn a Dyn yn nawdd Duw ai Dangnef, a dodi Celfyddyd Ddosparthus ar Feirdd a phrydyddion, ag ar eu Cerdd dafawd. ag ar y Gymraeg rhag ei myned ar Ledryw ag yn llediaeth, ar Owbl yn nawdd Duw a'i dangnef, Celfyddyd ddosparthus hefyd ar gof a Chadw pob Gwybodau a dosparthau Cenedl y Cymry, a gwedi dangos a wnaethant y Tri hynn ger bron Gwlad a Chenedl yng Ngorsedd, myned gan farn a drechai o nifer, a threch o lawer a gaid a gaeai ar Ddosparthau y Tri doethion hynn nag a gaid yn eu herbyn, yna doded ar a wnaed Ffaint a Chadernyd Gwlad a Chenedl yn warrantedig o farn Gorsedd ag ai doded herwydd a ddosparthed wrth Farn Gwlad a Chenedl dan osteg a rhybydd undydd a blwyddyn gan waedd Gwlad, hyd y mhen y Tair blynedd, ag ymhob gorsedd cadarnhau gan adrechaint o nifer, ag mal hynny y cafad Gwarant a braint a Chadernyd ar y dosparthau a feddylwyd gan y Tri Doethion enwedigion, a chyntefigion Beirdd Ynys Prydain gan Ddefod a dosparth gwarantedig y buaint hwy.

Ac yn y Gorseddau ar gwleddau anrhydeddus hynny doded ar ai medrai alw i gof y prydiau ar amserau y buant hynodion a godidogion, a ddichweiniau, a dynion, a gweithredoedd, a dodi hynny ar gof Cerdd dafawd, ag ar gof Dysgogan Cadair a Gorsedd ag ar gof Llythyr ac arwydd. a chyntaf a gafad ar gof parth pryd ag amser, dyfodiad Cenedl y Cymry i Ynys Prydain nid amgen nag

wyth cant a naw tra deugaint o flynyddau cyn nog amser Prydain ab Aedd Mawr.

O ddyfodiad y Cymry i Ynys Prydain hyd ymladd y pumrodyr a lladd yn eu cyfranc hwy mwy no hanner Gwyr Cenedl y Cymry ynyd aeth ymlad y rwng y Merched am a gaffai'r meibion a heddychu or diwedd y ryngddynt mab i bob tair merch a chanmlynedd ag ugain ag wyth.

O ymladd y pumrodyr hyd amser Efrawc gadarn a ddoded yn Benn raith 200 mlynedd

LLYMA LAFAR GORSEDD BEIRDD YNYS PRYDAIN

A DYNNEWYD I MAES O LYFR MEYRYG MORGANWG YNGHASTELL
RHAGLAN, GENNYF FI LLYWELYN SION O LANGEWYDD YM
MORGANWG,

Sef ydyw hynny. son Defodawl am Freiniau a Defodau Beirdd Ynys Prydain, fal y bu gynt, yn Amser y Prifeirdd, a Thywysogion y Cymry. ac nis gellir Braint Prifardd ar y neb na wypo hynn o drefn ar Feirdd a Barddoniaeth, herwydd y gofyn defodawl y sydd ar Fardd a gwr wrth Gerdd wrth fraint a defod Beirdd Ynys Prydain.

LLAFAR GORSEDD BEIRDD YNYS PRYDAIN.

I. Cyn nog amser Prydain ab Aedd Mawr nid oedd namyn Gwyddoniaid yn wyr wrth Ddysg ac Athrawiaeth Gwlad a Chenedl, a chan nad oedd na Deddf na llafar gorsedd ar a wyddai y Gwyddoniaid, ef a ddigwyddwys coll ar lawer o wybodaeth a chof, ac Ysbysrwydd Cenedl y Cymry. a Gwedi Gwladychu o'r Cymry yn nawdd Gwladwriaeth Prydain, ac ymroddi'n hollol i fod wrth y deddfau daionus ar drefn ddoeth a wnaeth efe, fe cafwyd lonyddwch ac yspaid anraith, Yna y mynnwys Brydain chwilio'r holl Ynys i weled a geffid neb a wyddai am a fu gynt o ddysg ac ysbysrwydd Cenedl y Cymry, fal y gellid ei roddi ar gof a chadw. yna y Cafwyd yn wyddoniaid o Gymry Cynhennid o fonedd a deddfoldeb dri Gwr a'u Henwau *Plennydd* ac *Alawn*, a *Gwron*, y rhai a ddywedasant y gwyddent, o hen gof, lawer o'r addysg a wyddair Cymry er yn oes oesoedd, a gwedi Datgan o honynt a wyddynt, ef a rodded hynny ar osteg a datgan ynghlyw Gwlad ac

Arlwydd dan rybydd undydd a blwyddyn a nawdd i bawb a wyddai naws or byd ar gof a deall or hen wybodaeth gynt, ddyfod ynghyrch Gorsedd yn nawdd Gwlad ac Arlwydd, ac yno datgan ei Lafar, a hynny a fu. gwedi hynny y rhoddwyd gosteg yr ail waith dan rybydd undydd a blwyddyn a llawer a ddaethant yngorsedd a gwedi rhoi ar gof a llafar gorsedd y maint hysbysrwydd a gaffed, y rhoddwyd y cyfan y drydydd waith ar osteg a rhybydd undydd a blwyddyn, a phan ddaethant bawb o doethion Cenedl y Cymry yngorsedd y waith hono, y dangoswyd drefn a deddf ar wybodaeth ac addysg yr hen ddoethion a fuant gynt, a chyda hynny Dosparth Cerdd dafawd gwaith Tydain Tad Awen y gwr a wnaeth Gerdd Gymraeg ddosparthus gyntaf erioed, a gwedi rhoddi barn ar y ddosparth honno, ac ar bob arall o addysg a chof am a fu gynt erchi y wnaeth ir tri phrydydd a gafwyd yno yn oreuon roddi'r cyfan ar gof can a llafar y modd y gellid hawsaf ddyg a chof trefnus arnynt, a hynny a fu, a gwedi Dyfod y tro nesaf yngorsedd a dangos eu Cerddi Tafod, y barnwyd eu rhoddi dair gwaith olynol dan osteg a rhybydd undydd a blwyddyn a gwedi gorphen y tair Blynedd a dyfod yngorsedd fe drefnwyd gradd i bob un o'r tri Phryddion hynn, gan nad oedd yn eu herbryn, nag yn erbyn eu Cerddi na llafar na llais gan wlad na gorwlad, a threfnu o'r awr hynny hyd fyth bythoedd a wnaethant, a chadarnhau Breiniau a Defodau ac wrthynt rhoddi Beirdd o hynny hyd fyth, a Breiniau a Defodau Beird Ynys Prydain au gelwir a galw pob Bardd yn Fardd wrth fraint a Defod Beirdd Ynys Prydain. Gwedi trefnu y pethau hyn fe gymmerwys y tri Phrifardd hynny, nid amgen na Phlennydd, Alawn, a Gwron. Awenyddion attynt yn Drofedigion, iddei dysgu au hathrawiaethu ynghelfyddyd Barddoniaeth, a thrwydded a rodded i'r Beirdd au hawenyddion am hynny gelwir y Beirdd yn Drwyddedogion Braint, ar Awenyddion Trwyddedogion ^{Hawl} ^{Nawdd} a gwneuthur hynny oll ym mraint Rhaith Gwlad ac Arlwydd, a llyma ddangos y Breiniau ar defodau hynny, a'r modd au cynnelir gan Lafar a Chof, a defod Gorsedd.

Gorsedd Beirdd Ynys Prydain a gynnelir ac a gedwir ar fann amlwg yngolwg a chlyw Gwlad ac Arlwydd, ac yn wyneb haul a llygad goleuni sef nid rhydd cadw gorsedd dan do nag ar hyd nos, eithr lle bo a thra bo gweled haul yn yr wybren sef y dywedir fal hynn.

Gorsedd a Chadeir Beirdd Ynys Prydain a gynnelir yn yr amlwg yn wyneb haul a llygad ac yn rhyddydd wybren egored fel ai gwelo ac ai clywo bawb.

Ni ddygant y Beirdd arf noeth yn erbyn neb, nac yngwydd neb; ac nid rhydd i neb ddwyn arf noeth lle byddo Bardd, can mae gwr wrth Heddwch a nawdd, a chyfiawnder yw Bardd.

Barn Gorsedd Beirdd ynys Prydain a fydd ym mraint y trechaf o nifer wrth fwrw coelbren, neu ryw ffordd arall a wypper y trechaf o rif, sef y gorfodrif: ac ai cynnullier, a gwneuthur pob gorchwyl ym mraint Barn Gorsedd.

Modd y gwypper Barn gorsedd yw hynn, yn ol Barn a nawdd yr orsedd a ddangoser ar a fo cais ac achos yna ei rodidi wrth gyrch ail orsedd, ac o gael Barn a nawdd yr ail orsedd ei rodidi ar gyrch y drydedd orsedd, ac o gaffael Barn a nawdd honno, cadarn y bernir a ddangoswyd a Chyfallwy. ac nid oes Barn Gorsedd amgen na hynny.

Yr orsedd gyntaf i bob cais a dangos a elwir Gorsedd gyfarch, ac o gael nawdd a Barn honno myned ar gyrch gorsedd yr ail waith. ar orsedd honno a elwir Gorsedd Hawl. ac o gael nawdd Barn yn honno cyrchu'r drydydd a galw honno Gorsedd gyfallwy, a chyfallwy y gelwir o hynny i maes a fu wrth gais neu achos gorsedd. ac heb farn a nawdd y tair gorsedd hynn, nid â unpeth, ai cân, ai beth bynnag y bo, ym mraint Gorsedd Beirdd Ynys Prydain.

Nid oes Bwys na deddf nac awdurdawd ar na chan nac un peth arall, ai cof, ai addysg, ai hysbysrwydd y bo, na pha bynnag onid el wrth farn a nawdd Gorsedd Gyfallwy Beirdd Ynys Prydain. yna Gorsedd a chyfallwy y byddant.

Ef a ellir cynnal Cyfarch a Hawl ynghadair Beirdd Gwlad a Chyfoeth na fo wrth fraint Unbennaeth Prydain. megis pei cynnelid yng Nghadair Morganwg neu Gadeir Gwynedd neu unrhyw Gadeir arall. eithr nis gellir cyfallwy ond yngorsedd Beirdd Ynys Prydain.

Pedair Cadair wrth Gerdd a Barddoniaeth y sydd yng Nghymru nid amgen, *Cadair Morganwg a Gwent ac Ergain ac Ewas ac Ystradgynon*. ai Gair cyfarch a Chyswyn yw *Duo a phob Daioni*.— Ail yw *Cadair Deheubarth a Dyfed a Cheredigion*. ai gair ^{cyfarch} yw *Calon wrth Galon*. y Drydedd *Gadair* yw un *Bowys a Gwynedd* ^{cyfarch} *Gonwy*, a'i gair ^{cyfarch} yw a *A laddo a leddir*. a'r *Bedwaredd* *Gadair* yw un *Gwynedd, a Mon, a Manaw*. ai gair ^{cyfarch} yw *Iesu*. neu o Iesu nad gamwaith medd hen gof Llythyr. ar pedair Cadair hynn a ellir eu cynnal yn un man y bo achos yn Ynys Prydain, eithr trefnusaf yw ei cynnal yn eu hardaloedd eu hunain, lle ni raid wrth rybydd un dydd a blwyddyn, a rhaid yw hynny lle bo amgen.

Gorsedd Beirdd Ynys Prydain a gynnelir ym mhob man Gorsedd egorod, sef a roddwyd ar osteg a rhybydd undydd a blwyddyn oni boi Cyfallwy; a lle ni bo felly myned wrth fraint a Defod gan osteg a rhybydd a hawl a chyfarch oni bo Cyfallwy. ac yn y modd hynny y gellir deffraw Cadair a gorsedd lle y mynnir, ac y bo rhaid ac achos.

Cadair na fu cynnal arni ynghof neb byw a elwir Cadair Gwsg parth ei thalaith ei hun eithr braint effraw iddi a fydd ymhob Cadair neu orsedd arall a fo'n effraw. megis y gellir Cynnal Cadair Lundain, neu un Gerniw a Dyfnaint, neu un gadair arall yng Nghadair Morganwg. neu un Gwynedd o byddant effraw. A Barnu pob Cadair yn effraw yng Ngorsedd Beirdd Ynys Prydain.

Ar Bedwar Amser Arbennigion yn y flwyddyn y mae cadw a chynnal Gorsedd a Chadair wrth a Defod Beirdd Ynys Prydain, nac ym mraint unrhyw Gadair Ardal ba bynnag. sef yw'r amseroedd hynny pedwar Bann Haul, sef y *Cyntaf* yw'r *Alban Arthan*, ai syrth ar y ddegfed ddydd o Fis Rhagfyr pan y byddo dydd Byrraf y gauaf, ar dydd hynny y *Cyntaf* o'r flwyddyn a'r gauaf herwydd Defod yr hen Gymry. a chyfrif y Beirdd herwydd hen gof a chadw. Yr ail yw'r *Alban Eilir* ai syrth ar y ddegfed ddydd o fis Mawrth, ar dydd *Cyntaf* o'r Gwanwyn yw. Y *Trydydd* yw'r *Alban Hefin*, ai syrth ar y ddegfed ddydd o fis Mehefin, a dydd *cyntaf* yr haf yw, a dydd hwyaf yr haf. y *Pedwerydd* yw'r *Alban Elfed* ai syrth ar y ddegfed ddydd o fis Medi, a'r dydd ar *cyntaf* o'r *mesyryd* yw. a hefyd dydd Cyhydedd haul y *Mesyryd*. ac y dyddiau hynn y cadwent y Beirdd ei gorseddau au Cadeiriau, ac ar yr undydd blaen ac ol or pedair Alban, ac y trafodant eu prif-orchwyllion, ag a drefnant a fo achos. y dydd o flaen yr *Alban* a elwir *Gwyl yr Alban*, ar dydd ar ol *Gwledd yr Alban*, a rhydd ac egor bob un o honynt megis yr *Alban*, yn dri diwarnod y cyfan ymhob Alban, ac ernynt y gellir trafod a fynner a fo wrth gais ac achos yng Ngorsedd a Chadair, heb na gosteg na rhybydd.

Dyddiau rhagorsedd a rhaccadair ydynt ddyddiau Bann Lleuad. sef y *Cyntaf* dydd newyd lleuad a elwir *Cyntefin y lleuad*, ar ail yw dydd hanner cynnydd lleuad a elwir *Adfann cynnydd*, y *trydydd* yw dydd y *llawn lleuad* a elwir y *llawn llonaid*, a'r *Pedwerydd* yw'r *Adfann Cil*, sef dydd hanner Cil y lleuad. ac ar y dyddiau Bann ac adfann lleuad hynn, y mae cynnal rhagorsedd a rhaccadair a golychwyd er addysg ac athraw Gwlad a chenedl. ac er dangos i Awenyddion a noddedigion y petheu a ddylynt eu dysgu au gwybod, au gwneuthur, ac yn y rhagorseddau a'r rhaccadeiriau

hynn nis gellir rhoddi dim ar osteg a rhybydd, na myned ynghyfarch gorsedd, nac wrth hawl, nac yn gyfallwy. eithr wrth addysg a dangos yn unig. ac yn nawdd, ac nid wrth farn, Beirdd Ynys Prydain, can ni wedd hynny, ac nid deddfol eithr ar y Pedair Prifwyl Arbennigion.

Llyma'r modd y greddir Beirdd ym mraint Gorsedd Prifardd Pendant neu Brydydd, a elwir hefyd Bardd Braint, a Thrwyddedog Braint a radder yn Brif-ddefodawl o Drofedigaeth, sef ymrodd yn awenydd dan Athraw o fardd Gorseddawg oni ddysgo yn gwbl y gelfyddyd wrth Gerdd Dafod, ac o farnu ar Gerdd, ac o fedru a barnu ar y Iaith Gymraeg, ac y gwyppo Gyfrinach a Breiniau a Defodau Beirdd Ynys Prydain. ac y gwyppo dri chof a thair Coel Beirdd Ynys Prydain, nid amgen na *Chof Can*, a *Chof llafar Gyfallwy.*, a chof defod. a'r Tri choel, nid amgen na llafar Gwlad, a chadw Coelbren, a chyngyd ymbwyll. a Gwybod Bannau Dwyfoldeb, a Deddfoldeb, a Doethineb, fal ac y bont gyfallwy a chadarn gan Farn ac yn nawdd a chadw Gorsedd Gyfallwy. ac o wybod hynn o bethau a'u dangos gerbron Gorsedd. a myned ynghyfarch, ac wrth hawl, ac ym mraint Barn ac o hynny yn fardd Cyfallwy, y Bernir ef yn Orsedd a rhoddi Cadair iddo, ac yna Bardd Gorseddog ym mraint y Gadair honno y bydd, a gwedi y rhoddir iddo dair Cadair, gradd iddo yw Bardd Gorseddog wrth fraint a defod Beirdd Ynys Prydain.

Ail ffordd o raddoli Prydydd yw, lle na bu Trofedigaeth, ei roddi dan osteg a rhybydd undydd a blwyddyn, fal y y gellir yn llafar y neb a wyppa achos nas dylid, neu nas gellid Bardd o hano, a lle nis gellir dangos hynny o bethau, myned ynghyfarch gorsedd a wna ef. yna yn hawl, ac o hynny wrth farn gorsedd oni bo cyfallwy, ac yna drwy fraint Cadeiriau yn Fardd wrth fraint a Defod Beirdd ynys Prydain. yn orseddog cyfallwy.

Trydydd ffordd y greddir Prifardd o Brydydd yw lle nas gellir tri Bardd gorseddog Cyfallwy yngorsedd, a chaffael awenydd anhrofedig ei roddi wrth raith drichannyn ar air deuddeg o Gywiriaid Gwlad ac Arlwydd, neu ynteu ar air ynad neu ynteu Golychwydwr a ddywettont ar eu Cydwybodau y gellir Bardd o hanaw, ac o'i farnu'n Fardd gan y Raith honno iawn yw iddo gadair a gorsedd ym mraint *Pwyll* ac *Angen* a Rhaith Gwlad fal y gellir Gorsedd Beirdd gyfiawn can nis gellir gorsedd na chadair wrth fraint a Defod Beirdd ynys Prydain oni bydd tri Phrifardd cyfallwy sef yw hynny gorseddog. can nis gellir trechaf o rif heb dri o leiaf, ac nis gellir Barn gorsedd eithr ym mraint y trechaf o rif.

Lle ni bo namyn un Bardd cyfallwy wrth fraint a Barn Gorsedd, iawn yw iddo herwydd Pwyll ansawdd ac angen rhoi gradd a chadeiriau i ddau Awenydd lle y gallo ddywedyd ar ei air ai gydwytbod y gellir Beirdd o Brydyddion o henynt. canys heb hynn nis gellir cynnal Addysg Beirdd ynys Prydain. ac o barth Deddf a Defod nid Cadarn ond Angen. ac yn hynn o fodd y cedwir rhag myned ynghwsg, ac o hynny ar goll, Beirdd, a Barddoniaeth Beirdd Ynys Prydain. a hynn nis gellir ei wneuthur onid yn y bo'n Bri-feirdd Ansoddawl o Brydyddion, Canys o brydydd yn gyssefin y mae Barddoniaeth ac nis gellir un peth o'r Byd onid ym mraint ei Brif a chysefin Ansawdd. Deddf angen ydyw cael a fo brif anghenraid yn y modd y gellir lle nis gellir y modd a fernir yn oreu, a chyddwyn a rhaid lle nis gellir dewis am hynny deddf wrth bwyll ag ansawdd yw Angen, a rhydd yw deddfu gan angen, lle nis gellir Barn o raith a'r trechaf o nifer. a gwedi gorfod ar angen yn y modd y dangoswyd, nid rhydd graddoli a Breiniau Bardd namyn yn ddefodawl gan farn a rhaith gorsedd, neu gan farn a rhaith Gwlad dan osteg a rhybydd undydd a blwyddyn a myned wrth wrth gyfarch a hawl oni bo cyfallwy yngorsedd.

Un ymhlaid ac wrth achos Gwlad a chenedl y bernir a wnelo gan angen a fo daionus wrth bwyll ac Ansawdd lle nis yn iawn amser farn wrth raith gwlad, neu raith Gorsedd gan drechaf o nifer, Ac Un yng Ngwrth ac yn erbyn Gwlad a Chenedl y bernir a wnelo beth bynnag or byd gan Rhwyf a Rhyfyg, lle dylid, a'r man y gellir, rhaith gyfiawn gan wlad a Chenedl wrth raith a dewis ym marn trechaf o nifer, neu lle y gellir gan orsedd wrth fraint a Defod gyfallwy o raith gyssefin, sef o ddeddf yn hanfod o raith Gwlad a Chenedl a Deddf yw hynn o bwyll a barn gan feirdd ynys Prydain ac nis gellir a el yn ei herbyn. ac nid cyfiawn ei hebcor.

Lle nis gellir un Bardd o Brydydd Gorsedd dog bernir y Farddoniaeth a Breiniau a defodau Beirdd ynys Prydain ynghwsg, ac nis gellir yn ddeddfol eu effraw onid gan fyned wrth raith Gwlad a a chenedl ^{ana} osteg a Rhybydd undydd a blwyddyn dair blynedd olynol, ac yna myned wrth orsedd hyd yn ydd eler yn gyfallwy ac yn y modd y dangoswyd, fal y gwnaethpwyd yn Amser *Prydain ab Aedd Mawr*.

Tair Achen wahanred y sydd ar Feirdd Ynys Prydain ym Mraint Prifeirdd, a Phrifeirdd y gelwir bob un o'r tri am eu bod o gyssefin hanfod wrth ddeddf a defod a braint Gorsedd gyssefin Beirdd Ynys Prydain yn Amser Prydain ab Aedd Mawr. Cyntaf yw Prydydd, sef Prifardd pendant, neu Brifardd Cyssefin ac nis

gellir hwn onid o wr a fo Prydydd wrth Awen a Chelfyddyd, a Throfedigaeth, ai ddyled yw prydu, a chynnal Cof Braint a Defod, a chadw Barddas rhag ei myned ar gam a choll. Ail yw Ofydd ac nis arno Drofedigaeth eithr yn ol ai gradder Yngorsedd. sef yw Ofydd gwr wrth Awen, ymgais a dichwain. ai ddyled yw gwellhau ac amlhau dysg a gwybodaeth ai roddi wrth farn gorsedd a wnelo onid el yn gyfallwy. Trydydd yw *Dderwydd* ac nis gellir hwn onid o un or ddau arall sef y naill ai Prydydd ai Ofydd gan farn a rhaith Gorsedd, a gwr wrth wrth bwyll ac ansawdd a gorfod y bydd. ai ddyled yw Athrawiaethu, a chynnal rhagorsedd, a rhacadair a Golychwyd ar fannau ac adfannau Llenad, ac ef a ddysg gyfrinach Barddas a Dwyfoldeb, a doethineb a moesau daionus. a Braint ac enw Prifeirdd a berthyn ar bob un o'r tri hynn ac yn ogyfuwch braint a bonedd y naill a'r llall o honynt.

Y modd y Gradder *Ofydd* yw ei roddi ym marn Pencerdd sef yw hynny Prifardd Gorseddog, a ddywetto ar ei air ai Gydwybod y gellir Bardd o hanaw, ac yna myned wrth farn a rhaith gorsedd. a phan el yn gyfallwy y bydd iddo Ffaint Prifardd Cyssefin. a rhydd iddo wneuthur yngorsedd a wnelai Brifardd Cyssefin o Drofedigaeth.

Rhydd yw i Brifardd cyssefin gymmeryd Gradd a Braint ofydd ym mraint a ddangoso gerbron Gorsedd heb amgen na Nawdd cyfarch, o'r addysg ar awenyddiaeth a fo dyled ar Ofydd Cyssefin, sef gwellhau, ac Amlhau gwybodaeth.

Rhydd yw Gradd a braint Ofydd i Brifardd a ddywetto ar ei air ai gydwybod y gellir Bardd o wr a gaffo ym mraint hynny Farn a Nawdd Gorsedd, can y y bernir nis gellir amgen na bod y gwr a farno ar Awen a chelfyddyd a chaffael ei farn ef yn gyfiawn gan Farn a nawdd gorsedd, yn deall y cyfryw awen a chelfyddyd, ac ac yn yr hyn a ellir parth gradd a braint o henynt. am hynny dau rhyw Ofydd y sydd, Ofydd Cyssefin, ac ofydd braint sef yw hynny Prifardd o Brydydd neu o Dderwydd a gaffo radd Ofydd yngorsedd ym mraint a wnelo ef o'r hynn a ddeddai wr yn *Ofydd* Cyssefin. Iawn yw i Ofydd Cyssefin ymarfer a Swydd Prifardd Cyssefin yngorsedd lle na bo'n erwynebol un Prydydd o Drofedigaeth, neu o hawl a braint gyfallwy.

Lle ydd elo Bardd o Ofydd Cyssefin yn Brifardd efe a elwir yn Brifardd Braint ac nid Prifardd Cyssefin, ac er caffael hynny o radd, digon yw iddo ddangos oi waith ei hun yngorsedd, Gerdd dafawd a ellir Barn a nawdd gorsedd arni, ac o gael hynny Prydydd ei bernir ef a rhydd iddo ffaint a swydd Prifardd, a lle y bo

Bardd o Ofydd cyssefin yn myned ynghadair a gorsedd, man na bo Prifardd Cyssefin, ac ymarfer a swydd a baint a ddylit ar Brifardd, a mynedd oll a wnelai gan Orsedd herwydd Braint a Defod oni bo Cyfallwy, yna rhydd iddaw, a hawl, ymarddelw a Braint a Swydd Prifardd neu Brydydd, a rhai a wedant mai ei ryw ef yn unig a ddylit ei alw yn Drwyddedawg Braint. ac nis dylit ei alw yn Drwyddedog Cyssefin, can ni bydd felly neb namyn Prifardd o Brydydd Trofedig.

Derwydd a reddir wrth raith a Barn Gorsedd, ac bydd ef yn Brifardd Cyssefin nid rhaid namyn y rhaith gan fwrw Coelbren ac yna Cyfallwy; canys Cyfallwy y bydd bob peth a wneir yngorsedd parth ac at Fardd Gorseddog neu Gadeiriog, heb achos cyfarch a hawl, can mai wrth hawl yw ef yn barawd, ac yn nawdd ei hawl. Ef a ellir Derwydd o Ofydd Cyssefin gan raith Gorsedd, ac yna Cyfallwy y bydd, rhai a ddywedasant y gellir graddu Awenydd Trofedig yn Dderwydd ac o hynny bod yn Dderwydd Cyssefin, eithr nid Gwir hynny, can nis gellir Awenydd Trofedig onid o wr wrth Gerdd dafawd, a Phrydydd yn nawdd ac wrth hawl Beirdd Ynys Prydain y bydd efe, am hynny nis gellir o gyssefin ansawdd a Defawd nad Gradd Prydydd neu Brifardd Cyssefin yw'r un a rodder ar Awenydd Trofedig can nis gellir o fyned gwr wrth Drofedigaeth a Cherdd Dafawd yng ngradd wrth Farn a rhaith Gorsedd, nad Prifardd Cyssefin y bydd a hyn o anfodd oll a ellir ei ddywedyd a'i ddychymmyg ai haeru. eithr Gwir yw hyn sef y gellir ar yr un anadl ac ymmod a llafar ai greddir ef yn Brifardd Cyssefin ei drefnu ef yn Dderwydd. a gyrru hynny o radd arno dan yr un.

O ba radd bynnag y bo Derwydd neu oes bydd Trofedig o Drwyddedog nawdd, os ymerfyr ef a Swydd a gorchwyl unrhyw radd arall yng Ngorsedd a Chadair a myned o hynny yn nawdd Gorsedd neu Gadair, graddedig y bernir ef ym mraint Hawl ac Arddel a nawdd Gorsedd, fel y bydd Prifardd o rod-di Gwir hyd yng ngradd Gorsedd ar air a chydwybod parth ac at Ofydd sef y Bernir ei fod yn hynny yn myned gan bwyll ac ansawdd wrth Angen a gorfod gwirionedd ac wrth hynny yn ymarfer a baint a swydd Derwydd ac nis gellir iawn ymarfer a dim heb ei ddeall. a bernir deall ar hynny o beth lle'dd elo a wneythpwyd felly wrth farn ac yn Nawdd gorsedd, ac yna Braint iddo radd ar a gafwyd wrth farn a nawdd ar ddeall gantho, heb ymhellach parth Barn a rhaith, eithr ei rod-di ar glyw a gosteg a rhybydd gorsedd, ac yn unwedd y bernir am Ofydd yn ymarfer onid el a a wnelo ef yn

nawdd Gorsedd, a Gorchwyl a Swydd Prydydd sef prydu a chynnal cof, neu o fyned wrth bwyll ac Ansawdd ac Angen a chaffael o hynny nawdd Gorsedd, yna Derwydd y bydd a braint iddo fyned yngolychwyd a chynnal rhaccadair a rhagorsedd ar yr amseroedd defodawl a deddfedig.

Nid rhaid i Brydydd o Brifardd Cyssefin aros Gradd wrth farn a rhaith Gorsedd er gallu ymarfer a swydd a gorchwyl Derwydd, namyn rhoddi hynny ar glyw o gosteg Gorsedd neu Gadair, can mai gwr wrth bob addysg cyfallwy ym mraint Barddas a Barddoniaeth yw Prydydd o Brifardd Cyssefin. can mai arno ef y mae cynnal cof a gwybodaeth hysbysrwydd am Farddas ac nis gellir hynny heb ei ddeall ai wybod yn gyfiawn o chyflwyr, a hynny yng wybod a Barn Gorsedd a rhydd yw i bob gradd wrth gerdd a Barddoniaeth ymarfer ar swydd ar addysg a'r gelfyddyd a wyppo yng ngwybod a Barn gorsedd heb na barn na rhaith gorsedd ymhellach, eithr cadarn yw a chyfallwy, heb mwyach yn y byd, y radd iddaw. namyn na bo defod o syberwyd rhoddi a wneler ar glyw a gosteg a rhybydd Gorsedd rhag digwydd annhrefn ac annefod

Dau rhyw Awenyddion y sydd, nid amgen Trofedig nawdd a Throfedig braint, Trofedig Nawdd yw yr un a gymmero Bencerdd o Brydydd Gorseddog atto iddei ddysgu ai athrawiaethu yng Nghelfyddyd Barddoniaeth, a chyfrinach Barddas, ac yng nghof Breiniau a Defodau Beirdd Ynys Prydain. ac fel hynn y bydd oni ddysgo'r cwbl. ag yna myned yng Nghyfarch Gorsedd, am ei radd ac o fyned hynny yn Nawdd Gorsedd, Trofedig Braint y gelwir ef, ac o enw a galw arall Trwyddedog Nawdd. can y bydd iddo Drwydded Prydydd yn nawdd Gorsedd sef yw hynny Trwydded Mab Aillt a Syberwyd Cymro Cynhenid a bod wrth hynn ynnydd el yn orseddog, sef, yn Brydydd wrth farn a rhaith Gorsedd Gyfallwy, a sef yw hynny Prydydd Gorseddog neu Brifardd Cyssefin.

Dau ryw Nawdd y sydd, a Cyntaf e elwir Nawdd Beirdd Ynys Prydain ac yn hwnn y mae pob Cymro cynhenid a fytho wrth addysg Beirdd a Barddoniaeth, ac o hynny yn *Gywiraid*, *Gwlad*, a phob un na fytho felly gwr wrth ddifrawd ac anraith y gelwir ef. y ddwyfed Nawdd yw Nawdd Gorsedd, sef yw hynny o fyned yng Nghyfarch Gorsedd a chaffael Nawdd, sef yw'r nawdd honno Barn wrth raith Gorsedd y gellir a geisier, megis ac y mae Trofedig Nawdd yn myned ynghyfarch Gorsedd am ei radd a chaffael Barn defodawl gorsedd y gellir Prydydd o hanaw, yna Trofedig Braint y bydd efe, a nawdd gorsedd y gelwir a fo braint wrth y farn honno.

ac yn y nawdd honn y mae pob Arglwyddi Gwlad a Chyfoeth a phob gwr wrth raith Gwlad, a phob ynad, a phob dysgawdr, a phob Golychwydwr, a phob Mab Aillt wrth swydd a chennadaeth ei wlad ai Arlwydd. a phob gwr wrth Gennad Gwlad a Gorwlad. A phob gwr wrth gennad Heddwch a Brawd. a phob gwr a ddangoso wellhâd ac amlhâd ar nebryw gelfyddyd a gwybodaeth a fo er lles Byd a Bywyd. Nawdd Bardd graddedig yng Ngorsedd yw iddo, am radd amgen nac a fo'n barod arnaw, myned wrth gyfarch hyd yn Nawdd, ac yna cadarn y bydd a gais, a chyfallwy. Nawdd Trwyddedawg Nawdd neu Drofedig Braint yw oi fyned wrth gyfarch Gorsedd hyd yn Nawdd rhoi Cadair iddaw, ac yna myned wrth hawl gorsedd dros flwyddyn, ac o gael Nawdd ail Orsedd, y rhoddir Cadair arall iddaw, ac ym mhen y flwyddyn myned yng ngorsedd ^{wrth} Arddelw, hyd yn nawdd yr orsedd honno yna Cadair iddo, a gorseddog a Chyfallwy y bydd ef, ac wrth fraint a Defod Beirdd Ynys Prydain.

O chaiff Brydydd o Drwyddedog nawdd, Gadair mewn tair gwlad yn yr un flwyddyn, a dangos o hynny yng ngorsedd Beirdd ynys Prydain gynted ac y mynno, Bernir y Prydydd hwnnw yn Fardd Gorseddog o Brifardd Cyssefin.

Trwydded Bardd gorseddog yw hynn, sef heblaw y pumerwi rhyddion a ddylid iddo ym mraint Cymro cynhenid, pumerwi rhyddion eraill neu eu dogn au gwerth a dogni hynny yn y maint a fo raid ar yr eraid gan raith a barn Gwlad a chyfoeth, a dogn hefyd a fydd i fardd am ei gerdd yn ol y bernir yng Ngorsedd Gwlad ac Arlwydd neu gan Raith Gwlad. a dogn yn yr un modd i Fardd wrth addysg a golychwyd, dogn hefyd a fydd i Brydydd o bob neithior frenhinawl, ac o bob neithior fonheddig sef yw hynny o Gymro a Chymraes gynhenid, am gynnal cof a dwyn eu hachau. fal y bo diogel eu ^{breiniau} ^{braint} cynhenid. dogn hefyd y sydd am gerdd a Chof pob gweithred folianus a wnelir, ac os o ungrw y bydd y weithred honno dogn o ddefod gadarn a fydd i'r Prydydd, ac o wlad a Chenedl y bydd yna braint cylch clera a fydd i'r Prydydd a wnelo gof a cherdd yn y wlad a'r genedl honno, a rhoddion o syberwyd a fydd iddo, a lle ni chaffer syberwyd ceiniog o bob arad. a rhaid yw rhoddi y Cerddi cof hynny wrth farn gorsedd fal y gwelir eu gwired a'u celfyddyd cyn gallu braint cylch clera. Braint yw hefyd Cylch Clera i Feirdd a Throfedigion braint unwaith bob tair blynedd, a rhoddion o syberwyd a fydd iddynt, ac nid oes na deddf na defod ar hynny, namyn cariad a pharch, a syberwyd.

Defod a ellir ar bob peth a fo wrth bwyll. A Defod a braint ar bob peth a fo wrth bwyll ac ansawdd, a lle bo pwyll, ansawdd, a gorfod yna deddf. sef yw gorfod, lle nis gellir cystal a bod yn amgen. Ag ym mraint Pwyll Ansawdd a gorfod y deddfwyd gyssefin Breiniau a Defodau Beirdd ynys Prydain. am hynny Barn yw nas gellir nad Derwydd cynhwynawl yw pob Prydydd o Brifardd cyssefin. nis gallwyd yn gyssefin Ffaint a Defod ar Feirdd Ynys Prydain heb Awen, ymgais a dichwain, heb radd heb drefedigaeth, ac yn hynn o heth y saif braint ac angen Ofydd, sef o hynny Prifardd Cynhwynawl y bydd ef, can nis gellid amgen yn gyssefin, am hynny a fu gan bwyll ansawdd a gorfod yn gyssefin a erys felly tra fo byw a bod, y goreu a'r gwiraf ei gof gan wybodaeth a chelfydd wrth gof a chadw a ddangoses wybodaeth a chelfydd yngorsedd gysefin Beirdd Ynys Prydain, am hynny a fo cadarnaf a chywiraf ei gof ai gelfydd wrth gof a chadw yw Awenydd Trofedig o Brydydd. nis gellir am hynny nad efe yw'r goreu o gyfiawn bwyll ac Ansawdd i ddwyn swydd a braint a dyled cynnal cof a chadw ar Gyfrinach a chelfyddyd, a gwybodaeth Beirdd Ynys Prydain. ac am a ddangoswyd nis gellir gwybod pa un a fu gyntaf o dair Achen y Prifeirdd na pha un a fu oreu a llesiolaf, achaws hynny y bernir bob un o honynt yn ogyfuwch Urddas a'u gilydd, sef y naill ar llall, eithr cyfurddas, cyfunbwys, cyfunbarch a'u bernir gwedi yddelont wrth radd gorsedd gyfallwy, a phen a phont rhag pawb eraill.

Sef y modd y maent yn Ben ar bawb yw deddf bod gair eu gair hwy ar bob gair o anfardd, can nid rhyw na phwyll na bo mwy gwir, a gwybodus, a chadarn, a ddywetto Bardd nac a ddywetto anfardd, a'r modd dylent fod yn Bont i bawb yw'r ddyled y sydd arnynt addysgu pawb o gywiriaid gwlad a gwerin byd gan eu dwyn dros gors anwybodaeth, a bod yn hynny yn lwybr a phont iddynt.

Nid oes cadarn ar wir eithr ym mraint Llafar gorsedd Beirdd ynys Prydain, ac ar lafar gorsedd y dylit pob gwybod a el ynghorsedd oni bo cyfallwy. Ac nid oes o air nac o ddefod yn y Byd a el yn erbyn Llafar Gorsedd Beirdd ynys Prydain. sef hynny y gelwir y datgan a wneir yngorsedd ar a wypper gan feirdd ynys Prydain ar gof a chadw or pethau a'r celfyddydau a wiriwyd yngorsedd onid aethant yn gyfallwy a chadarn. ac nis gellir barnu yn Wir cadarn namyn a ddangoswyd yn yd aeth yn gyfallwy a chadarn yng Ngorsedd Beirdd Ynys Prydain, ac o hynny ei fyned ar Lafar Gorsedd, ac ar Gerdd dafawd Gyfallwy.

Nis gellir braint ar na Cherdd, na llafar, na defod, yng Ngorsedd, a fo anwir, ac anhangnef, ac anneddf, ac nis gellir derbyn nac anwiredd neu anhangnefedd, nac anneddfoldeb, ar gerdd, nac ar lafar, nac ar gof, nac ar ymddwyn, gan Feirdd ynys Prydain yngorsedd, canys anghenneddyl iddynt gynnal a chadarnhau Gwir, a heddwch, a deddf, a gwrthfod pob peth a el yn erbyn y pethau hynny.

Y neb a chwennycho addysg a braint wrth gerdd a Barddoniaeth ym mraîn Beirdd Ynys Prydain ymgeisied a barn a chof a llafar gorsedd gan Athraw o Fardd gorseddawg, ac yna coffhau yng Ngorsedd y gwr wrth ymgais yn Awenydd; neu Drofedig Nawdd, yn nawdd Beirdd Ynys Prydain, ac yna cymmyrd y Bardd Gorseddawg yr Awenydd attaw iddei athrawiaethu a gyrry dysg a gwybodaeth Arnaw, y dyled yw ei ddwyn yngorsedd neu Gadair unwaith o leiaf yn y flwyddyn, a theirgwaith yn y flwyddyn o leiaf myned ag ef i Ragorsedd neu raccadair fel y caffo addysg ym mreiniau a defodau, ac yng nghof a chadw Beirdd a Llafar Gorsedd. a dangosed yr Athraw gan neu Gerdd dafawd o waith ei Awenydd Trofedig yngorsedd neu Gadair unwaith o leiaf yn y flwyddyn a cheisied farn arni o bwyll a deall y neb o farn gorseddog ai rhotho, a phan wyppo'r Awenydd y maint a fo gofyn o'r gelfyddyd wrth gerdd dafawd, a'r tri chof, a'r Breiniau, a'r Defodau a chyfrinach Barddas, a Bannau doethineb, a medru ar gerdd dafawd oi waith ei hun yn ddifai ddiwall ym marn Pencerd, sef yw hynny Bardd Gorseddawg, eled ynghyfarch Gorsedd, ac o hynny hyd ei ddiben wrth a ellir o hanaw ym marn defodawl Gorsedd. fal y dangoswyd or blaen

LLYMA son am bethau defodawl wrth bwyll ac Ansawdd a geffir ar gof a Defawd Beirdd Ynys Prydain, eithr nis bernir yn gynneddfawl wrth Angen. am y gellir pob gwir a gwybod a phob cof a chadw. a phob Celfyddyd ac Addysg hebddynt. eithr cadarnhau ac amlycau cof a chynneddfau a wnant, am hynny ef a ganmolir cynnal ar gôf ac arfer y pethau hynn. sef ydynt oll o hen ddefodau ar gof a chadw Gorsedd, a llymma sydd o honynt.

Defod yw gwneuthur cylch Cynghrair ar ben tir amlwg, a hwnn a wneir a meini a'u gosod yn gylch y maint a fo achos o donn a lle gwr o leiaf rhwng maen a maen. ac yn wyneb haul y dwyrain lle trigwr o leiaf fal y bo hawdd myned yn y cylch, a hwnn a elwir y Cyntedd neu y Porth. ac yn ei gyfair ymhellder hyd trigwryd neu dri thrigwryd gosod maen a elwir maen Gorsaf a hwnnw ymhrif bwngc y dwyrain ac or tu gogledd i hwnnw maen arall yn llygad pwngc haul dydd hwyaf yr haf, a'r tu deau i'r maen gorsaf, maen

arall yn llygad pwngc codiad haul dydd byrraf y gauaf. ar tri maen hynny a elwir meini gorsaf, ac ynghanol y cylch maen arall o faint mwy na'r lleill ar gyferyd cywir y tri maen gorsaf, a'u llygaid haul y bore. meini'r cylch a elwir y meini gwynion, a meini crair, a'r maen canol canol a elwir y Maen Gorsedd a'r Crair Gorsedd, a'r Maen Llôg, a'r maen Armerth. a'r Cylch hynny a wnelir fal y dywedwyd a elwir hefyd Cylch Ambawr, a chylech gorsedd, a chylech Gwyngil, y cylch hwnn hefyd a elwid y Trwn mewn rhai wledydd, ac ym mewn y Cylch hwnn y cyrchent y Beirdd yng Ngorsedd, ac nid defod na syberwyd i neb namyn y Beirdd fyned o fewn y Cylch, onis ceisier gan Fardd.

Defod gyssefin yw dwyn cledd o un o'r Beirdd gorseddog ai ddal yngwain gerfydd ei flaen, ac nid rhydd i Fardd ei ddal gerfydd ei garn, sef y bernir tra delir ef gerfydd ei flaenai noeth ai afnoeth y bo nis delir, ac nis dygir ac nis noethir yn erbyn na dyn na byw na bod, or holl fyd, a phan ddeler yn ngorsedd y gyrrer y clêddyf a llaw yngwrth ei drafn onid el oi wain a chael craff a gafael arnaw gerfydd ei flaen ai osod ar y maen gorsedd, yna datgan gwaedd uwch adwaedd, a ddeler gan lafar hyd y lle y dyweder "ni bydd noeth arf yn eu herbyn" ymmod o bob un o'r Beirdd hyd y maen gorsedd a rhoddi o bob un o henynt ei law ar y naill ai'r clêddyf a'i wain a gafaelu or Bardd a fo gan Orsedd neu Gadair ymlaen y clêddyf a'i osod yn y wain lle ai gyrrer yn gwbl gan y Beirdd eraill o gydgygnorthwy llaw ac amcan. a hynny yn arwydd honnoid mai gwyr wrth Heddwch a Thangnef yw Beirdd Ynys Prydain ac nis dygant arf noeth yn erbyn un dyn, a gwedi darfod hynny o ddatgan y waedd, myned wrth achos a gorchwylion yr Orsedd, sef datgan a dangos y tri chof a llafar gorsedd, a datgan hengerdd, a dangos cerddi newyddion a roddir wrth farn au datgan ynglyw gorsedd, a dangos cais wrth Gyfarch, a Hawl, a Chyfallwy, a dwyn Graddau ar an dylynt, a gwrandaw, a gwneuthur, a llafaru a fo rhaid herwydd Braint a Defod, a herwydd pwyll ansawdd a gorfod. a phan ddarfo achos yr Orsedd, neu'r gadair, yna datgan yr Argae-gosteg, a darfod yr Orsedd, ac ymadael pob un iddei fann

Defod yw i Feirdd yngorsedd sefyll yn ddiarchen Benn a thraed o barch dyled a Gwarogaeth i Dduw.

Briduw Gorsedd, gan ddefod, yw sefyll gan orsedd a Brysyll Prydydd yn llaw ac edrych yn wyneb haul a llygad Goleuni a dywedyd ar air a Chydwytod, neu o fodd arall rhoi llaw yn llaw y Bardd wrth Orsedd, sef y Pencerdde neu'r Cadeirfardd, a dywedyd ar ei air a chydwybod, gan edrych yn wyneb haul a llygad goleuni

Gwisg Bardd a fydd yn unlliw parth y wisg honno, eithr lliw priawdbwyll y sydd i bob un o'r trirhyw Prifardd yn wanhanred herwydd yr Achen y bo'r Bardd a'i gwisgo, sef y Gwisg Brydyd o Brifardd Cysefin a wisg wn o liw glas yr wybren, gan haf a hinon yn nod ac arwydd Heddwch a thangnef ac mai trwy hynny o liw y gwelir yn oreu y Goleuni a phob gweledig arall, a'r wisg yn oleulas gyfunlliw yn nod ac arwydd Gwirionedd, canys cyfunlliw trwyddaw a throstaw oll o fann ac o beth bwy gilydd y bydd gwirionedd heb o'r lleiaf yn wahanred un man na pheth ar y llall. Gwisg Derwydd yw gwyn cyfunlliw am lendid ^{bachodd} _{more} ac addysg a dwyfoldeb sef cyfunlliw Gwynn a goleuni ai nod arwydd ef. a gwyn cyfunlliw hefyd y bydd gwisg Derwydd yn nod ac arwydd gwirionedd. Gwisg Ofydd a fydd o'r gwyrdd yn nod ac arwydd twf a chynnydd ar ddysg a gwybodaeth, ac yn wyrdd cyfunlliw y bydd yn nod ac arwydd Gwirionedd.

Pob Bardd Gorseddog o bwy achen y bo bynnag, a ddwg yn ei law yngorsedd Frysyl neu ffon grair yn gyfunlliw ai wysg, ac yn wryd ei hyd, a'r Trofedigion a ddygant bob un ei frysyl o'r trilliw Barddoniaidd yn frithgymmysg, yn nod ac arwydd Trofedigaeth, ac a wisgant ar y fraich ddëau freichrwy or un lliwiau, ac os yn nawdd y bydd yr Awenydd, Brysill hanner gwryd, ac os ym mraint y bydd sef Trwyddedog nawdd, gwryd y bydd hyd ei frysyl.

Lle na bo gwisg gyfan, na'i hachos y Beirdd gorseddogion a wisgant bob un ei freichrwy ar ei fraich ddëau o'r lliw a ddeiryd iddei achen ai radd. a hynn yw'r mynychaf o arfer gan y Beirdd er pan y collasant eu Trwydded.

GEIRIAU CYSSWYN GWAHANOL GADEIRIAU BEIRDD YNYS PRYDAIN.

GAIR CYSSWYN B. Y, P.—Gwir yn erbyn y Byd,
MORGANWG neu ESSYLLWG—Duw a phob daioni,
Y FORD GRONN CADAIR ARTHUR, CADAIR TALIESIN, CADAIR TIR
IARLL—Nid da lle gellir Gwell,
POWYS—A laddo a leddir.
DEHEUBARTH—Calon wrth Galon,
GWYNEDD—Iesu
BRYN GWYDDON.—Coel clywed, Gwir gweled
DYFNAIN YNG NGHADAIR BEISGAWEN.—Nid byth ond Bythoedd.

CADAIR URIEN RHEDD. yn Aberllychwr. a Thaliesin yn Ben Ath-
raw—Myn y gwir ei le

CADAIR CASTELL RHAGLAN yn Nawdd yr Arlwydd William
Herbert.—Deffro ! mae ddydd,

CADAIR CASTELL NEDD.

WEDI dychwelyd Rhys ab Tewdwr o Lys yr amherawdr yng Nghonstinobl. cuttunasant i Sylfaenu Cadair wrth gerdd dafod yng Nghastell Nedd ys ef dwyn aradwedd hen gadair a fu yno er oesoedd cyn cof, a braint heddwch a Thangnef diymdor ar y gadair ag ar y lle cyd na bai amser Cair i bob dyn o'r Byd a gyrchai yno, bynnag o wlad a Chenedl y byddai, ag ir adwedd daeth Pendefigion a goreuon Bonheddigion a Dysgedion a Doethion Morganwg a Gwent. a Dyfed a Cheredigion a Gwlad Buellt a gereinwg a chyfoeth Reged a'r Tri Chwimmwd, a mawr a gwyh y bu'r ymgunnill, a Dwyn yr Hen Ffaint ar adwedd, a'r gair Cysswyn a ddodwyd oedd *Hedd Duw ai Dangnef*. a gwedi'r wledd gyntaf lle ddoedd naw dan amcan ag arfaeth, Rhys ap Tewdwr a wnaeth yn Ansyber a Nest Gwraig Iestin, a phan y dangoses hi hynny ymaith ydd ai Iestin ai Deulu ai blaid ai Osgordd heb ymgyfarch a Rhys ap Tewdwr, achos iddo ef dorri Heddwch Duw ai Dangnef, drwy ddangos yr ansyberwyd i wraig Tywysog o Frenin a honno'n ferch Tywysog o Frenhin nid amgen Bleddyn ap Cynfyn Brenin Powys, a Ffion yn fawr er ei ansyberwyd a wnai Rys a doddi Cad ar faes yn erbyn Iestyn a drwg y bu'r diwedd i'r ddau Dywysog sef y colles Rhys ei fywyd a Iestin ei wlad ai gyfoeth ag fal hynny darfu am Gadair Castell Nedd.

TEYRNGEDAU.*

YNYS Prydain a ddylit ei dal wrth Unbennaeth, ag yn Llundain Arwain Coron yr Unbennaeth.

Tair Teyrnas a ddylit eu dal wrth Goron Unbenn Ynys Prydain, Un Cymry. Ag yng Nghaerllion ar wysg Gwarseddfa Teyrnedd cyn no hynn a gweithon Aberffraw, Arall Cerniw Dyfeint, Ag Yng Nghylliwig Gwarseddfa Teyrnedd o hen Ffaint, Gweithon Caerfynyddawg; a'r Trydydd Penn Rhynn Rhion ym Mhrydyn ag yno Gwarseddfa Teyrnedd,

* O Lyfr Thomas Truman, o Bantllwydd.

Tair Gwarseddfa Arbenniccion Brenin Unbenn Ynys Prydain. Caer Lundain, Caer Llion ar Wysg, a Chaer Efrawc. ag ym mhob un or Tair dyled iddaw ef Warseddfa Teyrnedd,

Tri Mychdeyrn dybedawc a ddylynt Gymru oll dan ei therfynau. Un yn Ninefwr yn Neheubarth, Arall yn Aberffraw Môn, Trydydd ym Mhowys Wynfa, ar drydydd yn Aberffraw, ag i bob un o'r Tri Gwarseddfa Teyrnedd yn ddosparthedig wrth Goron Unbennaeth Prydain, sef yn Llundain hwnnw.

Tair Teyrnged a delir i Frenin Llundain y gan Freninoedd Cymru nid Amgen o Aberffraw Eurged nid amgen Ugeint punt aur. ag o Ddinefwr Melged, pedair Tynnell, a Pheillged o Wynfa nid amgen no phedair Tynnell, ag yn niffyg melged o Ddinefwr Ugeint yn aur, ag yn lle Peillged ugaint aur or Wynfa Powys. Sef y dosparthed Gwlad Gymru yn dair Teyrnedd y gan Rodri Mawr Brenin Cymry oll, ai rhannu rwng ei dri, mab sef oeddent Cadell ag iddaw ef Dinefwr, ail Merfyn, Ag iddaw ef Mathrafael Ym Mhowys Wynfa, Trydydd Anarawd ag iddaw ef y dodes Rodri Aberffraw Môn. ag ir hynaf or Tri thywysawc taleithogion hynn arwain Coran Brenin Cymru oll, ag i hwnnw Deyrnged y gan y ddau eraill, sef hynny yn Gymmorth modd y talo a ddylit o iar-naw ef i Frenin Llundain, nid amgen no thrugeint yn aur. Ar Tri Theyrn enwedigion a elwir y Thri Thywysawg Taleithiawg. A mal y dywespwyd y dosparthed y rhyngddynt Deyrnedd Gwlad Gymru, Ag eraill o Dywysogion y sydd yng Nghymru, Nid amgen noc Iestin ab Gwrgan ym Morganwg ag iddaw Saith Gantref Morganwg dan eu terfynau, A Theulu Elystan Glodrydd y rwng Gwy a Hafren, Ag wrth Goron Lundain y delynt y Tywysogion hynny eu Cyfoethen, ag nid wrth Dalaith Brenin Cymru oll. ag felly terfyna.

HANESYDDIAETH PERTHYNOL, Y RHAN FWYAF, I FORGANWG.*

Yn y flwyddyn 1145 y cadarnhaodd y pab Nicolas Brekspere hawl y normaniaid ym Morganwg. am yr ymgeledd a gafodd efe ganhynt pan oedd ar grwydr ym Morganwg, fe fu lawer yn Sandunwyd gyda Sir Gilbert Stradling.

* MS. Mr. Gamage, St. Athan,—*medd Iolo Morganwg.*

Yn y flwyddyn 1216 y gwnaethpwyd, Lewys mab Philip yn frenin Lloegr, ar Brenin Sion o Loegr, a Gyrwydrodd i Gymru, at ei wraig ai chwaer yn y Gyfraith, yr ydoedd wedi ysgar ai wraig honn oedd Yspel ferch William Iarll Caerloyw ag Arlwydd Morganwg, eithr pan welodd hi efe mewn trallod hi ai cadwodd ef ymblas Tref Befared dan enw Gerald Fitsalan, dros hanner blwyddyn, ag wedi hynny yr aeth ef i Loegr. a gorfu ar y Brenin Lewis ffoi.

Yn y flwyddyn 1346, y bu ymladd Cresi lle cafas y Cymry fawrglod am ymladd yn lew gyda'r tywysog Edwardd ddu, ar pryd hynny y Gwaeddodd y Capden Cadwgan foel ar y Cymry a deisyf arnyd gymmeryd Cenhinen yn eu helmau, mewn Cae Cennin yr ydoedd yr ymladd a phan edrychwyd o bobtu Cymry oeddynt oll onid naw ar hugain yn y llu hynny ar Saeson mewn rhan arall lle nad oedd yr ymladdfa, a hynn a fu'r achos i'r Cymry wisgo Cenhinen.

Yn y flwyddyn 1348, y bu'r plag chwys ynghymru, ar y normaniaid ar Saeson. a llawer o honynt a fuant feirw, ag ni bu braidd Gymro yn glaf or achos, onid y sawl o oedd o'r naill hanner yn Sais.

Yn y flwyddyn 1349 y bu clefydon a marw mawr ar y Gwartheg yng wlad yr haf a Dyfnaint, a thyna dechreuad cymmeryd aur yn dal am wartheg ym Morganwg, gan y saeson a brynasant lawer i fyned i'r lleoedd y bu marw arnynt

Yn y flwyddyn 1378 y daeth Owain ab Elidir i Gymru o wlad ffrainge, lle'r oedd wedi troi ymhlaid Brenin ffrainge yn erbyn y tywysog Edward ddu, ag yn fradwr Lloegr, yr Owain hwnnw a wnaeth dy Teg teg iawn yn Llanellud fawr, ond yr oedd ei gydwybod yn glwyfus ag yn ei fleino am wneuthur Brad y tywysog Edward yn ffrainge ag er penyd efe a beidiws a chymmeryd bwyd nes marw o newyn, ag fal yr oeddyd ym dwyn ei gorph i'r bedd fe ddaeth Bytheuaid heibio, ac ai brywiasant yn chwilfriw candryll heb adael dau asgwrn ynghyd ai gilydd, efe a wnaeth ysgrifen yn gymraig yn adrodd y pethau a wnaeth ef, efe gas yr Arlwydd ei gyfoeth ef a chyfoethog iawn mewn aur ag arian ydoedd.

Yn y flwyddyn 1392 fe aeth mab a merch i Gabidwldy Llandaf bryd Gosper, ag a fuant yn ddrwg ai gilydd a buant feirw ill dau yn ddiogel wrth ei gilydd, a'r Escob a fynodd rhannu ei cyrph rhwng y Cŵn ar brain.

Yn y flwyddyn 1397 y bu ymryson rhwng y deiliaid ar Arlwyddi ymmorganwg, oblegid y rhwym a haerai'r Arlwyddi fod ar

y deiliaid i ymladd ymhlaid yr Arlwydd, ar deiliaid yn haeru nad oedd caeth ddeiliadaeth cynhenid arnynt eithr o wirfodd a dewis ag er fod y Cyfoeth ym meddiant yr Arlwyddi nad oedd y deiliaid a'i dalai, a'r Brenhin John a wnaeth gadarnhaad ar hynny o hawl y deiliaid dan amod iddynt ymladd ymhlaid y Goron o Loeger, a hynn a wnaeth lonyddwch,

Yn y flwyddyn 1399 y daeth Gwr o Gymro ag ni soniai a bwy dylwyth y daethai, O ryfel a'r Tyrciaid i fyw i Gaerdyf, ei enw oedd Llywelyn ab Cadwgan, a chymaint oedd ei gyfoeth fal yrhod-dai i bob tlawd o'r Byd a welai ar ymgais, neu'n dwyn eisiau, efe a wnaeth Dy wrth yr hen dŵr Gwyn at Gynnal cleifion a hên di-allu, efe a roddai'r maint a geised gantho nes rhoi'r cwbl, a gwedi hynny efe a werthws ei dy mawr a theg a elwid y Plas newydd i'r Mathauaid, ag a roddes ei werth nis darfu'r cyfan, ag efe a fu farw o eisiau a newyn, ag ni roddai neb neb iddo gan ddannod iddo ei wastraff ar gyfoeth.

Yn y flwyddyn 1401. y gwnaeth pryfaid y dail y mawrddrwg yn y wlad gan ddifa'r dail ar borfa fal nad oedd ar eu hól fwyd i'r anifeiliaid, a rhyw un a fwriodd galch ar hyd y maesydd iw difa ai lladd a wnaeth hynny, a'r tir a galchwyd fal hynny a ddygodd gnydau rhyfedd o yd a gwair, ag o hynny fe aeth calchu tir yn arfer gyffredin ym Morganwg.

Yn y flwyddyn 1403, y bu ymgystadlu chwaryddiaeth rhwng chwech ugain o wyr Morganwg a chynnifer un o Wir Gwent, a gwyr Morganwg a ddygasant y Bel yn y chwaryddiaeth. ag ar hynny llidio a wnaeth Gwyr Gwent, a thynny daggerau, a haeru i wyr Morganwg ddwyn ei heiddo'n arian ag yn ddillad arnynt, a hwy a laddasant fwy na chant o wyr a Gwragedd a phlant y creu-londeb hynn a fu o achos i wyr Morganwg ddwyn y Gamp ymhob chwareu arnynt, — a hyn a fu achos y ddiareb lladron Morganwg yng Went, a'r ddiareb Gwaedcwn Gwent ym Morganwg.

Yn y flwyddyn 1407, y daeth pysgodyn mawr i dir rhwng St Dunwyd a Llanilltud lle bu farw a drewi'n fawr iawn a wnaeth a bod yn achos mawr glefydon o'r diwedd fe gasglwys y wlad lawer o Goed a gwellt iddei losgi a hynn a dannws y drewynt lawer fwy ar led nag oedd oedd o'r blaen, a pheri llawer o glefyd a marw ar ddynion ag anifeiliaid, ar gwartheg ar ychen. yn bennaf, a Syr Edward Stradling a roddai lawer o wartheg i weiniaid y wlad a ddaethant gantho o'i dir ei hun yngwlad yr hâf yr oedd y pysgodyn yn ddwy lath ar hugein ei hyd a rhwng tair a phedair lath ei uwchder.

Yn y flwyddyn 1411 y daeth Llong fawr i dir dan Goed tre-silian ag ni chespydd un yn wlad ym medru iaith y Llongwyr. Yr Arlwydd tir a gymerodd y llong, ag un or dynion o'r llong a ddysgodd gyntaf i'r Cymru a'r Saeson wau hosanau ar y gweillion.

Yn y flwyddyn 1419, y bu tri diwarnod o wres mawr iawn fal y bu farw dynion ag anifeiliaid lawer, ar adar yn marw a'r hedfan a bu farw y pryd hynnyr pryfaid gleision i gyd yn Ynys Prydain ag ni welwyd un o honyn fyth wedyn, a daeth mwy o les ir wlad o hynn o beth, nag o afles am y drwg a wnaeth y gwres, fe fu llwyn o goed ar bare margam grino a marw a llawer or Coed ar perthy o amgylch yr aes fawr ag yn y blaen ffordd hynny yn er-gyd haul tri ar y gloch o'r dydd.

Yn yr amser Harri yr ail y gwnaethpwyd Cynffig a Chaerdydd ag aberavon, a Thref Beferad a Llanilltud, a'r Bont faen yn dref-ydd rhyddion gan yr Arlwydd,—ar wig a'r Brychtwn eithr Collasant eu braint am ymladd gydag Owain Glyndwr.

HANESYDDIAETH,

O FAN-BAPURAU Y PARCH. EVAN EVANS, YM MHERCHENOGAETH
PAUL PANTON, YSW. SIR FON.

1405 By Cad a lladd gwaedlyd a braidd erioed ei fferniccach yng Nghymru ar fynydd y pwll melyn wrth Fryn Buga, ac yno dalwyd Guffudd ab Owain ai Wyr ac ai dygwyd yngharchar law-eroedd, a lladd llawer hefydd wedi eu dal, ac yna yr ymroddes holl Forganwg yn Saeson, dieithr bychan onifer a aethant at eu harglwydd i Wynedd, lle ydd epiliasant ac y gwledychasant.

1406 Ymroddes Gwyr Ystrad Tywy a Phebydiawg a Chered-igion yn Saeson. a gorfu ar geraint Owain fyned dan gudd a chel a llawer i Lydaw ar Werddon. a gwobrwyau brâd a gwrthgyffro yn gwneuthur y cwbl yn ofer lle ydd ymdrechaint y Cymry am eu braint ai coron. a gwlad Gymru wedi ymdylodi, hyd nis gellid bwyd a gynnalai'r bywyd namyn o'r gobrwyau a roddei y Brenin.

1408 Gwyr Morganwg yn ymgyffroi Gan gael ei gorwasgu gan wyr y Brenin, yna llawer o'r pendefigion a geisiaint fodd y Brenin a losgasant eu deisydd yd au hysguborau fal nas cai y rhai a

gefnogaint Owain y bywyd a fai achos, a'r pendefigion yn ffo hyd yn eithafoedd Lloegr a Gwynedd lle au diffynid yn y Cestyll ar Glynnoedd, a gwŷr y Brenin, ac a gwobrwyon brad a chynllwyn, fal nas gallai Owain oresgyn ei dir ai Gyfoeth gan y Brad a gaffed ym Mon ag Arfon, a gwyr Morganwg ai galwai Brad Penmynydd Môn.

1410, Daliwyd naw edwicwr gobrwyon Brad a Chynllwyn yn Morganwg a Gwent ac ystrad Tywi a Oheredigion ac au crogwyd gan wŷr y wlad yn erbyn bodd Owain, sef y mynnai ef eu cadw yngharchar Gwystl ac nid eu lladd

1413 cafas y Brenin ai wyr y goreu ar Owain ai Wŷr ac o hynny allan myned Waethwaeth ar Owain ai gymhlaid.

1415. Aeth Owain ar ddifant ag o'r wlad heb le golwg arno na chlyw am Dano, sef y dywedir ei ddianc yn rhith medelwr yn dwyn fal y dywedai y diweddaf ai adnabyddai, a chwedi hynny ni wybuwyd fawr am dano na modd na mann ei ddifant. y rhan fwyaf a ddywedant ei farw mewn Coed ym Morganwg ond y Brudwyr a ddywant ei fod yn fyw efe a'i wŷr yn eu cwsg ar eu harfau mewn gogof a elwir gogof y ddinas ym Mro Gwent. hyd yn y llygro Lloegr ei hunan, a'r pryd hynny y daw ef allan ag ydd ennill ef eu Gwlad au Braint, a'u Coron i genedl y Cymry fal nas collaint fyth wedi hynny hyd ddydd brawd pan llosgir yr holl fyd ac ai gwneir or newyd fal nas gellir trais a difrawd fyth wedi wedi hynny. a gwyn ei fyd a welo yr Amser.

1417 Gwaharddwyd braint Crefft ag ysgol i'r Cymry namyn dysgu Saesoneg ag yna dwyn Saeson yn athrawon Saesoneg i Gymru, megys ag ydd aeth y Saesoneg ar dafod a llafar y Cymry ac nid oedd Braint gwlad a Chyfraith i neb ond a wyppai Saesoneg ag nis gwyppai Gymraeg ac o hynny allan llawer o'r Cymry yn ymwadu a'u hiaith, ac yn ymroi yn Saeson.

MAN-GOFION.

PADRIC SANT*

CYCH oed Crist 420. yr oedd ynys Prydain fal heb na phen na pherchen yn egored i bob gormes gelyn ag alltud a holl arfogion yr ynys draw i'r mor yn ymladd ar ormes ddu ag oeddent yn diffeithio pob gwlad Cred a bedydd, ar gwyddelod yn un a gwyr Llychlyn yr amser hynny yn cyd ormesu ar ynys Prydain ag un o'u llongau yn medru mor Hafren ei gwyr a diriasant gan ddwyn yspail ddirfawr yn yd ag yn wartheg a phob golud symmudadwy a fedraint arno a chyda hynny dwy meibon a merched a dwyn Padric Sant o Fangor Dewdws i'r werddon, ag o hynny bu'r fangor yn amddifad o ben ag Athraw yspaid mwy na dengmlynedd ac yn dorriedig o fur ag amgae. a Phadric yn y werddon yn ymroddi yn gadarn i ddangos a dysg'r ffydd yng Nghrist i'r gwerddoniaid gwyddelod a llychlyniaid a bu hylwydd ei orchwyl ac o hynny y Cafas y gwyddelod eu gwybodaau Cred a bedydd. a rhai o'r Llychlyniaid a ymdrosant i'r ffydd yng Nghrist. ag ni ddaeth fyth yn ol i Gymru er aros a gwladychu gan iddo gael mae gwell dynion y gwyddelod na'r Cymru yn yr amser oedd hynny.

CUNEDDA WLEDIG.†

CUNEDDA Wledig a yrrws y Gwyddelod o Dir Gwyr ar Tri-chwmmwd, ac am hynny rhodded iddo fraint Brenin ar y wlad honno, a gelw'r frehinaeth honno *Rheged*, a'r Cynnal yn Aberllychwr, ag efe a wnaeth Gastell rhyfeddol ei faint ai gadernyd, ei wychder yno, ai ddihenydd yno fyth yn wledig hyd heddyw. eraill a ddywedant mai *Urien Rheged* a yrrwys y Gwyddelod o Dir Gwyr Amser Uthur Bendragon, ac mai am hynny y cafas ef Deyrnedd y wlad ai galw *Rheged*, a gwneuthur Castell a Thref ddinesig yn Aberllychwr. Lle bu'r Cynnal hyd ym mhen y saith genhedlaeth ag yna myned yn adwedd yn un a Morgannwg fal y bu or dechreuad, ogogail sef o briodas, ac felly bu hyd yn amser

* O Lyfr Antoni Powel, o Lwydarth,—*medd Iolo Morgannwg.*

† Hafod MS.

Edgar Brenin Llundain ac Owain ap Hywel Dda ag yna gollwng i Owain ap Hywell Dda Gwlad Rheged, ag i Forgan hen Brenin Morganwg Euas ac Ergin, ac Ystrad yw, sef oeddent y Gwledydd hynny ym Mhlwyf Esgob Morganwg a Llandaf, A Gwlad Reged ym Mhlwyf Mynyw a Dewi Sant; A chwedi hynny y dug William de Lwndrys y Tri Chwmmwd nid amgen na Chydveli A Charnwyllion ac Isgennen oddiar Dywysogion Dinefwr au hadweddu yn Un a Morganwg; hyd amser y Brenin Harri y bummed, ac yna Rheged a ddoded yn un ag Ystrad Tywi fal y bu yn Amseroedd Tywysogion Dinefwr a rhoi enw swydd Gaerfyrddyn ar y Gwledydd hynny, fal y mae fyth hyd yn awr, lle yn ein amser ni y gwnaethpwyd y ddosparth newydd ar wledydd Cymru ac attodi Gwlad Gwyr yn Un a Sir Gaer Dydd a elwir Morganwg.—(hyd yma Llyfr ysgrif Hafod Uchdryd)

URIEN RHEGED.*

GILMWR Rechdyr Brenin Werddon a ddaeth i Gymru yn amser Cystenin Fendigaid ag a ddug yn Ormes y Rann honno o Forganwg a geffir rwng Afon Tawy ag Afon Tywy, nid amgen Cantref Gwyr a Llychwr, a'r Tri Chwmmwd, nid amgen, Cydweli, Carnwyllion, ag Iscennen, ag au traws oresgynnes, hyd yn Amser y Brenin Arthur, ag yna danfones Arthur Dywysawg gwrolgamp gorchestawl o'r Ford Gronn a elwid Urien ab Cynfarch ab Meirchion Gul, ap Ceneu ap Coel Godebog, a chydag ef ddengmil o wyr gafaelgyrch calonogion i adynnill y Gwledydd hynny oddiar y gormesben Gilmwr Wyddel, ag Urien au gyrres yn ffo ag au lladdes yn gelanedd, a llawer or Gwyddyl diange a ffoasant hyd yn Ynys Fon at eu cydwladwyr a hanoeddynt o Genedl y Gwyddyl, ag yna Meibion Cyneddaf Wledig au lladdes, yn yagethrin, A gwedi adynnill o Urien Wlad Gŵyr ar Trichwmmwd, efe a gyssegrwyd yn Frenin ar y Wlad honno, a Rheged a'i gelwid, Achaws hynny gelwid Urien ap Cynfarch yn Urien Reged.

URIEN RHEGED ETTO.

LLYMA Gyfarwyddyd am Urien Reged, ap Cynfarch Nai Arthur, ap Meirchion Gul, ap Gorwst Ledlwm, ap Cenau, ap Coel

* O Lyfr Watkin Giles, o Langanna.

Godebawc Brenin Gwledig sef hynny ymherawdr Ynys Prydain, ag Urien Rheged oedd frenin Rheged ym Morganwg a Brenin Mwrif yn yr Alban. ag yn amser y Brenin Arthur ydoedd ef, ac a gafas gan Arthur y Wlad a elwid Rheged, nid amgen na honno y rhwng afon Tawy ac afon Tywy, sef Gwyr, Cedweli, a Charnwyllon, ac Iscennen, a Chyda rhai hynny y Cantref Bychan, yn Frenhiniaeth. Ar Llys Cynnal yn Aberllychwr yng Ngwyr, ac efe a wnaeth Gastell Cadarn yno a elwid Castell Aber Llyw.

Yn Amser Arthur Ymherawdd fe ddaeth Glaian Ecdawr ai wyr sef Gwyddyl oeddynt o'r Werddon i Wyr ym Morganwg ac a Wledychasant yno naw mis, ac Arthur a ddanfones Urien ei Nai yn erbyn y Gwyr hynny ac Urien ai drichannyn ai gyrrwys ymaith yna aethant y Gwyddyl gwedi lladd eu Brenin Glaian Ecdawr, i Ynys Fôn ac a wledychasant yno lle ydd oedd yno ou blaen eu cydwladwyr, Ac Arthur a roddes Wlad Reged a elwid felly o enw Gwr o Rufain a fuasai Arglwydd y wlad cyn oi hynnyll gan y Glaian hwnnw ai Wyddyl, i Urien yn oresgynaeth Freiniawl am ei wychder gwyroldebus yn Rhyfel. A merch oedd i Urien Reged a elwid Eliwri, a hi a honno a fu wraig Briod Morgan Morganwc, Mab hefyd oedd i Urien a elwir Pasgen; a hwnnw a fu frenin creulon ac yn Garnfradwr Gwlad, achaws y dideyrnwyd ef, a dodi Gwlad Rheged herwydd ei hansawdd gyssefin yn un a Morganwg, ac fel hynny y bu hyd yn Amser Owain ab Hywel dda ab Cadell, ab Rhodri mawr Brenin Cymry oll.*

HANES TALIESIN.†

TALIESIN Ben Beirdd ap Henwg Sant o Gaerllion ar wysg a wahodded i Lys Urien Reged yn Aber Llychwr. Ag efe ac Elphin ab Urien mewn Bol croen ar y mor yn Pysgotta, Llyma Long Morleidr o'r werddon yn ei gymmeryd ai fol croen hefyd, a thuar werddon ag efe a phan oedd y Lladron pen lawenaf yn ei diod gwthies Daliesin y Bol i'r mor ac yn ei law Tarian a gafas yn y Llong ac a honno Rhwyfo'r Bol ond oedd arglais Tir ar Tonnau yn torri yn ewynfriw colles ef ei afael ar y darian yna nid oedd ond gadael i'r mor ac elled ac ef lle'dd elai. ac felly y bu ac ym-

* O Lyfr Hir Thomas Truman, o Bant Lliwydd, ym Morganwg.—Gwelais achos i greu bod dalen ar goll yn Llyfr Pantlliwydd.—*Iolo Morganwg.*

† O Lyfr Anthoni Powel o Lwydarth,—*medd Iolo Morganwg.*

hen amser bach glynwys y bol ar flaen Pawl cored wyddno Arlwydd Ceredigion yn Aberdyfi, a llyna'r lle ai cafwyd ef ar y Trai gan bysgodwyr Gwyddno. a holi helynt iddo a Chlywed mai Bardd ac Athraw Elffin ap Urien Rheged ap Cynfarch oedd, y mae mab i minnau enw Elffin ebe Gwyddno, bydd fardd ag athraw iddaw ynteu a thi a gai diroedd gennyf yn rydd ag yn Rad ac felly y bu ac o hynny bwrw ei amser i gyd agos rwng Llys Urien Rheged a Llys Gwyddo sef Gwyddno Garanhir ai gelwid ef Arglwydd Cantre'r Gwaelod, a gwedi Boddi Tiroedd Gwyddno Gan y Morgwahodded Taliesin gan yr Amherawdr Arthur iddei Lys yng Nghaerlleon ar Wysg, Lle bu yn glodfawr am Awen a Gwybodau Daionus a moliannus, gwedi Marw Arthur myned iddei Dir ei hunan a gafas ef gan Wyddno. a chymmeryd Elffin ap Gwyddno yn ei nawdd. or gyfarwydd hyn y cymmeres Tomas ap Einion Offeiriad o wehelyth Gruff. Gwyr Ei Rwmawnt am Daliesin ap Cariadwen, ac Elffin ap Goddnou a Rhun ap Maelgwn Gwynedd. a Gwaith Pair Ceridwen.

ACH TALIESIN BEN BEIRDD.*

TALIESIN Ben Beirdd, ap Einwg hen o Gaerllion ar Wysg ym Morganwg ap Fflwch Lawdrwm, ap Cynin, ap Cynfar, ap Clydawe, ap Gwynnar, ap Cadren, ap Cynan, ap Cyllin, ap Caradoc, ap Bran, ap Llyr Llediaith, Brenin o Afon Wy hyd Afon Tywy

[Mewn man arall yn yr un Llyfr fal hynn,]

TALIESIN Ben Beirdd y Gorllewin, ap Henwg Sant o Gaerllion ar Wysg, ap Fflwch, ap Cynin, ap Cynfarch, ap Clydawe Sant o Dir Euas, ap Gwynnar, ap Caid, ap Cadren, ap Cynan, ap Cyllin, ap Caradawe, ap Bran, ap Llyr Llediaith, Brenin Penrhaith ar Frenhinoedd Ynys Prydain. a Brenin o Baladr o Afon Wy hyd Afon Tywy. Y mod yddaeth Daliesin yn Ben Beirdd y Gorllewin, oedd rhoi arno arwain Cadair y Ford gron ynghaerllion ar wysg.

ACH TALIESIN BEN BEIRDD.†

TALIESIN Ben Beirdd y Gorllewin, ap Henwg Fardd o Gor Cat-twg Sant, ap Fflwch Lawdrwm o Gaerllion ar Wysg ym Mor-

* O Lyfr tew Thomas Hobcin, o Langrallo.

† O Lyfr Hafod Uchtryd.

ganwg, ap Cynfar, ap Clydawc Sant, ap Gwynnar ap Cadrain, ap Cynan, ap Caradawc, ap Brân fendigaidd ap Llyr Llediaith.

Taliesin Ben Beirdd a wnaeth Eglwys Llanhenwg yng Nhaerllion ar Wysg, er côf am ei Dad a elwid Henwg Sant a fu yn Rhufain gyda Chystenin Fendigaidd yn cyrchu Garmon Sant a Bleiddan Sant i Ynys Prydain i wellhau Cred ac i adnewyddu Bedydd yn Ynys Prydain.*

Taliesin a ab Henwg ddaliwyd gan y Gwyddelod Gwylltion a wledychasant o Drais yn Nhir gwyr ag fal yr oedd ef mewn llong ar gyrch y Werddon, efe a welai fol croen ar y mor heb ynddo na dyn na da, ar bol a ddaeth yng nghyfyl y Llong yna Taliesin a gymmerodd astalch groen yn ei law ag a neidiodd i'r Bol croen, ag ai rhwyfodd a'r astalch ag a ddaeth ar bawl yng Nghored Gwyddno Garanhir, a phendefig ieuange ai Enw Elphin ai gweles ar y Pawl ag ai gwaredoedd, Yr Elphin hwn ydoedd yn myned dan Enw Mab Gwyddno, a Mab Elifri Merch gwyddno oedd ef ond nis gwyddit o bwy yn y byd y pryd hynny, A gwedi hynny cafwyd mai Urien Rheged Brenin Gwyr ag Aberllychwr oedd Tad Elphin, ag Urien ai dygodd i lys Arthur ynghaerllion ar wysg, lle gwelwyd arno gampau, a Gwybodau, a Chyferddonau gystal ag y gwnaed ef yn farchog Aurdafodawc o'r ford gronn. a Thaliesin yn Ben Bardd y Ford Gronn, a gwedi marw Arthur ydd aeth Taliesin yn Ben Bardd Urien Rheged yn Aberllychwr yn Rheged.

MAELGWN GWYNEDD.

Tri Phenbardd Maelgwn Gwynedd a fuant hefyd yn Dri chysefin Prifeirdd Gwynedd, Cyntaf, Mynach ap Nywmon, (*al.* ap mydnaw) mab Brenin Orc, ail Unhwch unarchen, 3 Maeldaf ap Unhwch. A Thaliessin Ben Beirdd a enilles y Penn ar y Tri hynn o ellwng Elffin ap Gwynddnaw o Garchar Maelgwn Gwynedd lle'dd arnaw drichlo ar ddeg,

Gwedy dwyn Coron Lundain, a'i Theyrnwialen i gan Genedl Gymry ag ai deol o Loegr y gosodosant ddadlau i edrych pwy a

* Yn canlyn yr ach ddiweddaf, yn Llyfr Hafod Uchtryd, y mae'r Hanes ganlyniadol; pa un nid ydyw yn amrafaelu ond ychydig oddiwrth yr Hanes ragflaeniadol; ond gwelir ei bod rywfaint yn fwy ymgysylltiedig ag eirf-orchestaeth Llys Arthur. Mae yr hanes yn ol Llyfr Antoni Powel yn rhydd o unrhyw ofergoelledd, ac yn gyson â chynnhebygrwydd.—AB Iolo.

fai Frenin pennaf o naddynt, ac ys ef lle y gosodasant eu dadlau, ar Draeth Maelgwn yn Aber Dyfi. Ag yna daethant Gwyr Gwynedd, a Gwyr Powys, a Gwyr Deheubarth, a Rhieinwg, ag Eissyllwg, a Morganwg, Ag yna y dodes Maelda hynaf mab Unhwech Unarchen, Pendefig Penardd yn Arfon, Gadair Wên o adanedd cwyredig y dan Faelgwn a phan ddoeth y Llanw ni Allasant ddi-oddef y Llanw namyn Maelgwn, o achaws y Gadair, ag wrth hynny y cafas Maelgwn fod yn Frenin pennaf, ag Aberffraw yn Ben Llysoedd, a Iarll Mathrafal, a Iarll Dinefwr, a Iarll Caerllion a danaw ynteu, a gair yw ei air ef ar naddynt hwy, a Chyfraith yw ei Gyfraith, a rhaid yw iddynt hwy gadw ei Gyfraith ef, a thrwy ben Maelda hynaf y Cafas Penardd ei braint, ai bod yn hynaf Canghellawrdref.

BENWYLL*

YN Amser benwyll Athraw y doded Celfyddyd gyntaf ar ddwyn Arfau bonedd, ag nis dylid arfau i neb onid a geffid yn wr ofonedd cynhenid sef ym mraint y nawfed ach neu ynteu y nawfed goresgyn, ag yn wr gwlad ag Arglwydd. a'r nawfed goresgyn a saif ym mraint y nawfed Ach, yn amgen o fodd nag yn nhreigl Gwehelyth, y llyma'r modd ai trefner nid amgen.

Cyntaf o'r naw goresgyn yw mab aillt sef yw mab aillt Estron yn wr damdwng gwlad ag Arglwydd. ag aillt adlaw ai gelwir.

Ail goresgyn priodas mab aillt a Chymraes gynhenid.

Trydydd goresgyn mab a aner o'r Briodas honno.

Pedwerydd, priodas y mab hwnnw sef mab aillt cyssefin a Chymraes gynhenid.

Pummed goresgyn Mab a aner o'r briodes honno. sef wyr ir Adlaw.

Chweched goresgyn priodas y mab hwnnw a Chymraes gynhenid,

Seithfed goresgyn mab a aner o'r briodas honno, ag orwyr yr Adlaw.

Wythfed goresgyn priodas y mab hwnnw a Chymraes gynhenid.

Nawfed goresgyn, mab a aner or briodas honno, a goresgynnydd yr Adlaw yw ef. sef achos ai gelwir yn oresgynnydd ei fod yn

* Llyfr Antoni Pywel, o Dir Iarll.

goresgyn braint cymro cynhenid o'r nawfed Ach ym mraint priodasan a Chymresau cynhenidion. ag o'i eni ef ag yngan Tair llef y cadarnhair y fraint cyd bo marw gwedir Tair llef. ag o hynny braint cymro cynhenid i bob hynaif iddaw llin a chyflin hyd at yr aillt adlaw, a hwnnw a saif ym Mraint Cymro cynhenid o fonedd ym mraint ei oresgynnydd. a boneddig pob un o'r eppil llin a chyflin, o y pryd ydd aeth dan ddamdwng yn wr Gwlad ag Arglwydd, ac i bob un ei bumerwi rhyddion. a hyn herwydd Defodau cyseffinion Cenedl y Cymry cyn noi dyfod i Ynys Prydain. y Benwyll hwn oedd arwyddfardd yn Llys Arthur yng ngaerllion a'r Wysg A Marchog o'r Ford Gronn. ag arnaw y dodes Arthur adnewyddu Trefnau a defodau Bonedd fal y bu gynt achos i wyr Rhufain lle buant yn goresgyn Ynys Prydain yrru Anghof ag anerfer a gwrthanmod ar brif ddefodau Cenedl y Cymry. Ag Arthur a fynwys Adfer y Defodau hynny a rhoddi yn ei hansoddau au breiniau cyseffinion. ag am hynny llawer o'r Brutaniaid a hanooddent o waed Gwyr Rhufain ag a oresgynnent ym mraint Defodau Gormes Rhufain a aethant gyda Medrod ac Iddawc corn Prydain yn wyr Cyttwng a'r Saeson er cadw eu caffaeliadau. A Benwyll Arwyddfardd a wnaeth wellhâd ar drefnau Arfau Bonedd herwydd Llun a lliw nag a fuasai cyn no hynny herwydd gwybodau a Chelfyddyd a fyfyrtes ef ei hun o'i ethrylith ai bwyll o awen gynhenid. a chwedi tyfu gwybod am dani mewn gwledydd tu draw ir mor, hi a freiniwyd gan ymherodron a Brenhinoedd a Thywysogion ag Arlwyddi urddasolion yn ogyfuwch ac nis gellid arfau bonedd wrth amgen o drefn na threfn Benwyll Athraw, ag nid gwr wrth arfau Bonedd nebun na fedrai tynny Arfau Benwyll, a chwedi cerdded y ddeall ar Arfau Benwyll hyd eithafoedd Cred a bedydd ef ai harfollod, ac ai Breinied yn bentrefn Arfau bonedd hyd nas braint a gwaraned ar un drefn arall amgen na honno, a Phebin Amherawdr ffrainc a gadwai ddosparth Benwyll, adosparth y Ford gron dan ei glustog y nos yn ei wely gan faint y carai ef y Dosparthau hynny.

BENWYLL ETTO.

YN Llyfr Benwyll y dangosir modd y dodes Arthur arfau bonedd, sef y peris ef Ford Gron, a gwaedd a gosteg gan Gorn Gwlad undydd a Blwyddyn Mal ai clywid gan bawb yn holl Deyrnasoedd Ynys Prydain ai pherthynasai nid amgen no Ffrainge ar Eidal ar Albaen ac Iwerddon a Llychlyn, ac or Gwledydd hynny y daeth

Brenhinoedd a Thywysogion a Marchogion Urddasolion, ag yn y wledd honno y peris Arthur gynnal y campai Gwrolion herwydd Defodau yr hen Gymry, tros ddeugain niwarnawd, ac yna bu yr ymorchestu mwyaf arnynt ac a wybuwyd erioed a gwedi dangos o bawb ei gorchestion Camporaidd y dodes Arthur iddynt Arfau a Thrwydded Llys iddynt ac i bob un herwydd y gamp arnaw ar orchest a rywnaethoedd ac efe a wnaeth ddosparth ar Arfau Bonedd mal y gwypid Celfyddyd deilwng ar ddwyn arfau parth Lliw ac arwydd a Threfn. cans cyn no hynny nid oedd namyn arwydd Cenedl ar arfau Bonedd ar wybod ir Cymry yn Ynys Prydain, ac wrth y drefn a rywnaethoedd Arthur y cedwir Arfau Bonedd hyd heddyw. A Gwedi hynny ydd aeth gwybodau Arfau Bonedd ar wall a chyfeiliorn a Siarl y maen Amherawdr Yropia a gymmerth atto y gelfydd ac a beris gynnal Cynghor a Barn arni, a gwedi cael hynn trefnwyd y farn honno'n gelfyddyd ddosparthus ac yno nghyntaf y doded ddwyn Aur ac arian ar Arfau Bonedd, lle cyn no hynny y dywettid wyn a melin herwydd chwelliw arfau bonedd, ar Siarl y maen hwnnw a wnaeth drefn gyntaf ar chwaraau trwn a dodi ar hynny Dosparth Celfyddyd herwydd Braint a Theilyngdod yn ail a rywnaethoedd Arthur ymherawdr, ac o hynny yddaeth chwarau trwn yn ben urddas ac yn briforchest ar bob Camp chwarau ac yn nosparth y campau urddasolion hyn y cadarnhawyd y Gelfyddyd oddwyn arfau bonedd gan ei gwellhau ogyfnod i gyfnod ac o bryd i bryd mal y caid achos, ac arddangos ar y modd y dylid dihanu a Threfnu arfau bonedd herwydd lliw, ac arwydd ac ansawdd, yn drefnedig ac yn gywair ohani sef am dri achos y dyddygir arfau Bonedd, nod Cenedl a gwehelyth, nod urddas o gamp a gwybod ag arwydd cof am a fu gynt ar Erni'r Genedl. (Rydderni.)

O LYFR DU PANTLLIWYDD.

Yr achos y dychymygwyd Celfyddyd Pais Arfau, ac ai cadarnhawyd o Gyfraith ddosparthus ydoedd mal y gellid i bob Llwyth a Chenedl ei harwyddon yn warantedic, ac y gellid adnabod pob un herwydd ei genedl, ac y gallai bob gwr ymgystlwn ai genedl ei hun, yn nawdd ei Bencendl, ymhob Cyffro Gwlad, ag ymhob dygynnull Gwlad a Chenedl, heb na rhaid na gofyn am wybodaeth amgen na golwg ar y Gwiscawdr neu'r Dygiawdr, ac o hynn medru o bob gwr ar ei le ai ansawdd lle ydd ymluyddai, yn rhaid Gwlad a Chenedl. a gwr a fu gynt ai enw Benwyll yn dysgu Celfyddyd Arfau, a goreu o neb a fu erioed oedd efe ar y gelfyddyd honno,

ac a wnaeth ddosparth warantedic arni, nid amgen na lliwiau, a lluniau, a rhinweddau, ac ymadroddion teilyngion; mal y gweddai *ac ai dylit ar gelfyddyd a Chyfarwyddyd*, ac ar bob Gwybodau *Teilyngion*, ac ni ddysgodd nebryw genedl gelfyddyd y Benwyll hwnnw herwydd ei dosparthau ai chyfiawnder namyn Cenedl y Cymry a Gwyr Ffrainc.

MAELGYN HIR.

MAELGYN Hir o Lan Dâf Bardd Teilo Sant, ac ewyrth brawd Mam iddaw, a roddes Diroedd yn Llan Daf i Deilo lle y gwnaed Gwyndy Teilo, a'r Maelgyn hynny oedd Athraw Talhaearn Fardd o Gaerllion ar wysg. ag yno y gwerddynfwnys efe Gadair Caerllion a Morganwg a Gwent a chadair Maelgyn ai gelwid, gwedi hynny y bu Merddin Emrys yn dysgu Cerdd dafawd a Gwybodau Barddas au haddair yng Nghadair Maelgyn Hir. a'r amser hynny ydd oedd Don Brenin Llychlyn ai Fab Gwydion yn arwain Teyrnedd Gwynedd a Mon, a danfon Cennadon anrhydeddus o Fon at Faelgyn iddei wahawdd ef i ymofwyaw a Gwydion mab Dôn, yng Nghaer Dyganwy, ag yno ydd aeth lle a'i trefned ef yn Athraw ar wybodau Barddas a Chelfyddyd Cerdd dafawd, ag efe yn myned yng Ngosgordd Don a Gwydion drwy Fôr i Ynys Mon efe a ynnilles y Cadeiriau y ffordd y cerddau ag y canai, aeth o'r diwedd yn gas ryngtho a gwyr y wlad au gwyr wrth gerdd dafawd, a Gwyddelod Mon ai lladdws ef.—(Ll^a. Sion.)

TALHALIARN.

TALHALIARN Tad Tangwn a fu'n arwain Cadair Urien Rheged yng Nghaer Gwyroswydd, wedi gyrru'r Gwyddelod o Dir Gwyr a Charnwyllion ar Cantref bychan a'r Cantref is Cennen, ar gadair honno yng Nghaer Gwyroswydd sef ystym llwynarth lle gnottai Urien Rheged ei Lys Gwlad a Theyrnedd.—(Ll^a. Sion.)

TALIESIN.

TALIESIN Ben Beirdd wedi marw Talhaiarn a fu'n arwain Tair Cadair, nid amgen Cadair Caerllion ar wysg, a Chadair Rheged

yng Ngwyroswydd. a Chadair y Gorllewin ym Mangor Deifi, yn Nawdd Cedig ap Caredig ap Cyneddaf wledig, gwedi hynny gwa-hodded ef i gyfoeth Gwyddnyw ap Gwydion yn arllechwedd arfon a chael braint yno ar Dir a daear, ag yno ymansoddi hyd yn amser Maelgwn Gwynedd, llam y dygwyd hynny oddiarno. ag yno y canes Taliesin ei felldith ar Faelgwn ac ar oll a feddai, yna daeth-oedd y Fad felen i Ros a'r neb a'i gwelai, dir iddaw ei olaith, a hynny yn anesgorawl, a Maelgwn Gwynedd a'i gweles drwy dwll y clo yn Eglwys Rhos, ag a fu farw o'i gweled. a Thaliesin a ddaeth yn ei ôl i Gaer wyroswydd at Riwallon ap Urien yn ei oedforion ddyddiau. a gwedi hynny ymweled a Chedig ap Caredig, ap Cyneddaf Wledig lle bu farw, ag yno y claddwyd ef, yn an-rhydeddus fal y gweddai ymddwyn parth ag at ŵr o Brifddoeth-ion Cenedl y Cymry. a goreu or goreuon oedd Taliesin Ben Beirdd am bob gwybodau Llên a Doethineb a Chelfyddyd Cerdd Dafod. a phob Gwybodau Bydolion a Dwyfolion. ag fal hyn y ter-fyn y gyfarwyddyd am Brif Feirdd Cadair Caerllion ar wysg a elwir yn awr Cadair Morganwg.—(Ll^a. Sion.)

TAIR GORMES GWYDDYL.

TAIR Gormes Gwyddyl a fu yng Nghymru a Gwyr a chymmaint ag Un Teulu a'u gwaredawdd y Tair, nid amgen Teulu Cyneddaf Wledig. Cyntaf y bu yng Ngwyr ym Morganwg. sef yno y daeth Ceian wyddel ai feibion ag ynnill y wlad ai goresgyn deunaw mlynedd a'r hugain. a Chyneddaf wledig ag Urien fab Cynfarch au gorfyddawd. au lladd hyd ymhen y naw o honynt a gyrru'r lleill ir Mor. yna rhodded Teyrnedd y wlad honno i Urien fab Cynfarch. ai galw Rheged, am ei rhoddi gan wirfodd Cymry'r wlad honno yn Anreg iddaw, ag o hynny y Gelwid ef Urien Rheged.

Ail Aflech Goronawc a ddug Arth Mathrin yn ormes, yna pri-odi Marchell ferch Tewdric Brenin y wlad honno. ag o hynny ynnill bodd y Wlad, ai chael yn gyfoeth ym mraint y briodas. ag yno'r gwehelyth yn aros fyth yn un a'r Cymry.

Trydydd. oedd Don (a Daronwy medd eraill) Brenin Llychlyn a ddaeth hyd yng Ngwerddon ag ynnill Gwlad yno, a chwedi hynny efe a ddug hyd yng Ngwynedd drigain mil o'r Gwyddyl a'r Llychlynwys, ag yno gwarseddu hyd ymhen can mlynedd a naw ar hugain. yna daeth Caswallawn lawhir ap Einion Yrth. ap Cyn-

edda Wledig i Fon ag a ddug y wlad oiarnynt a Lladd Syrigh Wyddel yn y lle a elwir Llan y Gwyddyl ym Môn. Ag eraill o feibion Cynedda wledig au gwrthladdasant yng Ngwynedd a'r Cantref Ag ym Mhowys. ag a aethant yn dywysogion yn y Gwledydd hynny. A Mab y Don hwnnw oedd Gwydion Brenin Môn ag Arfon. ag efe a ddysges wybodau llyfrogion gyntaf i wyddelod Môn a'r Werddon. yna yddaeth Mon a Gwerddon yn orenglod am wybodau. a Seiniau.—(O law Iolo Morganwg.)

NAW CYFF CYFFRO BEIRDD BEDYDD YNYS PRYDAIN.

Tŷi phrif-feirdd Bedydd Cenedl y Cymru. Madoc ap Morfryn o Gaerllion ar wysg. a Thalesin ap Enwg Sant o Gaerllion ar wysg, A merddin Emrys o Faes Aleg yng Nglywysyg—ag ar eu hol y bu Talhaiarn Sant Tad Tangwyn, A merddin ap Madoc, Morfryn. A Meugant hên o Gaerllion ar wysg, ag ar eu hol hwy y bu Balchnoe Bardd Teilo yn Llan Daf. a Chattwg Sant, a Chynddylan Fardd. A'r Naw hynn a elwir Cyff Cyffro Beirdd Bedydd Ynys Prydain A Thaliesin yn Ben Cadair arnynt y Naw. ag achos hynny y gelwir Taliesin yn Daliesin Ben Beirdd y gorllewin, a'r Naw gorddodogion y gadair fedydd hefyd au gelwir ys ef nis gellir gorddod gadarn ond o deirblwydd i deirblwydd hyd ymhen y Tri-theirblwydd ys ef hynny y naw mlynedd. a Chadair y Ford Gronn hefyd au gelwir, ac ymraint gorddod y Ford gron y bu Gildas Brophwyd a Chattwg ddoeth o Lancarvan yn Feirdd a Llywarch Hen ap Elidir Lydanwyn, ag ystudfach Fardd, ac ystyffan Fardd Teilo.—(O Drioedd Dosparth y Ford gron.)

GWEDDI TALHAEARN, RHAI AI GALWANT GWEDDI'R ORSEDD.

Drw rho nerth ;
 Ag o nerth, pwyll ;
 Ag o bwyll, Gwybod ;
 Ag o wybod, y cyfiawn ;
 Ag o'r cyfiawn, ei garu ;
 Ag o garu, caru pob peth ;
 Ag yngharu pob peth, caru Dyw. .
 Talhaearn Tad Tanwyn ai cant.

LLYMA WEDDI'R ORSEDD O LYFR ARALL.

DYRO Dduw dy Nawdd ;
 Ag yn nawdd, Nerth ;
 Ag yn nerth, Deall ;
 Ag yn neall, Gwybod ;
 Ag yngwybod, gwybod y cyfiawn ;
 Ag yngwybod y cyfiawn, ei garu ;
 Ag o garu, caru pob hanfod ;
 Ag ymhob Hanfod, caru Duw.
 Duw a phob Daioni.

LLYMA WEDDI'R ORSEDD O LYFR TREHAEARN BRYDYDD MAWR.

DYRO Dduw dy nawdd ;
 Ag yn nawdd, Pwyll ;
 Ag ymhwyll, Goleuni ;
 Ag yngoleuni, Gwirionedd ;
 Ag yngwirionedd, Cyfiawnder ;
 Ag ynghyfiawnder, Cariad ;
 Ag ynghariad, Cariad Duw ;
 Ag ynghariad Duw, pob Gwynfyd.
 Duw a phob Daioni.

LLYMA WEDDI'R ORSEDD, A ELWIR GWEDDI'R GWYDD-ONIAID.

DYR dy nerth, ag yn nerth Dioddef ;
 A dioddef dros y Gwir, ag yn y Gwir pob Goleuni ;
 Ag yngoleuni pob Gwynfyd, ag yngwynfyd Cariad,
 Ag ynghariad Dyw, Ag yn Nuw pob Daioni.
 Ag felly terfyna.—O Lyfr Mawr Margam.

LLYMA DDAROGAN PEREDUR BARDD PRYDAIN.

PAN fo cwyn cynllwyn bro gwarthefin
 A galar a gwasgar y gilbant werin

Gwynfyd ei fyd genau yn gyfrwydd gyfrin
 A lefair dri gair or heniaith gyssefin
 Peredur Fardd ai Cant.

(MODD ABALL)

LLYMA BENNILL CADAIR GORSEDD ALBAN ARTHAN.

PAN fo cwyn cynllwyn Bro Gwrthenin
 Dan ysgar gwial y gilbant werin,
 Gwyn fyd y geneu yn gyfrwydd gyfrin,
 A lefair Tri gair o'r heniaith gysefin.
 Merddin Emrys ai Cant.

DON BRENIN LLYCHLYN.

OED Cris CCLXVII. y dug Don Brenin Llychlyn a Dulyn a ddug y Gwyddelod i Wynedd lle buant gant a naw ar hugain o flynyddau. a Gwydion ap Don a fu yn enwog dros benn am wybodau a Chelfyddydau. Ac a ddysgodd gware hud a lledrith gyntaf i'r Cymry, ag efe a ddug wybodaeth ar lythyr i'r Werddon ag i Lychlyn. (Twrog.) a gwedi gwladychu o'r Gwyddelod a'r Llychlyniaid yng Ngwynedd Ganmlynedd a nawmlynedd ar ugeint y daethoeddynt feibion Cynedda Wledig or Gogledd i Wynedd ag a drehasant ar y Gwyddyl a'u cilyddion ag au gyrrasant ar ffo i Ynys Manaw. Ag yng Ngwaith Cerrig y Gwyddyl y bu lladd arnynt, a Chaswallon Lawhir a laddes a'i gledd ei hun Syrgi Wyddel ab Mwrchan, ap Eurnach hen ap Eilo ap Rhechgyr ap Cathbalug, ap Cathal, ap Machno, ap Einion, ap Celert, ap Math, ap Mathonwy ap Trathol ap Gwydion ap Dôn Brenin Mon ag Arfon a'r Cantref a Dulyn a llychlyn, a ddaeth i Ynys Fôn ganmlynedd a nawmlynedd ar hugain cyn dyfod Crist ynghnawd

Eurnach Hên a fu'n ymladd Gledd yng Nghledd ag Owain Vin-ddu ap Macsen Wledig yn Ninas Ffaraon, ag efe a laddodd Owain, Owain a laddodd ynteu

SERIGI.

SER gwedi myned o Wyr Rhufain o Ynys Prydain y Cymmerth Serigi arnaw unbennaeth Môn a Gwynedd ar Cantref. a chymmaint gormes y Gwyddelod oni orfu danfon cenhadon at Gunedda wledig sef y danfones ef ei feibion i Wynedd ag yna

gyrru a wnaethant y Gwyddyl ar ddisblaid eithr ym Mon lle ydd-oeddent yn Genedl A Serigi yn Frenin, ag efe a ddaeth A llu cadarn hyd yngwyrfaï yn Arfon er ymladd a Chaswallawn, sef ai gyrred yn ol i Fon gan Gaswallawn, ag ai lladded yngherig y Gwyddyl ym Mon. Yna Caswallawn a gwehelyth Cunedda a ddodasant Saint ym Mon i ddysgu'r ffydd yng Nghrist a thiroedd i'r Cymry a ddyged yno o Ddyfed a Gwyr a Gwent. Yna myned o Fon yn folianus am ei Seiniau a'r gwyr doethion a dwyfolion a gaid ynddi

GWYNEDD.*

Gwŷdion Wyddel, ap Don, ap Dar ap Daronwy, ap ap Urnach Wyddel o Ddinas Ffaraon a las gan Owain Vinddu ap Maxen Wledig, a'r Urnach hwnnw a ddug Ugain Mil o'r Gwyddelod i Wynedd o'r Werddon lle tiriasant ag a fuant yno ganmlynedd a naw ar hugain

Mab Urnach oedd Syrigi Wyddel, ag ef a las yng ngerig y Gwyddyl ym Mon gan Gaswallon lawhir ap Einion Yrth ap Cyn-edda Wledig yn Amser Owain ap Maxen Wledig, ag ar lawr y Difalldrain y cad mab bychain o frawd i Syrigi Wyddel, nid amgen na Daronwy ap Urnach Wyddel o Ddinas Ffaraon. a Phendefig Urddasawl o fewn a dosturies wrth y mab bychain rhag ei deuced ai ymddifatted. Ag ai mages mal yn un oi blant ei hunan. Ar Dar-onwy hwnnw a fu wedi hynny yn un o dri gormes Mon a faged ynddi, sef adymlyyddu a'r Gwyddyl a wnaeth ef, a dwyn y bende-figaeth o iar ai dylai o Gymro nid amgen na * * * * *

DEWI SANT.

Dewi fab Sandde, fab Cedig, fab Caredig, fab Cynedda wledig, efe a symedes ei Wyndy o Gaerllion ar wysg hyd ym Mynyw hen yng Ngheredigion, agwedy hynny y rhoddes ei hendad Ynyr o Gaer Gawch iddaw ei holl dir Breiniawl nid Amgen na Phebyd-iawc, ai Pherthynasai, yna Dewi a Symudes ei Wyndy ir wlad honno rhag cyrch Saeson paganiait ac a wnaeth ysgol ag

* O hen Lyfr Achau,—*medd Iolo Morganwg.*

Eglwys yno er dysgu Dwyfoldeb a Gwybodau dwyfolion ir Cymry lle ddoeddynt wedi myned ar Drancoll Achos hynny y gelwid y wlad honno Pebydiawc achaws Dewi oedd Bab ar y wlad honno.

MAEN CETTI.

MAEN Cetti ar gefn y Bryn yngwyr, a addolid medd yr hen draddodiad, gan y Paganiaid, ond Dewi ai holltodd a chledd yn brawf iddynt nad oedd ynddo ddim Dwyfoldeb, ag a erchis i ffynon darddu dan y maen a hi a darddwys. a chwedi hynny y rhai a fuant cyn hynny'n anghedinwyr a gredasant ag a dderbyniasant y ffydd ynghrist. y mae Eglwys gerllaw a elwir Llanddewi lle meddant y bu'r Sant yn beriglor cyn ei gyssegru yn Escob, ar Eglwys hynnaf yng Ngwyr ydyw hi, a phan aeth efe'n escob yng Nghaerllion or wysg, efe a osodes wr a elwid Cenydd ab Aneurin ab y Caw yn ei le ef yn Llanddewi ar Cenydd hwnnw a wnaeth Eglwys a elwid Llangennydd, a brawd iddaw a elwid Madoc a wnaeth Eglwys Llan Madoc.

DWYNWEN.

CYWYDD i Ddwynwen Santes i geisio ganthi wneuthur llatteu-aeth rhyngtho a Morfydd—Dafydd ab Gwilym ai cant

Mae'r Cywydd hwn yn dechreu fel y canlyn,

“Dwynwen deigr danian* degweh
 Deg ŵyr o gor fflamgwyr fflweh”
 Dy ddelw aur, dy ddoluriaw
 Digion druain ddynion draw
 Dyn a wilio gloywdro glan
 Yn dy gor Indeg eirian
 Nid oes glefyd na bryd brwyn
 A êl ynddo o Landdwyn, &c.

Y mae y Prydyddion cymreig yn galw Dwynwen yn Dduwies neu Santes Cariad a Serchogrwydd fal y galwai y Pöetau Venus

Nota in M.S. D Jones Vicar Llanvair Dyffryn Clwyd
 1587.—(L. M.)

* Arien MS D Jones a L. M.

Yr oedd yn amser D. ab Gwilym Ddelw euraidd i Ddwynwen yn eglwys Llanddwyn, ym Môn, lle y gwerthai'r Monachod rinweddau'r Santes—(L. M.)

Maelir Dafodrill a garodd Dwynwen, ferch Brychan Sant, a hi a'i carodd yntef. Ag ef a'i ceisiodd yn amhriod ag nis cai, am hynny Maelon a gadawodd drwy gased ag ai gwarthaoedd, a hynny a fu yn achos dirboen gofid a galar iddi. Ac un noswaith mewn coed hi a weddiodd ar Dduw am wellhâd o'i chariad, a Duw a ymddangoses iddi yn ei chws, a a roddes iddi ddiod peraid, yr hwn a'i gwellhaodd, a hynny yn gwbl iach; ag a welai roddi'r un ddiod i i Faelon yr hyn a'i rhewodd yn iâ.

A Duw a roddes ei harch ar dri pheth iddi, a hi a archodd yn gyntaf dattrew ar Faelon, ac yn ail gael gwrandewyd ar ei gweddiau dros fyth ymhlaid serchogion cywirgalon, fal y byddai iddynt y naill a'i cael ei cariadon, al cael gwellhâd o'u cariadgur; ag yn drydydd nas byddai raid iddi wrth wr byth: a hi a gafodd y tair arch. Ag am hynny hi a gymmerth arhi'r Leianaeth, ag a aeth yn Santes; a phob cywirgalon ar a weddiai arni a gai y naill ai ymwardd oi serch ai meddiannu'r Cariaddyn—(Llyfr Huw Huws, Fardd o Fon.)

Dwynwen oedd un o Ferched Brychan Brycheiniog Tywysog o Wyddyl yr hwn a gafas Frenhiniaeth y wlad a elwir yn awr ar ei enw ef Brycheiniog; ai welygordd oeddynt oll yn Seintiau a Santesi—(L. M. yn Llyfr Huw Huws)

Chwi a welwch wrth ysmalhawch y Bardd mai y ychydig ffydd oedd ganddo ef yn rhinweddau y Santes—L. M.*

BRYNACH WYDDEL.

BRYNACH Wyddyl oedd frenin Gwynedd nid amgen na Manaw a Mon ag Arfon, ag efe oedd y cyntaf O frenhinoedd y gwledydd

* Myfi, Taliesin ab Iolo, a ysgrifennais y darn rhagflaenedig o'r Cywydd, ynghyd a'r sylwadau arno, i maes o ysgrif yn llaw fy Nhaf,—Iolo Marganwg; a honno, mae'n debyg, yn dynnedig gantho yntau o Lyfr Huw Huws, (yn llaw Lewys Morris.) Mae nodau cwrr dalen a darlleniadau gwahanol, gann Lewis Morris, yn aml, gyda'r Cywydd.

hynny a gafas y ffydd yng Nghrist a chred a Bedydd i ar law Rhidian Sant o dir Gŵyr a Reged. ag efe a wnaeth Eglwysydd gyntaf yng Ngwynedd. ag a fynnes ddodi Cred a Bedydd ar Gymry a Gwyddelod y Gwledydd a bieuffai ef. sef yn Amser yr Ymherawdr Maxen Wledig ryttoedd. ac ymladd a bu ryngtho ef ag Owain Vinddu ap Maxen Wledig am Bendefigaeth Gwynedd nid amgen na Maw a Manaw a Mon ag Arfon, A'r Cantref, ar naill a laddes y Llall, ag yn Ninas Ffaraon y bu hynny, a'r gwaed ar y main hyd yr awr honn.

Y FUWCH LAETHWEN LEFRITH.

Y FUWCH Laethwen Lefrith, o roddai Laeth eu gwala i bob un ai ceisiai ag er y godreïd arni ni chaid diffyg un amser, ac er maint y nifer ai godrai, a gwr a yfai oi Llaeth a elai'n iach o bob dolur. ag yn ddoeth lle buasai annoeth, ag o ddiriaid e elai'n ddedwydd ac o amgylch y byd y cerddai a bynnag o le ydd elai hi a lenwai ai llaeth y maint Llestri a gaid, ag a gadewai Loi ar ei hól i bod doeth a dedwydd, ac o heni y cafwyd gwartheg blithion i'r holl fyd, gwedi treiglaw holl Ynys Prydain er Bendith a daioni ir wlad ar genedl, hi a ddaeth hyd yn Ystrad Tywi, a chan deiced a gwyched ei gwedd e fynnai wyr y wlad ei lladd ai bwytta a phan oeddent ar ergyd ei lladd, hi a ddiflanes o rwng ei dwylaw a mwych nis gwelwyd fyth. a thy fyth sydd yn y lle a elwir y *Fuwch Laethwen Lefrith*.

HUD A LLEDRITH.

CERDD Hud a Lledrith a fydd honno lle bo ymrysonau a Chyfariaith nifer o ddyniadon ynddi dan ledritoedd amgen o fraint a gradd a chyflwr nag y byddant herwydd gwirionedd, a phob un yn ei radd ai gyflwr Lledrith yn ymryson ag arall ynghwrth neu ym mhlaid yr hynn a ddodir yn gyff ymryson rhyddynt, er dangos a fo cyfiawn ag anghyfiawn, a diddan ag anniddan ar a fo ryddynt, parth digwydd a gwrthddigwydd. a rhyw a gwrthryw, a rhaid a gwrthraid er diweddu fal y y dylyddai er anrhydedd a gofr i bob iawn a gwaradwydd a cholled a chosp i bob amgen na Iawn. ag aflwydd i bob drwg o gamp a gweithred a Chynneddf, a Llwydd i bob daionus arnynt. Ag arddull hawl ag ateb y trefnir y gerdd

gwrth a phlaid, plaid a phlaid, a gwrth ag yngwrth Modd ybo ar Lun a chyfrith gwir parth y bod a'r digwydd yn y cant euhudo awelont o ddechreu hyd ddiwedd yn y bont yn credu mai Gwir y cwbl o'r arddangos dan ledrith. ag am hynny Cerdd Hud a Lledrith a gware Hud a Lledrith ag ymryson Hud a lledrith a'i gelwid yn yr hen amser a Thwmpath Hud a Lledrith y lle ar gwyr ai dangoso ai gelwir yn awr. a gware miragl.—(O “Rywiau Cerdd Dafawd herwydd yi Ceinmyger o Lyfr Ieuan fawr ap y Diwlith.”)

PRIF GYFOETHAU GWLAD GYMRY.

1. GWENT o Afon Wysg hyd Bont Caerloyw,
2. Morganwg o Afon Wysg i Ystrad Tawy,
3. Rheged o Ystrad Tawe i Ystrad Tywi,
4. Dyfed o Ystrad Tywi hyd yng Nglyn Teifi,
5. Ceredigion o Ystrad Teifi hyd y Mor ag Amddyfi a'r Cantref Orddwyf.
6. Gwynedd, o'r Cantref Orddwyf hyd Fenai ag am Aerfen a Theyrnllwg.
7. Teyrnllwg o Aerfen hyd Argoed Dernwenydd.
8. Deifr a Bryneich, O Argoed Derwenydd hyd Afon Drenn.
9. Argoed Calchfynydd rhwng Trenn ag Afon Dain nid amgen nag Afon Lundain,
10. Fferyllwg, rhwng Gwy a Hafren.
11. Powys am Aerfen a Gorthir Teyrnllwg, a Therfnau Fferyllwg, Ar Cantref Orddwyf.
12. Brycheiniog o Flaenau Gwy hyd am Wysg a Therfnau Fferyllwg.
13. Caint am afon Dain ar Mor Tawch hyd Terfynau Arllechwedd galedin.
14. Arllechwedd Galedin o hynny hyd Derfynau Dyfnaint ag am Derfynau Gwlad yr Haf ag Argoed Calchfynydd.
15. Dyfnaint a Cherniw o Arllechwedd Galedin hyd y moroedd cyfrwng, a Mor Udd.
16. Gwlad yr Haf o Afon Goreifon am y Terfyn a Chyfoeth Calchfydd ac am Afon a Fferyllwg a Gwent hyd For Essyllwg a elwir mor Hafren hyd am y Terfyn a Dyfnaint a Chernyw.
17. * * * * [colled dalen yma.—Llyfr Mr. Cobb, o Gaer Dyf.]

PYMTHEG LLWYTH GWYNEDD.*

YN amser Hywel Dda Brenin Cymry oll y Breiniwyd pymtheg Llwyth o Briflwythi Ynys Prydain ym mraint Cenedl y Cymry. sef y mynnws Hywel Dda ap Cadell ap Rodri Mawr ag efe yn Frenin Cymry oll, adnewyddu a Gwellhau hen Gyfreithiau Cenedl y Cymry y rhai a fuant er amser Dyfnwal moelmud ap Dyfnfarth ap Prydain ap Aedd Mawr a galw ar Bencenedhloedd Cenedl y Cymry attaw i'r Ty Gwyn ar Daf yn Nyfed. ac achos llygru llwythau Gwynedd a Mon a Lledach o'r gwyddelod a gwyr Llychlyn ni chaid yno amgen na phymtheg Penteulu o brif lwythau Cenedl y Cymry, yn ddiledach diledryw, y peris Hywel eu Breinio a'u Llwythau o Baladr yn Bymtheg Llwyth o Bendefigaeth Cynnyddion, a Braint lle a llafar iddynt ym mhob Gorsedd Dygynnull, a phob Llys Gwlad ac Arglwydd yn Ynys Prydain ac yn yr un amser y Breiniwyd ar Bywys pedair Gwelygordd ar hugain o Brif welygorddau diledach. a braint lle a llafar iddynt ym mhob Llys Gwlad ag Arglwydd ac ym mhob gorsedd Dygynnull yn Ynys Prydain, ac a ddodes Ddeddf arnyn gadw a Chynnal Rhol achau yn ddosparthus modd y gwneid yn Neheubarth a Morganwg a Gwent mal y gwypid Teilyngdod a Bonedd Pencenedhloedd ac o hynny Braint iddynt a fai dyledus. ac fal hyn y dechreuwyd Cof gwarantedig ar achau ag Arfau Bonedd yng Ngwynedd a Phywys, a Hywel Dda n ei ddoethineb yn trefnu Llyfr a elwid Bonedd Gwŷr y Gogledd nid amgen na Bonedd Llwythi Gwynedd a Mon. a Gwelygorddau Pywys.

BLEGYWRYD.†

"A GWEDD trefnu Cyfraith a weddai ar Wlad a Chenedl y Cymry herwydd a ellit gan farn Athrawon a doethion herwydd gofynion y ffydd yng Nghrist a Dosparthau Gwlad a Chenedl addwyn efe a ddodes ar Flegywryd ap Morgan Mebydd Llandaf eu rhoi ar ddu a gwyn mewn llyfrau a Rholau dosparthus a chyda hynny ar goelfain, au doddi yn Arwisg hyd Wynebau parwydydd ei Lys a Neuadd yr Ynad mal y gallai ac y caffaint a chwennychaint eu gweled au darllain au rhoi ar grawenau Mal au gwypid gan bawb o Genedl y Cymry herwydd yr achos a'r gofyn.

* O Lyfr Antoni Powel, o Lwydarth, Tir Iarll.

† O Dderynnau Evan Evans, Llyfr Plas Gwyn ym Mon.

IEUAN FAWR AP Y DIWLITH.*

“BEIRDD Tir Iarll yn cyrchu Twmpath Diwlith ar Fynydd Margam un bore dydd Gwyl Ieuan yr haf er cynnal Cadair wrth Gerdd Dafod, a gawsant faban newydd geni yn fadfyw ar y Twmpath, Rhys ap Rhiccart ap Einion ap Collwyn ai cymmerodd, ag adref ag ef, ai roi dan ofal mammaeth; bu fyw'r plentyn, rhoddwyd ysgol a chreffit ysgolaeth iddo. efe a gymmerodd ei ddysg mor awyddfawr ag y cymmerai blentyn Laeth bron ei Fam; ag yn ebrwydd yn ei oedran gwelwyd ef yn blaenu ar holl athrawon Cymry. llyfr a wnaeth ef un oedd Llyfr Cadwedigaeth y Gymraeg a Cherdd Dafod ag a berthynai iddynt parth braint a defod gwlad a Chenedl a Barn Doethion efe a wnaeth y grealau a'r Mabynogi a Llyfr y naw gloes ar pedwar addurn ar hugain, a Llyfr Dammegion, a llawer Llyfr arall; gwnaeth hefyd gof a chadw ar wybodau Doethineb ac ar gyfreithiau Cenedl y Cymry. rhoddod enw Ieuan ap y Diwlith arno am ei gael fal a wedwyd o'r blaen ar Dwmpath Diwlith Bore Gwyl Ieuan yr haf ac am mai gwr Mawr ydoedd, Gelwid ef Ieuan fawr ap y diwlith. Byw a marw yn Llangynwyd lle ai claddwyd ef ym mhlith Teulu Llwydarth. aeth y gaer mai mab ym mhob tebygolaeth oedd ef i Rys ap Rhiccart ap Einion o Bendefiges uchel ei gwaed. a phan honnid hynny lle byddai ni wnai ef amgen na thewi a gadael i hynny fod.” (Llyfr Cofion Ieuan Bradford o Lyfr Antoni Pywel o Lwydarth yn y Goetre Hên.)

TRIOEDD YR ADDURNAU.

1. Tri enw Addurn Awen, Goleuni'r Deall, diddanwch y Pwyll, Ag athraw gwybodau.
2. Tri enw Addurn Pwyll, Canwyll yr Enaid, Cadernid Doethineb, a gloywder gwybodaeth.
3. Tri enw Addurn Doethineb, Harddwch y nefoedd, Cadernyd diddanwch, a Gair Duw.
4. Tri enw Addurn Deall; Llygad awen, Clust y Pwyll, a Llawddeau'r myfyrdawd.

* Yr oedd Ieuan ap y Diwlith yn byw ynghylch y flwyddyn 1160 neu o hynny i 1180.—*Iolo Morganwg.*

5. Tri enw addyrn Gwybodaeth, Cadernyd y Byd, Llawenydd Doethion, a Rhad Duw.

6. Tri enw addurn Duw; Brenin y Nefoedd (enaïd y bydoedd,) Tad Bywydoldeb, ag Anfeidroldeb Cariad

7. Tri enw addurn y Nef; Bywyd, Gwynf, a Thangnef.

8. Tri enw addurn yr Haul; Canwyll y Bydoedd, Llygad y Dydd a hoywder y nefoedd.

9. Tri enw addurn y Lleuad; Huan Nos, y Gannaid, Haul y Tylwyth Teg.

10. Tri enw addurn y Ser; Llygaid hinion, Canwyllau'r Nef (Duw) a Gemmau'r wybren.

11. Tri enw addurn y Môr; Maes Gwenhidwy, Llys Neifion, a Ffynon-Wenestr. (a Glwyth Byd.)

12. Tri enw addurn y Tonnau; Defaid Gwenhidwy, Dreigiau'r Heli, a Blodau'r Eigion.

13. Tri enw addurn y Hâf; Marchog Serch, Tad y Nwyf, Ceidwad yr Ynial.

14. Tri enw addurn y Gwynt; Drud Byd, Saer y dryccin, a Hyrddiwr y Bryniau.

15. Tri enw addurn y blodau; Gemmau Gwydd, Ceinion Haf, a Llygad y Tes.

16. Tri enw addurn y llysiau; Mantell Hâf, Wyneb harddwch, a neuaddlawr serch.

17. Tri enw addurn y Tes; wyneb (Gwên) llawenydd, Eli'r Nef, a Gwen (wyneb) Serch.

18. Tri enw addurn Awen, bywyd gwybodau, enaid pwyll, a Dawn Duw.

19. Tri enw addurn Cydwybod; goleuni'r nef, Llygad gwirionedd, a Llafar Duw.

20. Tri enw addurn gwybod²²; Llwybr (llwybrau) Gwirionedd, Llaw (dwylaw) 'r pwyll a chadernid awen.

21. [Ond y mae y rhelyw yn eisiau.—AB Iolo.]

LLYWELYN BREN.

LLYWELYN Bren Hen, a elwir Llywelyn Hagr, a dorres lawer o Gestyll y Pendefigion, nid amgen Castell St Iorys. Castell Aber-silli, Castell Tregogan, Castell Ffwg ab Gwarin, Castell Aberbarri, Castell Llandathan, Castell Maes Essyllt, Castell Cynffig, Castell Rhuthyn, Castell y Gelli Garn, ag un Trefflemin. Ac efe

a laddwys gymmaint o'r Saeson a'r Ffranod hyd nis gellid cael ar Sais gymmaint a chyffwrdd meddwl aros ym Morganwg. Ag yn yr amseroedd ydd oedd ym mhob Tref a Phentref Unswd o Swyddwyr a elwid Meiri Gwared, a Llywelyn Hagr a fynnws weled eu crogi bob un o henynt a gorfu ar y Pendefigion roi heibio'r Swydd, am nas caid un fwy nag arall ai gwasanaethai nag er arian nag er gwerth.—(Llyfr Sion Philip o Dreos.)

GWAETHFOED.

GWAITHFOED Arglwydd Cibion a Cheredigion oedd yn byw yn amser Edgar frenin, A'r Edgar hwnnw a ddanfonos at Dywysogion Cymry ag arch iddynt ymweled ag ef yng Nygharlleon Gawr a rhwyfo ei ysgraff ef ar afon Dyfrdwy, a Gwaithfoed a ddanfonos ateb i Edgar, a dywedyd na fedrai ef rhwyfo ysgraff a phef medru nis gwnelai ond er gwared ai brenin ai gwrengyn y byddai rhag angau; Edgar a ddanfonos eilwaith atto, a chyda hynny gorchymyn traws, ag ni roddai ateb enyd ir Gennad, a hwnnw yn ymhywedd am ateb. ac am a ddywedai wrth y brenin. dywed fal hyn wrtho, ebei Gwaithfoed.

Ofner na ofno Angau.

ac yna daeth Edgar atto ef. a rhoi llaw yn Garedig iddo. ac ynhywedd arno bod yn gar a chyfaill iddo, a hynny a fu, ac o hynny maes Gair Cymhwyl a ddeleint o Waithfoed a fu Ofner na ofno Angau, ac arfau Gwaithfoed oedd Tri phen Blaidd gwaed-ddifer am gwpl aur mewn Maes Gwyrdd, hyd amser y Brenin Harri yr wythfed pan y rhodded i wehelyth Gwaifoed Pais Arfau Tywysogion Powys a hanoeddeint o Waithfoed. a rhai o'i wehelyth yn cadw at yr hen Bais arfau fal ac y bu gynt, ar gair Cymhwyl yn air Cymmhell ar y Darian.—(Llyfr Coch Pant Lliwydd.)

BONEDD AC ANFONEDD.

tri lle y kad bonedd ac anfonedd heb na mam na thad yddynt o achos pob ryw fonedd y sydd yn dyfod o ddyw or nef ac yny nef y drecheywyd bonedd ac anfonedd a rydd achaeath, ac am hyny or nef y dechrywni kans ef a wnaeth dyw ddec gradd o engylion or un defnydd bonheddic, ar ddegfed radd a syrthioedd o blegid

101 the y had bonell a an —
 fanned heb na man nachal
 yldent o aqos pob nyl fonell
 y fydd yn dyfol o dyw or nuf
 as ymy nuf y dechrynyd bonell
 as anfanell a yll aqoty || as
 angyng or nuf y dechrynyd
 fauf of arnasty dyw dyw grall
 o engylion or yn dyfnydd bouhell
 ic || as dygfuall rall a fythiowall

[illegible]

balchedd yr hwn ysdd benaf o naw arwydd tayogrwydd ac y rwymwyd hwynt yn gaeth or kaethiwed a bery byth yn dragywyddawl,, yr ail lle y kad bonedd ac anfonedd yn amser addaf,, o achos y ddyw gray addaf heb na mam nathad yddo megis pren ar y ddayar ac yr pren y bydd dail a risg a ridding ac felly o addaf ac efa y by dri brodyr yn fam yn dad or rwn y bu dday fonheddic ar trydydd yn dayoc kaeth kans kaen a fu dayoc kaeth am ladd abel y frawd o afrowgrwydd kalon a balchder a digofaint

y trydydd lle y kad bonedd ac anfonedd o drimeib noe yn fam yn yn dad kans yn o naddynt a fy arglwydd ar ail a fy wr bonheddic ar trydydd a fu dayoc kaeth,,

a siaffeth ab noe a wnaeth targed gyntaf er ioed a llyn yndi yn arwydd y fod ef ay frodyr yn meddy ar y byd — oll ac wedy hyny ddwyfil o flynyddoedd a daynaw kyn karoni krist ar yr ymladd mawr a fy rwng groec a throya y gwnaethbwyd kotarmer gyntaf er ioed a chyfraith arfay a hono a fy y gyfraith gyntaf a wnaythbwyd er ioed eithr priodos kans dyw y hun awnaeth priodas gyntaf kyfraith arfay a wreiddiwyd wrth naw radd yr engylion or nef y rai a goroned a naw amrafel fain gwyrthfawr a naw amrafael liwiay a naw amrafael rinwedday arnynt,, sef y maen cyntaf a elwir to-pasiwn a hwnw y sy faen semi ac ayr y gelwir ef mewn arfay,, a rinwedd y maen hwn yw gwr bonheddic ay dyko ef ar fatel kenhadwr cywir a fydd y frenin yr hwn ryw faen a oedd ynghoron yr angel pan yrwyd lysyffer or nef.

Yr ail maen a elwir ys maragans pwy bynnac a ddyko hwnw mewn ryfel yr hwn y sydd yn arwyddokay myr mewn arfay a rinwedd y maen hwnw y gwr ay dyko ef mewn arfay kryf a chadarn ymatel y frenin a fydd ef a rinwedd y maen yr hwn a fy ynghoron yr angel —————*

ACH DAFYDD DDU GYNLLWYNWR.

DAFYDD Ddu Gynllwynwr, ab Rhys, ab Owain, ab Elaethwy, ab Idnerth ab Riccart ap Caradoc ap Einion ap Cadifor ap Collwyn.

* O Lyfr Du Pantiliwydd. [Mae'r adroddiad ymma yn darfod yn anghyflawn yn y Llyfr Du.—Ab Iolo.]

Daf. Ddu Gynllwynwr a lladdodd dri dyn ar ddeg a gyrhasant arno yng Nghastell Aberafan, ag efe tufewn i ddrws y neuadd a laddai bob un fal y delai ef i'r drws oni laddodd ef unarddeg, a ddilyn dau eraill ar eu eu ffo efe a goddiweddodd Agau lladdodd, ag am hynny y doded arno enw Dafydd ddu gynllwyn. a Dafydd Gynllwynwr.—(Llyfr Watkin Sils.)

DAFYDD AP GWILYM.

ACH Dafydd ap Gwilym.—Dafydd ap Gwilym Gam, ap Dafydd, ap Ieuan, ap Hywel, ap Cynwrig, ap Gronwy, ap Meredydd, ap Madog, ap Iorwerth, ap Llywarch ap Brân. Un o bymtheg Llwyth Gwynedd.—(O dynn-ysgrif Iolo Morganwg.)

Mil trichant meddant i mi y ganed

Yn geneu dan lwyni

Gwr oth hân garw yw'th enwi,

Mab Gwilym Gam cytgam ei.

Rhys Meigen ai cant yn Neuadd Ieuan ab Lleision ym Maglan.—Yn Eisteddfod Llanfihangel Afan medd Llyfr arall.—*Iolo Morganwg.*

HANES DAFYDD AP GWILYM.*

GWILYM Gam o Lanbadarn fawr, yng Ngheredigion, ap Davydd, ap Ieuan, ap Hywel, ag Ardudfyl ferch Gwilym fychan o'r Cryngae yn Emlyn, Tad a Mam Dafydd ap Gwilym y Prydyddion oedd-ynt; ag achos rhyw hên wrthymmod cas ydoedd rwng y ddwy wehelyth; ag ni chaid bodd Priodas rwng Gwilym gam ag Ardudful gan un o'r ddau du rhieni, ar ddeuddyn Ifanc yn fawr ei Serch y naill at y llall Beichiogi Ardudful a wnaeth Gwilym gam ag o weled hynny ei thâd ai brawd ai troes o'u Ty ganol nos gaeaf chwerw, a danfon arch at bawb ou ceraint nas derbynient hi dan do neb un o henynt, myned a wnaeth hi lwrw ei phen heb yn waeth Lle nag arall, a Gwilym gam a glybu, a myned ar ei hol ai gorddiweddyd ai chymmeryd gydag ef i Forganwg at Ifor Hael ei Ewythr brawd mam iddo, ag eraill a wedant taw ei gyd frawd

* O Lyfr Efan William, o'r Fferm, yn Llanfeiddan y Bont Faen.

ynghyfraith oedd Ifor Hael, ag ar y ffordd dyfnder nos dan berth mewn Tywydd garw iawn gan wynt a Chesair y ganed mab iddynt yn ei Seithmis a hwnnw oedd Dafydd ap Gwilym, ym mlaen ydd aethant, a thranoeth cyrhaedd Llandaf, lle priodws Wilym Gam Ardudful, ag yna'r undydd y bu hi farw ag ai claddwyd yno, a bedyddio'r mab ar arch ei fam, a llyma ddau Englyn a Gant Wilym i Ardudful uch ben ei bedd.

Cof Ardudful deg câf adfer wawr fwyn
Ar fynyddd olifer
Angyles yng ngoleuder
Uchel y Saint uwchlaw sér.

Dygn immi'r byd a bod hebddi meinir,
A'm enaid yn edwi;
Aele alaeth am dani,
Wylaf ael rhych ai rhoed hi.

Gwedi gweled pridd ar wyneb Ardudful, myned ym mlaen a Dafydd ei fab bychain at Ifor Hael o Wern y Cleppa ym Maeshaleg, lle bu'n fawr ei roesaw ai rysgwydd lawer Blwyddyn a phan fu farw Dafydd ap Ieuan ei dad, dyfod yn ol i Geredigion a oruc Gwilym Gam ag iddei Dre Tâd yn Llanbadarn ag Enw'r Ty Bro Ginira ag yno byw ar ei Dir ei hunan ai fab Dafydd gydag ef. Gwilym a briodes ail Wraig, a Dafydd ei fab ni allai aros ei Lysfam, am hynny myned yn ol at Ifor hael ei Ewyrth i Forganwg, lle bu mewn parch a chariad mawr; ai Ewythr brawd ei Fam Llywelyn ab Gwilym Fychan o'r Cryngae yn Emlyn a'r Ddol Goch yno, yn gweled Awen Gyferddawn ynddo ai cymmerwys atto ir Cryngae ar Ddol goch, lleoedd y byddai un neu arall o honynt yn byw a dysgu Celfyddyd mydr a cherdd dafod iddo, ag o hynny ydd aeth Dafydd yn Brydydd mawr iawn ei glod, a gwilliaid o Saeson Penfro a ddaethant am ben y ddol goch a lladd Llywelyn ap Gwilym yna Dafydd yn ei ôl i Faeshaleg at Ifor Hael lle bu gan fwyaf hyd farw Ifor Hael a Nest ei wraig o'r haint chwarren yn Nhy Escob Llandaf yn Llangadwaladr yng Ngwent iscoed lle yddoeddent yng ngwesteiaeth, a'r Esgob a fu farw yno gyda nhwy; Dafydd ap Gwilym yn dianc drwy'r haint a ddaeth yn ol i Faeshaleg, ond gan nad oedd yno nag Ifor na Nest myned a wnaeth ar Amdaith i rodfela Cymru, ag hyd ym Mon ag Arfon, ag ar ei droion ym Morganwg, a phan fu farw ei

farw ei Dād aeth yn ei Dref tadaeth Broginin, yn Llanbadarn fawr, ydd oedd ef erbyn hynn yn dechreu myned mewn oedran, gwedi bod yno amser nid mawr, efe a aeth i Fonachlog Tal y Llychau lle gnawd yn fawr ei barch a'i roesaw, ag yno y bu ef farw ag ai claddwyd wyliau'r Nadolig ym mlwyddyn deugain o goraniad y Brenin Edwart y drydydd, yn hen ŵr o brydydd clodfawr.

Dafydd ap Gwilym a wnaeth wellhâd nid bychan ar fesur Cywydd, gan ganu rhieingerdd yn oreu arno o neb a fu erioed. ag felly terfyna'r gyfarwyddyd am Dafydd ap Gwilym

Ifor Hael a Nest ei wraig a fuant feirw, medd hen Rôl achau, yn Nhy Esgob Llandaf yn Llangadwaladr, a elwir yn awr y Bistwn a Thref Esgob, yng Ngwent. Enw'r Esgob oedd John Pascall, yr hwn hefyd a fu farw yno yr un amser, sef yn y flwyddyn 1361, y 34fed o goroniad Edward y drydydd.

Iolo Morganwg.

Dafydd ap Gwilym a dreulioedd rywfaint o ddiwedd ei einioes ym Monachlog Tal y Llychau, lle y bu farw, ag yno ai claddwyd ef, yn amser y Brenin Edwart y Trydydd, medd Llyfr Achau Thomas Jones o Dregaron.

Bu farw Edw^d y 3^{ad} yn 1377.

Sion Bradford.

Yr achos oedd iddo (Dafydd ap Gwilym) gwympo mewn cariad a Morfydd oedd ei dwyn hi oddiar Herwyr y fynnent anfodd arni.

Morgan Llywelyn, o Gastell Nedd.

Ym Maes y Crugiau ar Lan Teifi y mae Gramadeg o waith Dafydd ap Gwilym, (medd Ben Simon o Lyfr Iago ab Dewi.)

Llyfr Brechva.

LLYMA ENGLYNION MARWNAD DAFYDD AP GWILYM Y PRYDYDD.*

1 DAFYDD a wnae gerdd Dafawd yn goflaid

Oi gyflym fyfyrdawd

Aeth i fedd, eithaf addawd,

Mawr yw ein briw marw ein brawd.

* Hafod MS.

2 Wylwn a chwynwn och ini mor wael,
 Marwolaeth Saer Cerddi
 Ni cheir Awen Ddadeni
 Mwy ar waith yn ein iaith ni.

3 Am Ddafydd gelfydd goelfin praff awdur
 Prophwydawdd Taliesin,
 Y genid ym mro ginin
 Brydydd ai gywydd fal gwin.

4 Mil meddant trichant trwy ochain irad
 Wyth eraill a thrugain,
 Marw y bu Prydydd mirain,
 Mab gwilym gerdd-edlym gain.

5 Ym medd y gorwedd a'r garreg arnaw,
 Mawr ernych gloyw ofeg,
 Accw yn ynys cain waneg
 Lle uwch Dwr, Tal Llychau deg.

Hopcin ap Thomas ap Einion o Ynys Dawy ai Cant 1380.

GRUFFYDD GRUG.

GRUFFUDD grug, Ym Mhenmynydd Mon Prydydd gwybodus ac awenbell oedd efe, ac efe a fu yn ymgytgan a Dafydd ap Gwilym am ferch ym Môn a honno yn un a garai Ruffudd; a myned yn gas rynddynt, a brodyr Priordy Gwynlliw a ddanfonasant wr A llythyr i Fon a Ddywedai i Ddafydd ap Gwilym farw, Yna Gruffudd a wnaeth Farwnad iddo ar gennad ar ei ffordd i fon wedi danfon gair i Ddafydd bod Gruffudd wedi marw ac yn ol ei Ddymuniad iddei gladdu yn mynwent Ystrad Fflur; lle y dywespywyd wrth Ruffudd y Cleddit Dafydd ap Gwilym; ag enwi'r un diwar-nod claddu y naill ar llall, Aeth Dafydd yno, a marwnad Gariad i Ruffudd Grug lle y cyfarfu ef a Gruffudd a marwnad garedig i Ddafydd, a rhyfedd a llawen y bu ganddynt gyffwrdd ar naill y llall yn fyw fal hynny ac o hynny hyd angau heddwch a chared-igrwydd rhyngddynt.

G WEHELYTH MARCHWIAIL YM MAELOR.

1. EDNYFED ap Gruffydd o Farchwiall.
2. Madawg ap Gruffydd ei Frawd a elwid madawg Benfras.

3. Llywelyn ap Gruffydd, a elwid Llywelyn Llogell Rhison, ac ac efe a wnaeth Englynion Marchwiall, o'r hen ganiad, pan fu'r Eisteddfod yno yn amser y Brenin Edward y Trydydd, Ag ym Mraint yr Arglwydd Mortimer.

Prydyddion oeddynt y tri Brodyr, A meibion Gruffydd ap Iorwerth, ap Einion Goch, ap Ieuf, ap Llywarch, ap Nynniaw, ap Cynwric, ap Rhiwallon, ap Dwngad, ap Tudur, Trefor Iarll Henffordd. (MS. Hafod.)

ARALL.*

MADOC Benfras y Prydydd, ap Gruff, ap Iorwerth, ap Einion goch o Sonlli ym Maelor, ap Ieuf, ap Llywarch, ap Nynniaw, ap Cynwrig, ap Rhiwallon ap Dingad ap Tudur Trefor Iarll Henffordd.

Un o dri Brodir Marchwiall ym Maelor oedd Madoc Benfras, a phrydyddion y Tri, y ddau eraill oeddynt,

Ednyfed ap Gruffudd o Farchwiall Athraw Iolo Goch y Prydydd; a Llywelyn ap Gruff, a elwir Llogell Rhison, a Llywelyn llogell. ac efe a wnaeth Englynion Marchwiall o'r hen ganiad. Y Tri Brodyr hyn a fuant yn ddisgyblion Llywelyn ap Gwilym o Emlyn pan oedd ar ymgel yn Llys Ifor Hael ym Maesaleg. a Dafydd ap Gwilym y Prydydd yno gyda nhwy.

Yn amser y Tri Brodyr hynn y bu yr Eisteddfod fawr ym Marchwiall, ag yno Prydyddion Gwynedd a Phowys a Deheubarth a Morganwg; er dwyn ar atgof hen gelfyddyd a Chyfrinach Cerdd Dafod, ag oedd ar goll agos yng Ngwynedd a Phowys, ag nid oedd nemmawr a wyddai gelfyddyd a gwybodaau Cerdd dafod namyn ym Morganwg. a Môn a Cheredigion, achos colli y Tywysogion a gefnogaesaint y Prydyddion. a'r Tair Eisteddfod Dadeni y gelwir Un Ifor Hael ym Maesaleg, ag un Llywelyn ap Gwilym yn y Ddol Goch yn Emlyn, ag un Marchwiall.

EISTEDDFOD GWERN. Y CLEPPA A BRODYR MARCHWIALL.

COFFADWRIAETH am Feirdd a Phrydyddion. o Lyfr Edward Dafydd Antoni Powel, &c.

Yn amser y Brenin Edwart y III y bu Eisteddfod yng Ngwern y Cleppa dan nawdd a Dawn Ifor Hael; ag i honno daeth Tri

* O Lyfr Theophilus Jones.

Brodyr Marchwiall ym Maelor yng Ngwlad Bowys. a Llywelyn ap Gwilym o'r Ddol Goch yng Ngheredigion—a Thri Brodyr Marchwiall a Dafydd ap Gwilym gyda nhwy a fuant yn ysgolheigion Barddoniaidd Llywelyn ap Gwilym yng Ngwern y Cleppa ys ef Llys Ifor hael. Ag yn yr Eisteddfod honno y doded braint Cadair ar fesur Cywydd lle nad oedd felly o'r Blaen a phan canwyd am gadair Dafydd ap Gwilym a ennillws o north Awen a chanu a Chymraeg cynhwynol. Ac o hynny maes braint Cadair i fesur Cywydd deua'r a gwisgo Dafydd ap Gwilym ag addurn Cadair Morganwg a rhod enw Dafydd Morganwg, ag yng Ngwynedd ei alw Bardd Ifor Hael. ac o hynny hyd yn awr serchoccaf a goreu o'r holl fesurau y bernir Cywydd, Gwedi hynny bu Eisteddfod dan nawdd Llywelyn ap Gwilym yn y Ddol goch yn Emlyn ag i honno y daeth Sion y Cent a Rhys Goch o Eryri yng Ngwynedd a thyfu ymryson rhwng Sion y Cent a Rhys goch, goreu ar wengerdd Sion Cent, a goreu ar foliangerdd Rhys goch, a rhodd y blaen a'r Gadair i'r wengerdd ond ni fynnai Sion y Cent ei wisgo ag addurn Cadair Ceredigion a Dyfed eithr i Dduw y rhoddai ef y blaen, am hynny y gwedai rhai mai Duw ei hunan a ennillw y gadair honn—wedi hynny dodes Llywelyn ap Gwilym ganu er Cadair Ceredigion y goreu am Rieingerdd a Barnu Dafydd ap Gwilym yn oreu, ai wisgo a'r Cae Bedw ys ef addurn Rhieingerdd, yna Llywelyn ap Gruffydd un o dri Brodyr marchwiall a ganodd Englynion marchwiall Bedw briglas ar hen ganiad gwedi hynny y Tri Brodyr a ddodasant Dan Osteg a Rhybudd undydd a blwyddyn Eisteddfod ym Maelor. ym Mhowys yn nawdd Iarll Mortimer dan Goron y Brenin Edwart y trydydd ac yno y canwyd am gadeiriau Ac Enyfed ap Gruffydd a gafas am Gywydd Gwr ac am Englynion byrraf Eiry Mynydd, A Madoc y trydydd brawd a gafas gadair a Chae Bedw am Rieingerdd. A Dafydd ap Gwilym a ganodd yn garedig i Fadoc am ei gerdd. Ac yn yr Eisteddfod honno ydd addurnwyd Iolo goch ag addurn cadair am eu wybodau a ddysgws Ednyfed ap Gruffydd parth Gwybodau Cerdd Dafod ai pherthynasau. Ac o'r Tair Eisteddfod hyn y cafad gwellhâd ar gerdd Dafod a Chynghanedd.

CADWGAN Y FWYALL.

CADWGAN y Fwyall oedd yn byw yng Nglyn Rhodne yn amser Rhyfel Ywain ag yn un o Gapteniaid Ywain y Glyn ar wyr Glyn Rhodne, a phan elai Cadwgan i Ryfel rhodio'r glyn a wnai gan

hogi ei fwyall. ag o hynny Ywain a weiddai ar Gadwgan. Cadwgan hog dy fwyall, a chyn gynted ag y clywyd Cadwgan yn hogi ei fwyall, gwelid cynifer o fyw yn wryw a benyw yng Nglyn Rhodne yn ymluyddu atto, ac o hynny hyd heddyw Glawr rhyfel a chad Gwŷr Glynn Rhodne yw Cadwgan hog dy fwyall, ag ar y gair ymgynnyll yn gad a wnant.

OWAIN GLYN DWR.

YN y Flwyddyn oed Crist MCCCC. Daeth Owain Glyn dwr i Forganwg. Ag a ddynilles Gastell a Thref Caer Dydd. a llawer Castell arall, ag efe a dorres Gestyll Pen llin a Llandochoau a Thref Flemin, a'r Dindryfan Bwtler, a Thal y Fann, a Llanfleiddan, a Llanewyfan, a Chastell Malfawnt. A Chastell Penmark, ag a losges lawer o'r Pentrefydd ar Eglwysi cylch ag amddynt ag efe a losges Bentrefydd Llanfrynach Ar Aberthin, a llawer o Dai Llanilltud fawr, a lleoedd eraill yn na chodai y Gwyr gydag ef. a llawer o wyr y wlad a godasant gydag ef yn gydgyfysgar, ag a dorrasant Gestyll a Thai yn afrifed a thorri'r tiroedd yn orest benrydd, au dodi'n rydd i bawb. a dwyn oddiar gedyrn a goludogion. a rhoi a ddugai i weinïon a thlodion, a gorfu ar lawer o'r Bonedd a'r Pendefigion fyned i Loegr yn nawdd ag ar fwyd y Brenin, ag ymladd creulawn a fu ar fynydd Brynowain wrth y Bont Faen, Rwng Owain ai' wyr, a Gwyr y Brenin, a gyrrwyd ffo ar wyr y Brenin wedi Deunaw awr yn ymladd caled ar gwaed hyd yn eglwyddyd y meirch ar bant y wennol a rannai ddeupen y mynydd,—(Llyfr y Parch^d. Tho^s. Bassett, o Lann-y-lai.)

SYR LAWRENS BERCLÓS AC OWAIN GLYNDWR.

PAN oedd Owain Glyn Dwr yn Tramwy'r wlad ynghydfelydd Gwr bonheddig diert h a chydag ef ond un cyfaill cywir yn Rhith gwas iddaw, a'r ddau yn anarfog, achos nid diogel nebun Dan arfau yr amser hynny, a Thrammwy er deall edryn Gwyr y wlad ydoedd: felly myned at Gastell syr Lawrens Berclos, a gofyn Lletty nos-waith yn ffrangeg iddaw ef ai was; cael hynny yn rwydd iawn, a chael groeso mawr, a goreuon a bob peth yn y Castell, a chan mor foddlon oedd Sir Lawrens idd ei ei gyfaill, bu'n daer arno aros rhai ddiwarnodau gydag ef a dywedyd ei fod yn disgwyl ar fyrr o

ddyddiau gweled Owain Glyn Dwr yno am ei fod wedi danfon allan ei holl Ddeiladon ai weision, a llawer eraill o ffyddloniaid iddo, yng nghyrch pob rhan or wlad yn wyr twng iddo i gyd, i ddala Owain, yr hwn a glywsai fod wedi dyfod i'r rhannau hynny o Gymru, ai fod hefyd dan dwng ei hunan i roddi gobrwyon anrhydeddus iddei wyr os nhwy a ddelaint ag Owain Glyn dwr yno y naill neu yn fyw neu yn farw, Da iawn yn wir, ebe Owain y byddai diogelu'r Gwr hwnnw, abod gallu yn rhyw rai i wneuthur hynny, gwedi bod ynghastell Syr Lawrens bedwar diwarnod a thair noswaith yn fawr ei barch ai roeso, meddylws Owain mai call fyddai myned iddei ffordd, a chan rhoi ei Law yn llaw Syr Lawrens, dywed wrtho fal hynn. "Y mae Owain Glyn Dwr, yn gar cywir, heb na digofaint na brad na thwyll yn ei galon, yn rhoi llaw yn llaw Syr Lawrens Berclos, ag yn diolch iddo am y groso ar caredigrwydd ar syberwyd bonheddigaid a gafodd ef ai gyfaill yn rhith gwas iddo, yn ei Gastell, a chan addaw ar lw Llaw yn Llaw a Llaw ar Galon, na ddaw fyth ar feddwl iddaw ddial yr hynn a feddylodd Sir Lawrens Berclos iddo, ag nas goddefai i hynny fyw ar ei gof, nag ar wybod iddo hyd y bai yn ei allu ym meddwl ag ar gof neb-un o'i geraint ai gymhlaid," ag ar hynny Owain ai was a gyrchasant eu ffordd a myned ymaith. Ar hynny syrthwys Syr Lawrens Berclos yn fud gan syndod, a phyth wedi hynny ni chafas efe ei oddeg ag ni chlywyd gair byth wedi hynny oi benn.—(Llyfr Mr. Lleison or Prysg, gan Ifan o'r fferm, yn Llanfleiddan fawr.)

HYNAFIAETH EGLWYSIG.

ACHAU SAINT YNYS PRYDAIN*

1, BRAN Fendigaid ap Llŷr Llediaith a fu'r cyntaf o genedl y Cymry a droswyd i'r ffydd yng Nghrist, ai welygordd ef a fu yn un o dair Gwelygordd Saint Ynys Prydain.

2, Cyndaf Sant gwr o'r Israel a ddaeth i Ynys Prydain gyda Bran Fendigaid ap Llŷr Llediaith.

3, Ilid Sant gwr o'r Israel a ddaeth i Ynys Prydain gyda Brân Fendigaid. ai Eglwys ef Llanilid yng Ngwent.

4, Lleurwg Sant, o wehelyth Bran Fendigaid, Brenin Ynys Prydain; ag efe a elwid Lleufer, ap Coel, ap Cyllin, A Lles ap Coel ap Cyllin, ai Eglwys Llandáf, a honno yr un gyntaf a wnaeth ef, a chyntaf yw hi a fu yno erioed; Eglwys arall iddo Llanleirwg yng Ngwlad Forgan.

5, Dyfan Sant a ddaeth i Ynys Prydain yn amser Lleurwg Sant, er doddi Bedydd ar genedl y Cymry; canys cyn no hynny ni bedyddid neb o Gymro, Ei Eglwys ef Merthyr Dyfan. ym Morganwg.

6, Phagan Sant a ddaeth yr un amser i Ynys Prydain o anfon-iad y Pab Elidir, wrth Ddamuned Lleurwg Sant i yrru Bedydd ar Genedl y Cymry; ei Eglwys Llansanphagan yng Ngwent.

7, Medwy Sant, Llanfedwy yng Ngwlad Forgan, yn amser Lleurwg Sant.

8, Elfán Sant, yn amser Lleurwg Sant ap Coel ap Cyllin, ym Morganwg.

9, Crallo Sant, yn amser Lleurwg Sant ap Coel ap Cyllin, yng Ngwent.

10, Gwerydd Sant, ap Cadwn ap Cynan ap Eudaf o wehelyth Bran Fendigaid yn Llanwerydd yng Ngwent, a elwir yn awr San Dunwyd.

*O Lyfr Thomas Hopcin, o Langrallo, a hwnnw yn un o Lyfrau Thomas ab Ifan o Dre Brynn, yn yr un plwyf, a ysgrifenydd gantho ynghylch y flwyddyn 1670.

11, Docheu Sant a ddaeth i'r ynys honn gyda Phagan Sant. eraill a ddywedant mai gyda Garmon Sant ap Rhidiccys y daeth ef yma gyntaf; ei Eglwysi Llandocheu yng Ngwent.

12, Gwynno Sant o wehelyth Brân Fendigaid ym Morganwg.

13, Teilaw ap Enllech ap Hydwn, ei Eglwysi yn Llandâf, a Llandeilaw fawr, a Llandeilaw Cresseni, a Llandeilaw Ferwallt, a Llandeilaw Abercowin, a Llandeilaw Bertholeu, a *Llandeilo Glyn-Llycher*.*

14, Dewi Sant ap Sanddef ap Cedig ap Ceredig ap Cyneddaf Wledig, a Nonn ferch Ynir Hir o Gaer Gawch ei fam. Llauer Eglwys iddaw yng Nghymru.

15, Cattwg Sant, ap Gwynlliw ap Glywys, ap Tegid ap Cadell Deyrnllwg. ai Eglwysi yn Llancarfan, ag yno y bu gantho Gor folianus o Saint a Dysgedigion. Eglwys iddaw yng Nglynn Nedd, un arall Glynn Wysg, arall Ystrad Tywi. ag efe a elwid Cattwg Ddoeth, gan ddoethed ai ceffid ef ym mhob Cynghor.

16, Iestin, ap Geraint, ap Erbin, ap Cystenin Gorneu, ap Cynfar, ap Tudwal Mynwaur, ap Cadan, ap Cynan, ap Eudaf, ap Caradawc, ap Brân, ap Llyr Llediaith.

17, Caw, Arglwydd Cwm Cawlwyd, ap Geraint, ap Erbin (*ut supra*) efe a yrrwyd o'i gyfoeth gan y Gwyddyl Ffichti, a llyma enwau Meibion a fuant iddaw yn Saint yng Nghor Cattwg, ag yng Nghor Illtud yng Nghaer Worgorn, nid amgen, 1, Peirio, 2, Gallgo, 3, Maelawc, 4, Gildas y Coed aur, 5, Eugrad, 6, Caffo. ag eraill o'i feibion ef a fuant Saint yng Ngwynedd, lle y ceir eu heglwysau dan eu henwau.

18, Cain Santes ferch Caw o Gwm Cawlwyd, ei heglwys yn Nyfed Ystrad.

19, Aneuryn y Coed aur, ab Caw o Gwm Cawlwyd, Sant o Gôr Cattwg.

20, Ceidiaw ap Ynry Gwent, a Madren ferch Gwrthefyr Fendigaid ei fam; Sant o Gôr Cattwg efe.

21, Elian Ceimiad ap Allgu Redegawg, ap Cardydwg, ap Cyngu, ap Ysbwys, ap Cadrod Calchfynydd; o Degfan ferch Tewdric Brenin Morganwg ei fam.

22. Elaeth Frenin ap Meyryg ap Idno o Onen Grec ferch Gwallawc ap Lleenawc ei fam.

* Tebygwn nad oedd yr Eglwys ddiweddaf ymma yn Ysgrif Llangrallo, eithr mai (wrth yr ysgrifenniad) ychwanegiad Iolo Morganwg oedd, gann weled y diffyg.—AB IOLO.

23. Dyfnawc Sant ab Medrawd ab Cawrdaf, ap Caradawc freichfras
 24. Mydan Sant ap Pasgen, ap Urien Rheged, Sant oedd ef o Gor Cattwg.

25. Gwrifyw ap Pasgen ap Urien, ym Mon ei Eglwys.

26. Eurgain ferch Maelgwn Gwynedd, ap Caswallawn Lawhir ap Einion Urth, ap Cyneddaf Wledig.

27. Lloniaw Lawhir o Lanfirgain ab Emir Llydaw.

28. Gwynnawc Sant mab Gildas y Coed Aur, ap y Caw Cawlwyd.

29. Cenydd ap Gildas y Coed aur, ap y Caw Cawlwyd, Ei Eglwysi Sainghenydd ym Morganwg lle y gwnaeth ef Gor, lle y gwnaethpwyd Castell Sainghenydd wedi hynny, Eglwys arall iddaw Llangenydd yng Ngwyr.

30. Noethan ap Gildas y Coed aur, Sant oedd ef o Gor Illtud.

31. Cawrdaf Sant ap Caradawc Freichfras yng Ngallt Cawrdaf yng Ngwent, Sant oedd o Fangor Illtud

32. Meugant Hên, ap Cyndaf Sant gwr o'r Israel.

33. Gwrai Sant o Benystrywed yn Arustli, Sant o Fangor Deiniol yng Ngwynedd.

34. Cyngen, ap Cadell Deyrnllwg, ei Eglwys yn y Mwythig.

35. Dwna Sant, ap Selyf, ap Cynan Garwyn, ap Brochwel Ysgithrawc, Sant oedd ef ym Mangor Deiniol, ai Eglwys ym Môn.

36. Peblie Sant ap Magsen Wledic, Amherawdr Rhufain. ei Eglwys ef Caer yn Arfon, ei fam ef Elen ferch Eudaf Frenin.

37. Afan Buellt ab Caredig, ap Cynneddaf Wledig.

38. Gwynllef ap Cyngar, ap Garthwg, ap Ceredig, ap Cynneddaf Wledig.

39. Cynfelyn ab Bleiddyd, ap Meirchion, ab Tybiawn, ab Cynneddaf Wledig, Sant ef o Fangor Deiniol.

40. Einion Frenin yn Lleyn,

41. Seiriol ym Mhenmôn,

42. Meirion yn y Cantref

43. Deiniol ap Dynawd Ffŷr, ap Pabo Post Prydain, a Dwywe ferch Lynawc ei Fam; ei Eglwys Bangor Deiniol yng Ngwynedd, a Chôr Saint yno.

44. Asaf ap Sawyl Benuchel, ab Pabo Post Prydain. ei Eglwys Bangor Asaf yng Ngwynedd is Conwy.

45. Cyndeyrn Sant ab Ywain, ab Yrien, ab Gorwst, ab Gwaith Hengaer, o Auranwy ferch Clydno Eiddyn ei Fam.

Hic jacet Avanus
 Episcopus. ym
 Mynwent Llanafan
 fawr ym Muellt

Meibion Owain Danwyn ab
 Einion Yrth, ab Cynne-
 ddaf Wledig.

46. Cadell ab Urien Rion, ab Llywarch Hên, ab Elidir Lydanwyn.

47. Lleuddad ap Dingad, ab Nudd Hael ab Senyllt, ab Cedig, ab Dyfnwal Hen, ab Ednyfed, ab Magsen Wledig o Athefai ferch Llawdden o ynys Eiddin yn y Gogledd ei Fam.

48. Baglan ap Dingad, ap Nudd Hael, (ut supra) ei Eglwys Llanfaglan ym Morganwg; arall yng Ngwynedd,

49. Eleri ap Dingad, *ut supra*, ym Mhennant, Sant ef o Gor Deiniol.

50. Tegwy ap Dingad, *ut Supra*, yng Ngheredigion ei Eglwys.

51. Tyfriog ap Dingad, *ut supra*, yng Ngheredigion ei Eglwys.

52. Cadfan Sant ab Eneas Ledwic o Lydaw, a Gwen Teirbron ferch Hywel ab Emyr Llydaw, yn oes Gwrtheyrn Gwrthenau y daeth ef i'r Ynys honn, gyda Garmon ab Rhiddigys o Dir Gâl, lle'r hanoedd, i adnewyddu Cred a Bedydd yn yr Ynys honn.

53. Ylltud Farchawg, ab Biccany, o Dir Llydaw, Ei Eglwys ef Bangor Ylltud yng Ngwent, lle y mae ef yn Sant, Man y bu Bangor Dewdws yng Nghaer Worgorn, a dorrased gan y Pagan-iaid anghred.

54. Henwyn ap Gwrdaſ Hên o Lydaw; Periglor Cadfan a'i Saint yn Ynys Enlloedd ef.

55. Padarn, ab Pedredin, ab Emyr Llydaw, a ddaeth i'r ynys honn gyda Garmon ab Ridiccys, ag a fu yn Sant ym Mangor Illtud, a gwedi hynny Esgob o Sant y bu yn Llanbadarn fawr yng Ngheredigion. Cefnder oedd ef i Gadfan, a Cefnderwydd eill dau i Ylltud Farchawg, lle buant yn Saint yn ei gor ef, yng Nghaerworgorn.

56. Cynan,

57. Degwy,

58. Mael,

59. Sulien,

60. Ethrias,

61. Llywyn,

62. Llyfab,

63. Docheu.

Saint a Dysgedigion oeddent a ddaethant gyda Chadfan gan Armon i'r Ynys honn, ag a fuant Saint ym Mangor Illtud, ag ym Mangor Cattwg yn Llancarfan ag a aethant i gyd gyda Chadfan yn Saint i Ynys Enlli namyn Docheu yr hwnn a ddodes Deilaw yn ei le ef yn Esgob yn Llan Dâf.

64. Tydacho, ab Amwn Ddu, Brenin Grawec, ab Emyr Llydaw, cefnder oedd ef i Gadfan.

65. Peirio Sant ab Caw Cawlwyd, Sant ef o Gor Illtyd, a gwedi Illtyd, yn Ben rhaith ar y Gôr honno, ag yno y gorwedd.

66. Triniaw ab Dîwng, ab Emyr Llydaw, Cefnder i Gadfan.

67. Maeleric, ab Gwyddno, ab Emyr Llydaw, cefnder i Gadfan, ag yn Enlli y ddau yma yn Saint.

68. Tygai Glasawc ym Maelan, ab Ithel o Lydaw a Sant yn Enlli ei Eglwys yng Ngwynedd.

69. Llechid ferch Ithel o Lydaw, yn Arllechwedd yn Santes, yno ei heglwys.

70. Trillo Sant, ab Ithel o Lydaw, Sant yn Enlli ef, a'i Eglwys yn Rhôs.

71. Cybi, ab Selyf, ab Geraint, ab Erbin, ab Cystenin Carnau, Sant o Fangor Dynawd, ei Eglwys ef yng Nghaergybi Môn ag yn Llangybi yng Ngwent.

72. Elfod Sant o wehelyth y Cawlwyd, Esgob ef Caergybi Môn.

73. Padric, ap Alfryt, ap Goronwy o Wareddawc yn Arfon, yn Amser Elfod Sant o Gôr Cybi Mon, a Sant o'r Gôr honno.

74. Padric Maenwyn o Dir Gwyr, a droses y Gwyddyl i'r Ffydd yng Nghrist, ei Eglwys ef Aberllychwr.

75. Cadfarch Sant, ab Caradawc Freichfras, ab Llyr Merini, Sant Bangor Dunawd ef, ei Eglwys Llŷn Arfon.

76. Tangwn, ap Caradawc freichfras, Brenin rwng Gwy a Hafren, ap Llyr Myrini, Eglwys ef, Llangoed Môn.

77. Maethleu ap Caradawc freichfras, Llanfaethleu Môn.

78. Tyssiliaw ab Brochwel Ysgithrawc, ab Cyngar, ab Cadell Deyrnllwg, o Arddun Baunasgell ferch Pabo Post Prydain ei Fam.

79. Dingad ab Nudd Hael, ab Senyllt, Eglwys ef Llandingad Gwent, Sant ef o Gor Cattwg Sant ab Gwynlliw.

80. Cyngar ab Arthwg ab Ceredig, ab Cynneddaf Wledig. ei Gor ef Morganwg, Llangenys heddiw.

81. Llywelyn Sant o'r Trallwng, ab Tegonwy, ab Teon, ab Gwineu Dafreuddwyd.

82. Gwyddfarch ab Llywelyn o'r Trallwng. Sant ef Bangor Cybi Môn.

83. Aelhaearn Sant, ab Hygarn, ab Caerwael, ab Cyndrwyn o Lystinwennau, Caer Einion Powys.

84. Llwhchaearn Sant ab Hygarn, *ut supra*, Sant Bangor Dynawd, Eglwys Cedewain

85. Cynhaearn Sant ab Hygarn, *ut supra*, Eglwys ef, Eifionydd, Arfon.

86. Gwyddfarch, ap Alarwt Tywysawc y Pwyl. Eglwys ef, Meifod, Powys.

87. Ystyffan ab Mawan ab Cyngen, ab Cadell Deyrnllwg, Eglwys ef Llanystyffan Maelienydd.

88. Tyfryddawg Sant. Môn.

89. Tudclut,	}	Meibion Saethenin O Faes Gwyddno Yng
90. Geneddyl,		Ngheredigion a oresgynnes y Mor eu
91. Myrini,		Tiroedd Myned yn Saint, Bangor Du-
92. Tudnof,		nawd.
93. Senewyr		

94. Samson Sant Bangor Illtud, ab Amon Ddu Brenin Grawec yn Llydaw, Esgob ef Bangor honno. Gwedi hynny Caerefrawc, gwedi hynny yn Llydaw. Eglwys Illtud ei orwedd.

95. Teyrnawc Sant ap Arwystli gloff. Dyffryn Clwyd ef. a Sant ym Mangor Dynawd.

96. Tydyaw, yn Nerwen Cyfeiliawc ap Arustli gloff ef.

97. Tefrydawc Sant, ap Arustli gloff. Sant ef yn Enlli a Môn.

98. Marchell Merch Arustli gloff, eu mam wynt Achanwedd ferch Amlawdd Wledig,

99. Urien ap Cynfarch, ap Meirchion Gul, ap Gorwst Ledlwm, ap Ceneu, ap Coel Godebawc, Sant ef ym Mangor Cattwg, Llan-celfan.

100. Llywarch Hen ab Elidir Lydanwyn, ap Meyrchyawn Gul, ap Gorwst Ledlwm, ap Ceneu, ap Coel Godebawc.

101. Cynwyd Cynwydion, ab Cynfelyn, ap Garthrwys, ab Mor, ab Ceneu, ab Coel Godebawc, Sant ef, Bangor Cattwg.

102. Clydno Eiddyn ap Cynwyd Cynwydion, ap Cynfelyn, *ut supra.*

103. Cynan Genir, ab Cynwyd Cynwydion, ap Cynfelyn, *ut supra.*

104. Cynfelyn Drwgl, ap Cynwyd Cynwydion, ap Cynfelyn, *ut supra.*

105. Cadrod Calchfynydd ap Cynwyd Cynwydion, ap Cynfelyn, *ut supra.*

106. Dynawd,	}	Meibion Pabo Post Prydain
107. Carwyd		oeddent a Seint Bangor
108. Sawyl benuchel		Dynawd.

109. Pabo Post Prydain, ab Arthwys, ab Mor, ab Morydd, ab Ceneu, ab Coel Godebawc.

110. Gwrgi,	}	Meibion Elifer Gosgorddfawr, ab Arth-
111. Peredur,		rwys ab Mor, ab Morydd, ab Cenau ab

Coel Godebog, Saint ym Mangor Illtud oeddynt, a Phen raith Peredur yno.

112. Gwenddolau, } Meibion Ceidiaw ab Arthrwys, ab Mŷr,
 113. Nudd, } ab Morydd, ab Cenau ab Coel Gode-
 114. Cof. } bawc a Seint ym Mangor Illtud.
 115. Rhydderch ab Tudwal ab Tudclyt, ab Cedig, ab Dyfnwal Hên.
 116. Mordaf, ab Seryan, ab Dyfnwal Hên.
 117. Elffin, ap Gwyddnaw, ap Garboniawn, ap Dyfnwal Hên,
 Brenin Gwent, Seint ym Mangor Illtud.
 118. Gafran, ap Aeddan Fradawc, ap Dyfnwal Hên.
 119. Elidir Mwynfawr, ap Gorwst Briodawr ap Dyfnwal Hên.
 120. Rhiallu, ab Tudwalch Carnau. Tywysawc Cerniw o Ddy-
 anwedd ferch Amlawdd Wledig ei Fam,
 121. Ffraid Leian ferch Dwptagws Sant o'r Werddon, ei Heg-
 lws Llansanffraid fawr ym Morganwg, Eglwysi eraill iddi yno,
 ag yng Ngwent is Coed, ag yng Ngwaen llwg.
 122. Tanwg ab Ithel Hael o Lydaw, Sant ym Mangor Enlli,
 efe a ddaeth gyda Chadfan a Garmon ab Rhidicys, i'r Ynys
 honn. Eglwys ef, Ardudwy.
 123. Nonn mam Dewi; merch Gynyr o Gaer Gawch ym Mynyw
 hi; a'r Gynyr hwnnw a roddes ei gyfoeth i Dduw a Dewi, mal y
 gellit Eglwys ym Mynyw, ag yno y daeth Dewi o Gaer Llion ar
 Wysg wedi marw o Arthur Amherawdr a'r Eglwys honno a aeth
 yn Ben rhaith ar Eglwysi Cymru
 124. Gynyr Gwent o Gaer Gawch ym Mynyw, Tad Nonn Fen-
 digaid Mam Dewi, a roddes ei Gyfoeth i Dduw a'r Saint yn dra-
 gywydd.
 125. Nidan ap Gwrifyw ap Pasgen, ap Cynfarch, ap Meirchion,
 ap Grwst, ap Cenau ap Coel Godebog.
 126. Meiryn, ap Myrini, ap Saethenin o Faes Gwyddnaw;
 yng Ngwaen llwg ei Eglwys.
 127. Lloniaw ab Alan Fergam ab Emyr Llydaw. Bangor Ill-
 tud, ei Eglwys Ceredigion.
 128. Bodfan, } Meibion Helic ap Glannawc o Faes Gwydd-
 129. Brothen, } naw, a oresgynnes mor eu Tiroedd, Saint
 130. Ernin, } yng Ngwyndd ydynt o Fangor Enlli.
 132. Brenda, }
 *132. Gwynwn ap Helic ap Glannawc yng Ngheredigion Sant ef.
 133. Edeyrn ap Gwrtheyrn Gwrthenau, o Gor Cattwg, Llan-
 edeyrn yng Ngwlad Forgan Ei Eglwys, yno hefyd ei gor ef,
 Trichansant.

* Felly y gwall-gyfrif yn yr ysgrif.—Ab Iolo.

134. Edern ap Nudd ap Beli, ap Rhun, ap Maelgwn Gwynedd. Môn.

135. Gwrhir Sant Gwas Teilaw, ym Mangor Cattwg. Ei Eglwys ef Llys Faen, yng Ngwaen Llwg.

136. Bleiddan Sant o Dir Gâl, Dwy Eglwys ef Morganwg; amser Gwrtheyrn Gwrtheneu y daeth ef yn Ynys Prydain gyda Garmon Sant ap Ridigys.

137. Isan Sant, Bangor Illtud, ei Eglwys ef Llanisan Gwaen Llwg.

138. Elfyw ap Dirdan, a Banhadlen ferch Gynyr o Gaer Gawch ei fam.

139. Anef ap Caw Cawlwyd, Môn, Meudwy ef yno.

140. Beuno, ap Hywgi, ap Gwynlliw, ap Glywis, ap Tegid, ap Cadell Deyrnllwg. Sant ef, Bangor Gattwg ei ewythr, Pen rhaith Gwynedd, ei Gor yno, Clydawc Fawr yn Arfon.

141. Anna Santes, ferch Uthyr Bendragon, Mam Gynyr Caer Gawch hi, Gwedi hynny Gwraig Amwn Ddu, o Fangor Illtud, Brenin Grawec yn Llydaw, mab iddi o'r Amon hwnw, Samson Sant o Gor Illtud.

142. Dogfael. ap Ithel Hael, ap Cedig ap Ceredig, ap Cynneddaf Wledig, ei Eglwys ef Dyfed. Sant hefyd Côr Cattwg Llancarfan

143. Mabon Saint ab Enllech, ap Hydwn, ei Eglwys ef Llanfabon yng Ngwlad forgan, Brawd Teilaw ef, Eglwys ef Rhiwfabon ym Maelor.

144. Tyfodwg Sant a ddaeth Ynys honn gyda Garmon a Chadfan, ei Eglwysi ef ym Morganwc, arall yng Nglwad yr Hâf.

145. Tudwg Sant o Gor Cennydd yng Ngwyr, ei Eglwys ef Morganwg.

146. Elldeyrn brawd Gwrtheyrn Gwrtheneu, ei Eglwys ef Morganwg.

147. Cathan ap Cawrdaf ap Garadawc Freichfras, Ei Eglwys ef Llangathan.

148. Cewydd ap Caw Cawlwyd, ei Eglwys ef Llangewydd, Morganwc.

149. Garrai ap Cewydd ap Caw Cawlwyd, ei Eglwys ef Llannarrair Morganwg.

150. Gwrnerth Sant, Brawd Llywelyn Sant o'r Trallwng.

151. Tudfyl ferch Brychan Brycheiniawc, ei heglwys hi Merthyr Tudfyl, lle ai llas gan y Paganiaid.

152. Sadwrn Sant, Dyfed a Mon, Sant ef Bangor Asaf, o Bericlawr.

153. Rhidian Sant o Gor Cennydd yng Ngwyr.
154. Brynach Sant, Eglwysi ef Morganwc a Brycheiniawc.
155. Cyfelach Sant a fu Esgawb yn Llandaf, ag a las gan y paganiaid, ei Eglwys ef Llangyfelach yng Ngwyr, Arall yn Euas.
156. Madawc Sant, ap Gildas y Coed Aur, yng Nghor Cennydd, ei Eglwys ef Llannfadawc yng Ngwyr.
157. Tathan Sant Peryglawr Ynyr Gwent, ei Eglwys ef Llann-dathan ym Morganwc, arall Caerwent.
158. Tewdric Sant ap Teithfallt, Brenin Morganwc, ei Eglwys ef Merthyr Tewdric, Gwent is Coed; lle ai llas gan y Paganiaid.
159. Tybieu ferch Brychan Brycheiniog, Santes hi yn Ystrad Tywi, lle ai llas gan y Paganiaid.
160. Ciwg Sant, ab Arawn, ab Cynfarch. Llangiwg yng Ngwyr ei Eglwys ef.
161. Collen Sant, ap Gwynnawc, ap Clydawc, ap Cawrdaf, ap Caradawc freichfras, Llangollen yn Ial ei Eglwys ef.
162. Cenwyn Sant, ei Eglwys ef Ceredigiawn, Sant ef Bangor Badarn.
163. Ilar' Sant a ddaeth Ynys honn gyda Chadfan, ag yng Ngwlad Forgan ei Eglwys ef.
164. Hywgi Sant, ap Glywis, ap Tegid, ap Cadell Deyrnllwg, a roddes ei Diroedd i Dduw a Chattwg yn dragywydd, ag a fu Sant gyda Chattwg. mab iddaw ef Beuno Sant.
165. Tegwyn Sant a ddaeth i'r Ynys honn gyda Chadfan yn amser Gwrtheyrn Gwrthenau, sef y mynnes ef wyr o Ddoethion a dwyfolion o Dir Gâl a elwir yn awr Ffrainc i adnewyddu Cred a Bedydd yn yr Ynys honn, achos y Coll a'r aball a ddaethai ar y Ffydd yng Nghrist.
166. Arustli hên, Gwr o'r Eidal a ddaeth yma Gyda Brân ap Llyr Llediaith yn Beriglawr iddaw.
167. Gwyndaf Hen o Lydaw Periglawr Garmon Sant ap Ridycys a ddaeth i'r Ynys Honn Gyda'r Garmon hwnnw, amser Gwrtheyrn Gwrthenau.
168. Hefin ap Gwyndaf Hen o Lydaw, Periglawr Cadfan ai Saint ym Mangor Enlli
169. Arustli Gloff, ap Saethenin Frenin o Faes Gwyddnaw, a oresgynnes y Mor ei Dir, ym Mangor Enlli.
170. Cannawc Sant ap Gwyddlyw ap Gwynlliw, ap Glywys ap Tegyd, ap Cadell Deyrnllwg, Morganwc ei Eglwys, Llangannau.
171. Arthan Sant. ei Eglwys ef Gwynllwg.

172. Cwyan Sant, Llangwyan Gwladforgant ei Gor ef, lle ai llas gan Baganiaid o Saeson.

173. Cyfyw Sant, ap Gwynlliw, ap Glywis, ap Tegyd, ap Cadell Deyrnllwg, Cofedydd Cattwg Sant ef ym Mangor Gattwg.

174. Cwyllog Santes, ferch Caw Cawlwyd o Dwr Celyn ym Mon, lle y cafas Diroedd gan Faelgwn Gwynedd, ac efe a yrrwyd oi gyfoeth yng Nghwm Cawlwyd gan y Gwyddyl Ffichti

175. Mygnach ap Mydnaw o Gaer Seon, Cofedydd Cor Cybi Sant ef yng Nghaer Gybi Môn, a Gwedi hynny Penn rhaith y Gôr honno ef.

176. Tegfan Sant, ym Mon ei Eglwys ef, Periglawr ym Mangor Gybi.

177. Arddun Benasgell ferch Pabo Post Prydain. Gwraig hi Brochwel Ysgithrawc, Brenin Penngwern Bowys.

178. Brychan Brycheiniawc, ab Enllech, ab Hydwn, Brenin y Werddon, Mam Brychan, Marchell ferch Tewdric, ab Teithfallt ab Teithrin, ab Nynniaw, Brenin Grawec a Garth Mattrin.

179. Samlet Sant, ei Eglwys ef Kil Fai yng Ngorwennydd.

180. Ffili mab Cennydd ap Aur y Coed aur. Ei Eglwys ef Rhos Ffili yng Ngwyr.

181. Maelawc Sant, ap Caw Cawlwyd, ef Eglwys Mon ag Ystrad Tywi.

182. Egwad Sant, ap Cynddilic, ap Cennydd ap Aur y Coed Aur, ef Eglwys, Ystrad Tywi.

183. Aurdeyrn, ap Gwrtheyrn Gwrthenen, Eglwys ef Morganwc.

TAIR GWELYGORDD SAINT YNYS PRYDAIN.

I. CYNTAF Gwelygordd Caw o Brydyn Arglwydd Owm Cawlwyd a yrrwyd oi Wlad gan y Gwyddyl Ffichti, ag a ddaeth i Gymru, a chydag ef ei feibion, ag Arthur a Maelgwn Gwynedd a roddes diroedd iddynt. A mwyaf o'r Meibion a'r Merched a aethant yn Seiniau yn y Bangorau ag oeddynt yr amseroedd hynny, Nid amgen nag un Illtud, ag un Cattwg, ag un Dynawd, ag un Deiniol, ag un Badarn, ag un Gadfan yn Enlli

Plant Caw Brydain y rhai hynn.

1. Peiro; 2, Gallgof; 3, Eugrad; 4, Cennydd; 5, Aneurin; 6, Caffo; 7, Dirinic; 8 Cewydd; 9, Maelawc; 10, Gwrddyly; 11, Cilydd; 12, Huail; 13, Eigrawn; 14, Cyhelyn Fardd; 15, Cyngar; 16, Samson; 17, Canna ferch y Caw.

Tad y rhai hynn, sef y Caw o Brydain, a yrrwyd oi wlad gan y Gwyddyl Fficti, ag Arglwydd Cawlwyd oedd efe. A dyfod efe ai blant, i Gymru a wnaethant; rhai at Arthur, ag efe a roddes iddynt Diroedd; a rhai o honynt a aethant yn Saint yng Nghor Illtud, ag yng Nghor Teilaw, ag yng Nghor Cattwg; eraill a aethant at Faelgwn Gwynedd, ag efe a roddes diroedd iddynt ym Môn, nid amgen na Thwr Celyn, a gwedi hynny Caw o Dwr Celyn ai gelwid ef.

II. Ail Welygordd Saint Ynys Prydain, Gwelygordd Cynneddaf Wledig a llyma fal ai dosparther yn saint linolin o Gynneddaf Wledig.

1. Dewi mab Sanddef, mab Cedig mab Ceredig, mab Cynneddaf Wledig; Mam Dewi, Nonn Fendigaid ferch Gynyr o Gaer Gawch ym Mynyw, a Santes yn ei dwy Eglwys, un yng Ngŵyr, arall Cedweli

2. Teilaw, mab Enllech, mab Hydwn, a fu Frenin yn y Werdon, mab Ceredig, mab Cynneddaf Wledig.

3. Ederm, mab Beli, mab Rhun, mab Maelgwn, mab Caswallawn Lawhir, mab Einion Yrth, mab Cynneddaf Wledig.

4. Meirion, mab Einion Yrth, mab Cynneddaf Wledig

5. Cadwaladr Fendigaid, mab Cadwallawn, mab Cadfan, mab Iago, mab Beli, mab Rhun, mab Maelgwn, mab Caswallawn Lawhir, mab Einion Yrth, mab Cynneddaf Wledig.

6. Dogfael, mab Ithael, mab Ceredig, mab Cynneddaf Wledig.

7. Pedrwn, mab Corwn, mab Ceredig, mab Cynneddaf Wledig.

8. Tyssul, mab Corwn, mab Ceredig, mab Cynneddaf Wledig.

9. Carannawc, mab Corwn, mab Ceredig, mab Cynneddaf Wledig.

10. Cynfelyn, mab Bleiddyd, mab Meiriawn, mab Tybiawn mab Cynneddaf Wledig.

11. Cyndeyrn mab Cyngar, mab Garthwg, mab Ceredig mab Cynneddaf Wledig.

12. Cyngar, mab Garthwg, mab Ceredig, mab Cynneddaf Wledig.

13. Afan Buellt, mab Ceredig, mab Cynneddaf Wledig, a Thegfeidd ferch Tegid ap Cadell Deyrnllwg ei fam.

14. Gwynlliw, mab Cyngar, mab Garthwg, mab Ceredig, mab Cynneddaf Wledig.

15. Eurgain, ferch Maelgwn Gwynedd, mab Caswallawn Lawhir, mab Einion Yrth, mab Cynneddaf Wledig.

Ag eraill yn amgen na'r rhain ageiro Wehelyth Cynneddaf Wledig.

III. Trydydd Welygordd Saint Ynys Prydain, Gwelygordd Brychan Brycheiniog.

Enllech Goronawc oedd Frenin yn y Werddon, ag efe a briodes Marchell ferch Dewdric a elwir Tewdwr Mawr mewn rhai Lyfrau, a mab yr Enllech hwnnw oedd Brychan, yr hwn a gafas Gyfoeth ei Fam, nid amgen Garth Mattrin, a elwir oi enw ef Brychein-iawc, yna darfu ym Morganwg a Garth Mattrin, lle cyn no hynny y gelwid ym Morganwc Garth Mattrin.

Brychan Brycheiniawc a briodes dair Gwragedd, Nid Amgen 1. Prawst; 2. Rhybrawst; 3. Eurbrawst, au plant hwynt a aethant yn Saint ar Ynys Prydain, ag achaws hynny y gelwir Gwehelyth Brychan Brycheiniawc yn un o dair Gwlygordd Saint Ynys Prydain, a llyma eu henwau nid amgen.

Y MEIBION.

- | | | |
|--------------|--------------|-----------------|
| 1. Cynawc, | 9. Rhain, | 17. Mathaeearn, |
| 2. Cyflewyr, | 10. Pascen, | 18. Gerwyn, |
| 3. Dingad, | 11. Cynbryd, | 19. Pabiali, |
| 4. Arthen, | 12. Cynfan, | 20. Cynin, |
| 5. Clydawc, | 13. Neffei, | 21. Dyfric, |
| 6. Rhawin, | 14. Doewan, | 22. Hychan, |
| 7. Cledwyn, | 15. Dyfnan, | 23. Llecheu, |
| 8. Rhun, | 16. Gadawc, | 24. Nefydd. |

Y MERCHED.

- | | | |
|---------------|-----------------|-----------------|
| 1. Mechell, | 10. Eleri, | 19. Gwawrddydd, |
| 2. Lleian, | 11. Eluned, | 20. Tybieu, |
| 3. Hawystl, | 12. Gwrgon, | 21. Clydei, |
| 4. Dwynwen, | 13. Enfael, | 22. Tudfyl, |
| 5. Ceindrych, | 14. Rhiengar, | 23. Tydiu, |
| 6. Gwenddydd, | 15. Goleuddydd, | 24. Tanglwst. |
| 7. Gwladus, | 16. Ceinwen, | 25. Arianwen, |
| 8. Nefyn, | 17. Gwên, | 26. Corth. |
| 9. Gwawr | 18. Cenetlon, | |

Gyda'r rhain o Welygorddau Ynys Prydain, y mae hefyd Gwelygordd Emyr Llydaw a ddaethant ir Ynys honn gyda Chadfan a Garmon Sant ap Ridigys, i adnewyddu Cred a Bedydd, ag ymgytgori yn Ynys Enlli a wnaethant. Sef oeddent

1. Cadfan Sant, mab Eneas Ledewig o Lydaw, a Gwen Teirbron merch Emyr Llydaw ei Fam.

2. Padarn, mab Pedredin, mab Emyr Llydaw, Cefnder i Gadfan.

3. Tydecho, mab Amwn Ddu, mab Emyr Llydaw, Cefnder i Gadfan.

4. Triniaw, mab Difwc, mab Emyr Llydaw, Cefnder i Gadfan.

5. Maelryd, mab Gwyddnaw, mab Emyr Llydaw, Cefnder i Gadfan.

6. Hefnyn, mab Gwyndaf Hên o Lydaw, Cefnder y Gwyndaf hwnnw i Emyr Llydaw, ai fab Hefnin a fu Beriglawr Cadfan yn Enlli.

7. Cynon, a ddaeth gyda Chadfan i'r Ynys honn. Cynghellawr Cadfan ym Mangor Enlli ydoedd.

8. Doehdwy a ddaeth gyda Chadfan i'r Ynys honn, ag a fu yn Enlli, a gwedi hynny y bu'n Esgob yn Eglwys Deilaw yn Llandaf, tra bu Deilaw yn Enlli gyda'r Saint yno yn Arllwybraw y Gôr wedi marw Cadfan.

9. Mael,	}	Ceraint oeddent i Gadfan, ag o Emyr Llydaw, a chyda Cadfan y daethant i'r Ynys honn, ag yn Enlli y maent yn Saint, a'u heglwysi yng Ngwynedd, lle buant yn fawr eu dwyfoldeb a dedwyddyd eu Buchedd.
10. Ethrias,		
11. Tanwg,		
12. Sulien,		
13. Tegwynn,		
14. Llewinn,		
15. Llynab,	}	Meibion Ithael Hael o Lydaw, a ddaethant gyda Chadfan i'r Ynys honn.
16. Tegai,		
17. Trillo,		

18. Llechid merch Ithael hael o Lydaw, a chwaer Tegai a Thrillo, a ddaeth yn Santes i'r Ynys honn gyda Chadfan ai Brodyr

19. Baglan, Mab Ithael Hael o Lydaw, a ddaeth yn Sant gyda Chadfan i Enlli

20. Canna ferch Dewdwr, fab Emyr Llydaw, a Mam Elian Ceimiad.

21. Flewin,	}	Meibion Ithael Hael o Lydaw, Saint o Gor Y Ty Gwynn ar Daf, yn Nyfed, lle buant gyda Phawl Sant o Gor Iltud yn Arllwybraw Bangor.
22. Gredifael,		

23. Derfael,	}	Meibion Hywel ab Emyr Llydaw, Saint ym Mangor Enlli.
24. Dwywael,		

25. Lloniaw Lawhir, ap Alan Firgain, ap Emyr Llydaw, Sant o Fangor Gadfan.

26. Gwen Teirbron, ferch Emyr Llydaw, oedd mam Cadfan Enlli.

A hynn o Saint a ddaethant gyda Chadfan i Enlli, a chydag wynt y bu o Genedl y Cymry laweroedd o Saint, lle ydd aethant gwedi torri Bangor fawr ym Maelawr gan y Paganiaid o Saeson, ag o'r Corau eraill ydd aethant laweroedd i Fangor Gadfan yn Enlli.

Y Seiniau hyn ydynt o Welygordd Magsen Wledig, Brenin Ynys Prydain, ag Amherawdr Rhufain

1. Owain Finddu,) Meibion Magsen Wledig Brenin Ynys
2. Ednyfed,) Prydain, ag Amherawdr Rhufain, o
3. Pablic,) Elen Lueddawc, ferch Eudaf ap Cara-
4. Cystenin,) dawc, ap Bran, ap Llyr Llediaith.
5. Nudd Hael, ab Senyllt, ap Cedig ap Dyfnwal Hên, ap Ednyfed, ap Magsen Wledig.

6. Dingad ap Nudd hael, *ut supra*, Gwraig Dingad Tefriain ferch Lewddyn Luyddawc o Ddinas Eiddin yn y Gogledd.

7. Llidnerth, ap Nudd hael, *ut supra*,
8. Baglan, ap Dingad, ap Nudd hael,
9. Lleuddad, ap Dingad, ap Nudd hael,
10. Gwytherin, ap Dingad, ap Nudd hael,
11. Tegwynn, ap Dingad, ap Nudd hael,
12. Tefriawc, ap Dingad, ap Nudd hael.
13. Eleri, ferch Dingad, ap Nudd hael.

Saint oeddynt yng Nghor Cattwg, ag a aethant gyda Dyfric i Fangor Gadfan yn Enlli.

14. Melangell, ferch Cyfwlch addwyn, fab Tudwal, fab Ceredig, fab Ednyfed, fab Magsen Wledig.

15. Madawc, ap Owain, ap Magsen Wledig.

A hynn sydd ar wybod o Seiniau Gwelygordd Magsen Wledig, rhai o honynt o Gor Garmon ag o un Illtud, ar Ieuaif o honynt, Saint ym Mangor Enlli.

Seirioel, mab Owain Danwyn, mab Einion Yrth, mab Cynneddaf Wledig, a wnaeth Gor Seirioel yn Mhenmon.

Beuno Sant, ap Hywgi, ap Gwynlliw, a wnaeth Fangor Clynog, a mawr honno am ddysg a Chelfyddydau.

Cadfan Sant o Lydaw, a Dewi, a wnaeth Fangor Enlli, a mwya rhif Saint yn honno.

Deinioel, ap Dynawd, ap Pabo Post Prydain, a wnaeth Fangor Maelawr yng Nglann Dyfrdwy, lle bu'n ogoneddus o'r holl Fangorau cyn oi thorri gan y Saeson di gred yng Ngwaith Perllan Fangor.

Cybi Sant a wnaeth Fangor Gybi ym Môn, or lle ai symudwyd gan Elfod Sant i Arllechwedd lle ydd aeth ef yn Archesgob.

Bangor Illtud, a wnaethpwyd gan Illtud Sant ab Bicanys, nai fab chwaer i Emyr Llydaw, a Garmon Sant, ap Rhidygnus.

Bangor Gattwg, a wnaethpwyd, gan Ddyfric Sant a Garmon Sant, a Pheriglawr Garmon oedd Dyfric yn honno.

Bangor Deilaw, a wnaethpwyd gan Dyfric a Theilaw yn Llann Daf.

Bangor Badarn a wnaethpwyd gan Badarn Sant o Gor Illtud, a Dewi, lle ydd aeth Badarn yn Archesgob Molianus.

Bangor Mynyw a wnaethpwyd gan Ddewi ag Ynyr o Gaer Gawch, lle ai Symudwyd o Gaerllion ar wysg, mann ai gwnaethpwyd gan yr Amherawdr Tewdws.

Bangor y Ty Gwynn ar Dâf a wnaethpwyd gan Bawl Sant o gor Illtud a Fflewin a Gredifel, Meibion Ithael Hael o Lydaw.

Bangor Dathan, yng Nghaer Went, a wnaethpwyd gan Dathan Sant o Gor Illtud, a nai iddaw.

Bangor Gyngar, a wnaethpwyd gan Gyngar ap Geraint ap Erbin, a hi a dorred gan y Paganiaid o Saeson, a gwedi hynny a wnaethpwyd o'r newydd gan Dochau Sant o Gor Illtud, ag a elwid Bangor Dochau.

Cennydd Sant, ap Gildas y Coed aur, a wnaeth Fangor yn Llangennydd yng Ngwyr, ag un arall yn Sainghennydd, lle au torred gan y Paganiaid o Saeson.

Ar Bangorau a fuant cyn cael y Monachlogydd, a gwedi hynny fe ddarfu am danynt, namyn y rhai o honynt a aethant yn Fonachlogydd.

Yn amser Garmon Sant y dosparthwyd Gwyndai gyntaf i'r Esgobion, a chyn no hynny nid oedd gan Esgobion Ynys Prydain eu Gwyndai fal ag y mai yn awr

Ag felly terfyna Achau Saint Ynys Prydain, au Gwelygorddeu.

Myfi Iorwerth ap Iorwerth Gwilym a gymmerais hynn o Lyfr Mr. Thomas Hopkin fy Ngharwr o Langrallo, yr hwn Lyfr ydoedd Gwaith Thomas Ifan o Dre Brynn ym mhlwyf Llangrallo, a ysgrifenydd ynghylch y flwyddyn 1670 o hen Lyfrau ysgrifen.

/\\ . ◇ | V . o i w .

A minnau, Taliesin ab Iolo Morganwg, sef Taliesin ab y Iorwerth ap Iorwerth Gwilym uchod, a'i dadysgrifennais, yn ffyddlon, air a llythyren, o Ragysgrif fy Nhad, Ionawr y 4^{da}, 1841,—A hynn ar Air a Chydwytod,

/\\

YN ENW DUW A PHOB DAIONI.

ACHAU A GWELYGORDDAU SAINT YNYS PRYDAIN.

O Lyfr Hir Thomas Truman o Bant Lliwydd, Plwyf Llansannwr, ym Morganwg. O ba un ai ysgrifenydd gennyf fi Iolo Morganwg, yn y Flwyddyn, 1783.

///. ◇ | V. o i w.

TAIR Prif-Welygordd Saint Ynys Prydain y sydd, nid amgen: Cyntaf Gwelygordd Brân ap Llyr Llediaith, ag o'r wehelyth honno y mae Gwelygordd y Caw o Brydyn, a elwir Caw Cawlwyd, a'r Caw o Dwr Celyn ym Môn.

Ail, yw Gwehelyth Coel godebawc, ag o honno y mae Gwelygordd Cynedda Wledig.

Trydydd, yw Gwehelyth Brychan Brycheiniawc, a ddaeth i'r Ynys honn i ddysgu Cred a Bedydd yn Amser Tewdric ap Teithfall Brenin Morganwg a Gwent, a Garth Mathrin, ag Ergin, ag Euas, a Gwent Goch yn y Ddenau; a Marchell ferch y Tewdric hwnnw oedd Fam Brychan Brycheiniawc.

I. Gwelygordd Bran ap Llyr.

Brân ap Llyr Llediaith a ddug y Ffydd yng Nghrist gyntaf i'r Ynys honn o Rufain, achaws hynny y gelwid Brân Fendigaid, a chydag ef y daeth Ilid Sant gwr o'r Israel, yr hwn a drosses lawer o'r Cymry i'r Ffydd yng Nghrist.

Eigen ferch Caradawc, ap Brân, ap Llyr Llediaith a briodes Bendefig a elwid Sarllawc, yr hwn oedd Arglwydd Caer Sarllawc, a hi a fu'r Santes gyntaf yn Ynys Prydain.

Lleirwg Sant, Brenin Ynys Prydain, ap Coel, ap Cyllin, ap Caradawc, ap Brân, ap Llyr Llediaith; ei Eglwys ef Llanleirwg, ag un arall yn Llann Daf. Efe a ddanfonos hyd yn Rhufain i gyrchu Esgyb i ddodi Bedydd ar a geisysnt y Ffydd yng Nghrist o Genedl y Cymry, a'r pab Elidr a ddanfonos attaw yn Esgyb, Elfan, a Medwy, a Dyfan, a Ffagan.

Ffagan Sant a fu Esgob yn Llann-Sanffagan, ag yno ei Eglwys ef.

Dyfan Sant a fu'n Esgob yn y Merthyr Dyfan, lle ai llas gan y Paganïaid, ag yno y mae ei Eglwys ef.

Medwy Sant a fu'n Esgob yn Llannfedwy, lle mae ei Eglwys ef.

Elfan Sant a fu'n Esgob yn Ynys y Fallen, lle mae ei Eglwys ai Gor ef.

Tudwal Sant, ap Corinwr, ap Cadfan, ap Cynan, ap Eudaf, ap Caradawc, ap Bran, ap Llŷr Llediaith, Sant ag Esgob.

Ifor ap Tudwal ap Corinwr, *ut supra*, a fu Sant ag Esgob.

Cadfrawd Esgob, ap Cadfan, ap Cynan, ap Eudaf, ap Caradawc, ap Brân, a fu Sant yn Ynys Prydain.

Gwrmael, ap Cadfrawd, ap Cadfan Sant, ap Cynan, *ut supra*.

Cadgyfarch Sant ag Esgob, Brawd Gwrmael ap Cadfrawd.

Rhystyd hên Esgob o Gaerllion ar Wysg, o Wehelyth Brân ap Llŷr Llediaith.

Cloffan Sant, o Wehelyth Brân ap Llŷr, a fu yn Esgob amser Cystenin Fendigaid.

Mabon Wynn, a elwir Mabon Hên, Sant o Wehelyth Bran ap Llŷr, ei Eglwys ef yn Llanfabon.

Geraint, ab Erbin, ap Cystenin Goronawg, Arglwydd Gereinwg, ai Eglwys ef yng Nghaer Ffawydd.

Cyngar,	}	Meibion Geraint ab Erbin, a fuant yn
Selef,		Saint ynghôr Garmon yn Llan-
Iestin,		carfan.
Caw Cawlwyd,		

Cyngar, ab Geraint, ab Erbin, Sant o Gor Garmon, a wnaeth Gôr yn Llangenys, a elwir Llan Doche fawr, a honno a dorred gan y Saeson Paganiaid, a Doche Sant a wnaeth Gôr yn ei lle a elwid Bangor Doche.

Selef, ab Geraint, Sant o Gor Garmon.

Iestin, ab Geraint, ab Erbin, Sant o Gor Garmon, a wnaeth Eglwys ym Môn, lle doded ei enw arni

Caw ab Geraint, Arglwydd Cwm Cawlwyd, ym Mhrydyn, a yrrwyd oi wlâd gan y Gwyddyl Ffictiaid, ag efe a ddaeth i Gymru lle cafas efe ai feibion Diroedd gan yr Amherawdr Arthur, a chan Faelgwn Gwynedd ym Môn, sef lle a gafas yno, Twr Celyn; ag efe a elwir hefyd Caw o Brydyn, a Chaw Cawlwyd.

Llyma enwau Meibion Caw Cawlwyd.

1. Peirio Sant o Gor Illtud, lle ydd aeth yn Benn rhaith, ag Eglwys iddaw ym Môn,

2. Gallgof Sant o Gor Illtud, Eglwys iddaw ym Môn.

3. Eigrad o Gor Illtud.

4. Cennydd Sant o Gor Illtud.

5. Aneuryn y Coed Aur, Sant o Gor Cattwg.

6. Cyhelyn Fardd o Gor Cattwg

7. Samson, Sant ac Esgob o Gor Illtud, ei Eglwys ef Caerefracw.
8. Caffaw Sant o Gor Cyngar, ei Eglwys ef ym Môn
9. Dirinie Sant, ap y Caw, ei Eglwys ef yng Nghaer Efracw, ag efe a las yno gan y Paganiaid Saeson.

10. Cewydd ap y Caw, Sant o Gor Cattwg, ei Eglwys Llan-gewydd.

11. Cyngar ap y Caw o Gor Illtud.

12. Cilydd ap y Caw, ei Eglwys ef yn Nyfed.

13. Gwrddyly ap y Caw, ei Eglwys ef yng Nghaerllion ar wyg.

14. Maelawc ap y Caw, Sant o Gor Cattwg, ei Eglwys ef ym Môn.

15. Huail ap y Caw, o Gor Cattwg, ei Eglwys ef yn Euas.

16. Eigrawn ap y Caw, ei Eglwys ef yng Nghernyw.

17. Caian Sant ap y Caw, ei Eglwys ef ym Mhywys, arall ym Môn.

18. Cannau ferch y Caw,

19. Gwenabwy ferch y Caw,

20. Peillan ferch y Caw,

21. Cywyllawc ferch y Caw,

} Eglwysydd iddynt ym Môn.

Plant y Caw a fuant yn Saint yng Nghoreu Garmon Sant, sef un Illtud, ag un Cattwg, a rhai o honynt a aethant yn Ben rheithiau lle y gwnaethant Eglwysydd a Choreu mewn gwledydd eraill.

Meibion Gildas Sant ap y Caw, a elwir Euryn y Coed. aur.

1. Nwython,

2. Dolgan,

3. Cennydd,

4. Gwynnaw,

} Saint oeddent yng Nghor Illtud, ac yng Nghor Cattwg eu Car.

Gwynnaw, ei Eglwys ef Llanwynnaw.

Cenydd a wnaeth Eglwys a Chor yn Llanngenydd yng Ngwyr, a chor arall yn Sainghenydd, honno a dorred gan yr Anghred, a'r Castell y sydd yn awr yn ei lle.

Nwython, a

Dolgan

} Eu Heglwysi yng Ngwynedd

Cybi Sant, ap Selef, ap Geraint, ap Erbin, a fu yng Nghor Garmon, ag a aeth yn un Enlli, a gwedi hynny ef a ddoded yn Esgob ym Môn, yn y lle a elwir Caergybi; lle y gwnaeth ef Gor, ag yn y Gôr honno y byddei Archesgobion Gwynedd, hyd pan y symudes Elfod Sant y lle, a myned ym Mangor fawr uwch Conwy.

Llyma eraill a ddywedir eu bod o Wehelyth Bran ap Llyr Llediaith, nid amgen, Iestin, ap Cadell, ap Cadan, ap Cynan, ap Eudaf, ap Caradawc, ap Bran, ap Llyr Llediaith.

Dyfan Sant, gwr o Rufain ap Alcwn aſterw, ap Yspwyth, ap Manawydan, ap Llyr Llediaith. efe a ddanfoned yn Esgob i Gymru gan y Pab Elidir, ag efe a las gan y Paganiaid yn y Merthyr Dyfan, lle ydd oedd yn Esgob.

Eldad Esgob o Gor Ildud, ab Arth, ab Arthwg frych, ap Cystenin Goronawc ap Cynfar, ap Tudwal Mynwaur, ap Cadan, ap Cynan, ap Eudaf, ap Caradawc, ap Brân ap Llyr Llediaith.

[Mae camsyniad yma neu ynteu yn y peth a ddywedir am Eldad mewn man arall. Gwel ymlaen dan Gadell Deyrnlluc.—I. Morg.]

Marchell, ferch Dewdric, ap Teithfall, Brenin Morganwg, mam Brychan Brycheiniawc

Tegwen ferch Dewdric, ap Teithfall oedd Gwraig Gallgu Rieddawc, Tad Elien Ceimiad

Ufelwyn ap Cenydd, ap Aneuryn y Coed Aur, a fu'n Esgob yn Llan Daf, ag Eglwys iddaw ym Morganwc; a llyma'r modd y dygir ei Fonedd o Fran ap Llyr Llediaith; nid amgen,

Ufelwyn Sant ap Cenydd, ap Euryn y Coed aur, ap Caw Cawlwyd, ap Geraint, ap Erbin, ap Cystenin Coronawc, ap Tudwal Mwynfawr, ap Cadfan, ap Cynan, ap Eudaf, ap Caradawc, ap Bran fendigaid, ap Llyr Llediaith.

Llyma ddangos y modd y mae Brychan Brycheiniawc yn dyfod o Fran ap Llyr Llediaith.

Marchell ferch Dewdric, a fu gwraig Anllech Goronawc, yr hwnn oedd Frenin y Werddon. a mab iddynt a elwid Brychan, ag efe a gafas yn gyfoeth ym mraint ei Fam Garth Mathrin, a enwes efe oi enw ei hun Brycheiniawc, a llyma ei Fonedd ef.

Brychan Brycheiniawc, ap Marchell, ferch Dewdric fendigaid, Brenin Morganwg, a Gwent, a Garth Mathrin. Ap Teithfall ap Teithrin, ap Nynniaw, ap Eurbenn, ap Edric, ap Casnar draig Gwent, ap Ceiriawn draig Gwent, ap Maran Wledig, ap Meirchion, ap Gwrgan frych, ap Arthfael, ap Einydd, ap Gwrddyf, ap Gorddwfn, ap Gorwg, ap Meirchion Fawdfilwr, ap Owain, ap Cyllin, ap Caradawc, ap Bran, ap Llyr Llediaith.

Tair Gwragedd Brychan Brycheiniawc, sef eu henwau Prosori, ag Eurbrawst, a Rhybrawst, ag iddaw o'r Gwragedd hynny y bu o feibion a merched y rhai hynn. nid amgen,

1. Cynawc Ferthyr a las gan y Paganiaid Saeson, ag ym Merthyr Cynawc ei Eglwys ef.

2. Cyflewyr Ferthyr a las gan y Paganiaid Saeson, yng Ngheredigion, lle y mae yn gorwedd.

3. Dingad Arglwydd Gwent uwch Coed, lle y mae ei Eglwys.

4. Arthen, ei Eglwys ef ydoedd yng Ngwynllwg, a honno a dorred gan y Paganiaid Saeson.

5. Clydawc Sant, Ei Eglwys ef yn Euas, lle ai llas ef gan y Paganiaid Saeson.

6. Rhawin Sant, a las ar Bont Run ym Merthyr Tydfil.

7. Cledwyn ap Brychan, Brenin Ceredigion a Dyfed.

8. Rhun ap Brychan, a las gan y Paganiaid Saeson, wrth Bont Run, lle ydd oedd yn cadw y Bont yn eu herbyn.

9. Rhaint, a las yn Lloegr gan y Paganiaid Saeson.

10. Pascen, a aeth yn Esgob yn yr Ysbain

11. Cynbryd, a las gan y Saeson digred ym Mwlch Cynbryd.

12. Cynfran, ei Eglwys ef yn Lllys Faen, a hi a dorred gan y Paganiaid Saeson.

13. Neffei fab Brychan y sydd Sant yn yr Ysbain, o'r lle hanoedd ei Fam, sef oedd honno Prosori Trydydd Wraig Brychan.

14. Pabiali Brawd Neffei unfam y sydd Sant yn yr Ysbain

15. Dogwan, a las gan y Saeson Paganiaid ym Merthyr Dogwan yn Nyfed lle mae ei Eglwys.

16. Dyfnan, ym Môn ei Eglwys, yn y Werddon y Gorwedd

17. Cadawc, yn Llangadawc yn Ystrad Tywi, y mae ei Eglwys ef, ag efe a wnaethpwyd yn Esgob gan Ddyfrig ei frawd, ag a aeth i Ffrainc, lle y gorwedd

18. Mathaearn ab Brychan, yng Ngheredigion y gorwedd.

19. Gerwyn a las yn Ynys Gerwyn, ag Eglwys iddaw yng Ngherniw.

20. Cynin, ei Eglwys ef yn Nyfed, lle y bu yn Esgob.

21. Dyfric ap Brychan, a fu yn Beriglawr Garmon Sant ap Redyw, ag a fu yn Ben rhaith ar ei gor ef yn Llancarfan, a gwedi hynny yn Archesgob Llan Daf, a doddi Cattwg Sant, ap Gwynlliw yn ei le ef yn Llancarfan, ei fam ef oedd Eurbrawst ferch Meyric ap Tewdric Brenin Morganwc.

22. Hychan ap Brychan, yn Nyffryn Olwyd y mae ei Eglwys ef.

23. Llecheu Sant fab Brychan yn Llan Llecheu yn Euas y mae ei Eglwys ef

24. Nefydd Sant ap Brychan, ei Eglwys ef Llann Nefydd yng

Ngorthir Rhyfoniawc, a gwedi hynny efe a fu yn Escob yn y Gogledd, lle ai llas ef gan y Saeson paganiaid, a'r Ffichti.

25. Cai Sant ap Brychan, yn Aber Cai ei Eglwys ef lle ai torred gan y Genedl ddu.

Meibion Brychan a fuant yn Saint yng Nghor Garmon ag yng Nghor Illtud, a gwedi hynny aethant yn Gôr gyda Dyfrig Escob yn y wig ar Wy

Llyma enwau Merched Brychan Brycheiniawc,

1. Mechell, a honn oedd wraig gyntaf Ynyr o Gaer Gawch, a Mam Nonn Fendigaid Mam Dewi.

2. Lleian Gwraig Gafran ap Aeddan Fradawc, ap Dyfnwal hên, ap Ednyfed, ap Macsen Wledig.

3. Hawystl, Ei heglwys yn Llann Hawystl yng Nghaer Loyw.

4. Dwynwen, ei heglwys ym Môn. arall yng Ngheredigion.

5. Ceindrych, ei heglwys yng Nghaer Golawn.

6. Gwenddydd, ei heglwys yn y Tywyn yn y Cantref.

7. Gwladys, Gwraig Gwynlliw, ap Glywis, ap Tegid, a Mam Cattwg Sant o Gor Garmon.

8. Nefyn, a fu wraig Cynfarch ap Meirchion gul, ap Gorwst Ledlwm, ap Cenau, ap Coel Godebawc, a Mam Urien ap Cynfarch yr hwn a elwir Urien Reged, Brenin Rheged, sef hynny Gŵyr, a Chedweli, a Charnwyllion, a'r Cantref Bychan, ag Is Cennen.

9. Gwawr, ferch Frychan, oedd Gwraig Elidir Lydanwyn, a Mam Llywarch hên, Marchawc o'r Fort Gronn yn Llys Arthur, yng Nghaer Llion ar Wysg.

10. Eleri a fu'n Wraig i Geredig, ap Cynnedda Wledig, A Mam Sanddef ap Ceredig, Tad Dewi Mynyw.

11. Elyned ferch Frychan yn y Wyddgrug yn Ystrad Alwn.

12. Gwrgon, Gwraig Cadrawd Calchfynydd, Arglwydd Calchfynydd Sef Dwnstabl, yn Lloegr.

13. Enfail, ei heglwys ym Merthyr Enfail, lle ai llas gan y Paganiaid Saeson.

14. Rhiengan, ei heglwys ym Maelienydd (Rhiengar, Llyfr arall.)

15. Goleuddydd, ei heglwys yn Llanysgin yng Ngwent.

16. Ceinwen, Eglwys iddi ym Môn.

17. Cenetlon, ym Mynydd y Cymmod.

18. Gwen ferch Frychan, ei heglwys yn Nhalgarth, lle ai llas gan y Paganiaid Saeson.

19. Gwawrddydd, Gwraig Cadell Deyrnllwg, a mam Cyngen Sant, ap Cadell Deyrnllwg.

20. Tybie, ei heglwys yn Llandybie yn Ystrad Tywi

21. Clydai, ei heglwys yn Emlyn.

22. Tudfyl, Santes hi ym Merthyr Tudfyl ym Morganwc, lle ai llas gan y Paganiaid Saeson, pan oedd yno yn ymgyflwyn ai Thad ag ynteu yn hen wr, a Brodyr iddi yno gyda hi, yn ymgais au Tad, a rhuthraw am y lle ydd oeddent o'r Saeson digred ar Gwyddyl Ffichti paganiaid, a Rhun Dremrudd mab Brychan a las yno, a Nefydd ap Rhun ei fab yn Lanc cyn barf a ymwroles o weled lladd ei Dad, a galw Gwyr attaw a gyrru ffo ar ei elynion. Tudfyl ferch Frychan oedd Gwraig Cynghen ap Cadell Deyrnllwg, a Mam Brochwel Ysgithawc.

23. Tyden Santes, hi yng Nghapel Ogwr.

24. Tanglwst, Gwraig Gwynnawc ap Cadell ap Cawrdaf, ap Caradawc Freichfras.

25. Arianwen ferch Frychan, Gwraig Iorwerth Hirflawdd, ap Tegenwy, ap Teon, ap Gwineu da i Freuddwyd, o wehelyth Beli Mawr Brenin Ynys Prydain.

26. Corth ferch Frychan, ni wyddys ym mha le ei heglwys hi, Gwraig Brynach Wyddel oedd hi, a llyma eu plant nid amgen.

1. Gerwyn mab Brynach Wyddel a Chorth ferch Brychan Brycheiniawc.

2. Mwynen,	}	Merched Brynach Wyddel a Chorth, merch Brychan.
3. Gwenan,		
4. Gwenlliw.		

Brynach Wyddel a ddaeth gyda Brychan i'r Ynys honn, ag a fu'n Beriglawr iddaw. Ceinmyged Brychan Brycheiniawc Cor Dyfric yn y Wig ar wy.

Nefydd Sant, ap Rhun Dremrudd ap Brychan Brycheiniawc.

Nefydd, ap Nefydd ail, ap Rhun Dremrudd.

Tewdwr Brycheiniawc, ap Nefydd, ap Nefydd ail, ap Rhun Dremrudd, ap Brychan Brycheiniawc.

Andras, ap Rhun Dremrudd, ap Brychan, Llanandras ym mhlwyf Teilaw Llan Daf. A hynny y sydd a wyddys am danynt o Welygordd Brychan Brycheiniawc, a fuaint yn Saint.

Llyma bellach Son am Welygordd Cynedda Wledig. Sef un Coel Godebawc.

Cynedda Wledig, ap Edeyrn, ap Padarn Beisrudd, ap Tegid, ap Iagof, ap Genedawc, ap Cain, ap Gwrgain, ap Doli, ap Gwrddoli, ap Dwfn, ap Gorddwfn, ap Enwerydd ap Onnwedd, ap Dwywc, ap Rhychwain, ap Owain, ap Afallech, ap Aflech, ap Lludd, ap Beli mawr, Amherawdr Ynys Prydain. Mam Cynedda Wledig, Gwawl ferch Coel Godebawc.

1. Tyfrydawc Sant
2. Dihacr, ym Modfari,
3. Tyrnawc, yn Nyffryn Olwyd,
4. Tudur,
5. Twrog.

Brodyr ydynt a Meibion Ar-
wystl gloff, ap Owain Dan-
wyn, ap Einion Yrth, ap
Cynneddaf Wledic. O Dy-
wynwedd ferch Amlawdd

Wledic eu mam, a brodyr unfam ydynt, i Wynn ap Nudd, Caradawc Freichfras, a Gwallawc ap Lleenawc.

Marchell, ferch Arwystl gloff, *ut supra*, a Thywynwedd ferch Amlawdd Wledic ei mam.

Helic, ap Glannawc, ap Gwgan Gledddyfrudd, ap Caradawc Freichfras, ap Llyr Myrini, ap Einion Yrth, ap Cynnedda Wledic.

1. Gwyar,
2. Celynin,
3. Euryrn y Coed helic,
4. Gwynnwn,
5. Boda,
6. Bodwan,
7. Bedwas,
8. Brendaf,
9. Rychwyn,
10. Brothen,
11. Elgyfarch,
12. Peris.

Deuddengmab Helic ap Glan-
nawc, o Dyno Helic yn y
Gogledd, a oresgynnes y
Mor eu Tiroedd, a Saint
ym Mangor fawr ym Mae-
lawr y buant, a gwedi
hynny ydd aethant rai o
honynt i Gor Cadfan yn
Enlli, ag yn Amser Rhun
ab Maelgwn y buant.

Dewi, mab Sanddef, mab Cedig, Mab Ceredig, mab Cynneddaf Wledig. Mam Dewi, Nonn Fendigaid ferch Ynyr o Gaer Gawch ym Mynyw, a'r Ynyr hwnnw a roddes diroedd i Ddewi ym Mynyw, lle y gwnaeth ef Fonachlawc. a symud i honno yr Archesgobaeth o Gaerllion ar Wyag, lle y bu Dewi cyn no hynny yn Archescob.

Teilaw, mab Eisyllt, mab Hydwn, a fu'n Frenin yn y Werddon, mab Ceredig, mab Cynneddaf Wledig.

Padarn, mab Corwn, mab Ceredig, mab Cynneddaf Wledig.

Dogfael, fab Ithael, fab Ceredig, fab Cynneddaf Wledig.

Meirion, mab Einion Yrth, mab Cynneddaf Wledic.

Edern, mab Beli, mab Rhun, mab Maelgwn Gwynedd, mab Caswallawn Lawhir, mab Einion Yrth, mab Cynneddaf Wledic.

Tyssul, mab Corwn, mab Ceredig, Mab Cynneddaf Wledic.

Cadwaladr Fendigaid, Brenin Ynys Prydain, fab Cadwallawn, fab Cadfan, fab Iago, fab Beli, fab Rhun, fab Maelgwn Gwynedd, fab Caswallawn Lawhir, fab Einion Yrth, fab Cynneddaf Wledic, ag

yn Rhufain y gorwedd, ai Esgyrn ef a ddygir oddiyno i Ynys Prydain, ag yna'r Cymry a gant eu Coron au Teyrnas.

Carannawc, mab Corwn, mab Ceredic, mab Cynneddaf Wledic.

Cyngar, mab Garthwg, mab Ceredig, mab Cynneddaf Wledic, ei Eglwys ef yn Llandoche fawr lle bu ei Gor ef.

Cyndeyrn, mab Cyngar, mab Garthwg, Mab Ceredig, mab Cynneddaf Wledig.

Afan Buellt, fab Cedig, fab Ceredig, fab Cynneddaf Wledig. Mam Afan Buellt oedd Degfedd ferch Tegid ap Cadell Deyrnllwg.

Gwynlliw, mab Cyngar, mab Garthwg, mab Ceredig, mab Cynneddaf Wledic.

Cynfelyn, mab Bleiddyd, mab Meiriawn, mab Tybiawn, mab Cynneddaf Wledic.

Eurgain, ferch Maelgwn Gwynedd, mab Caswallawn lawhir, mab Einiawn Yrth, mab Cynneddaf Wledic.

Brothan, fab Seirioel, fab Ussa, fab Ceredic, fab Cynneddaf Wledic.

Sanddef, ap Ceredic, ap Cynneddaf Wledic, Tad Dewi Sant oedd ef.

Teyrnawc, ap Corwn, ap Ceredic, ap Cynneddaf Wledic.

Doged, ap Ceredic, ap Cynneddaf Wledic.

Gwenaseth, Gwraig Pabo Post Prydain, merch Rhufawn Rhufoniawc, ap Cynneddaf Wledic.

Meirion, ap Owain Danwyn, ap Einion Yrth, ap Cynneddaf Wledic.

Seirioel, ap Owain Danwyn, ap Einion Yrth, ap Cynneddaf Wledig. efe a fu'n Sant yng Nghor Garmon, a gwedi hynny y Gwnaeth Einiawn Frenin o Leyn Gor ym Mhenmon, lle dodes ef ei frawd Seirioel yn Ben rhaith ar y Gor honno, a dodi Tiroedd a da tuag atti, a Gwyr [Mae Camsyniad yma, Ewythr Llychlyn a gyrhynt Goſ Brawd Tad i Seirioel oedd Einion Seirioel er dysgu gwy- Frenin o Leyn.—I. M.] bodau daionus a dwyfolion, a gorau am wybodau Cor Seirioel, a Chor Beuno o'r holl Gorau yng Ngwlad Wynedd.

Cynydyn, ap Bleiddyd, ap Meirion Meirionydd, ap Tybiawn, ap Cynneddaf Wledig, a fu'n Beriglawr yn Nghor Padarn Escob yn Llanbadarn fawr, yng Ngheredigiawn, lle y gorwedd.

Ceinmyged Teulu Ceredig ap Cynneddaf Wledic, Cor Dyfric Sant ag Archescob yn y wig ar lann Gwy, a honno a dorred gan y Paganiait Saeson, gwedi hynny arllwybraw Cor yn ei lle ym Mynyw, ag un arall yn y Tŷ Gwynn ar Daf yn Nyfed.

Llyma bellach ddangos Enwau y Saint o Wehelyth Coel Godebawc, Brenin Ynys Prydain.

Coel Godebawc, Brenin Ynys Prydain, ap Tegfan, ap Deheufraint, ap Tudbwyll, ap Eurban, ap Gradd, ap Rhuddfedel, ap Rhydeyrn, ap Eiddigant, ap Eurdeyrn, ap Einydd, ap Ennos, ap Enddolaau, ap Afallech, ap Aflech, a Lludd, ap Beli Mawr, ap Mynogan, ap Cai, ap Por, ap Sawel Benisel, ap Rhydderch, ap Rhodawr, ap Eidal, ap Arthfael, ap Seisyllt, ap Owain, ap Caffo, ap Bleiddydd, ap Meiriawn, ap Gorwyst, ap Clydnaw, ap Clydawc, ap Ithel, ap Urien, ap Andryw, ap Ceraint, ap Por, ap Coel, ap Cadell, ap Ceraint, ap Elydnawc, ap Morydd, ap Dan, ap Seisyllt, ap Cyhelyn, ap Gwrgan farfdrwch, ap Beli, ap Dyfnwal Moelmud, ap Dyfnfarth hên, ap Prydain, ap Aedd Mawr, Brenin Unben cyntaf Ynys Prydain.

Elen Santes ferch Coel Godebawc, a gafas y Grog fendigaid lle ydd oedd wedi ei chuddiaw dan garnedd gan yr Iuddewon digred, a hi a fu wraig yr Amherawdr Cystenin, yr hwn a wnaeth ddinas Constinobl er cynnal y rhai a gredynt yn Nuw a Christ ei fab.

Gwawl ferch Coel Godebawc oedd Gwraig Edeyrn ap Padarn Beisrudd, a mam Cynneddaf Wledic.

Ceneu fab Coel Godebawc sydd Sant yng Ngarth Mathrin.

Cynllo Sant, ap Mor, ap Cenau, ap Coel Godebawc, ei Eglwys ef yng Ngheredigiawn.

Mor ap Canau, ap Coel Godebawc, yn Llanfor ym Mhenllyn Gwynedd

1. Elifer Gosgorddfawr,	}	Meibion Arthwys ap Mor, ap Ceneu, ap Coel Godebawc.
2. Ceidiaw ap Arthwys,		
3. Pabo Post Prydain.		

1. Sawyl Benuchel,	}	Plant Pabo Post Prydain.
2. Dunawd fawr,		
3. Arddun Benasgell Gwraig Brochwel Ysgithrawc		

1. Deiniol,	}	Meibion Dunawd fawr ap Pabo Post Prydain, a Cheinmyged y Tri brodyr hynn yn Nawdd Gwehelyth Cadell
2. Cynwyl,		
3. Gwarthan,		

Deyrnllwg, Bangor fawr ym Maelawr yng Nglann Dyfrdwy, ag yno y buant yn Benrheithiau.

Pabo Post Prydain oedd frenin yn y Gogledd, ag efe a yrrwyd oi wlad gan y Gwyddyl Ffichti, ag a ddaeth i Gymru, lle y cafas Diroedd gan Gyngen Deyrnllwg, mab Cadell Deyrnllwg, a chan

ei fab ef Brochwel Ysgithrawc, a Dunawd fab Pabo Post Prydain a roddes Diroedd hefyd i'r Gor honno.

Deinioel, ap Deinioel ail, ap Dunawd, ap Pabo Post Prydain, Sant o Fangor Maelawr, a gwedi torri honno, efe a aeth i Wynedd uwch Conwy lle y bu yn arllwybraw Cor Bangor fawr yn Arllechwedd, a elwir Bangor Deinioel, yn amser Cadwaladr fendigaid, yr hwnn a roddes Diroedd at y Gor honno, a gwedi hynny symudawdd Elfod Sant, ac Escob Caer Gybi y Gwyndy i Fangor Deinioel, lle ydd aeth ef yn Archescob ar holl Wynedd,

Dwywe Santes, ferch Wallawc ap Lleenawc, ap Llyr Myrini, ap Meirchion Gul, ap Gorwyst Ledlwm, ap Cenau, ap Coel Godebawc; hi a fu wraig Dunawd fawr ap Pabo Post Prydain.

Madawc Morfryn ap Morydd, ap Mor, ap Cenau, ap Coel Godebawc, Sant o Gor Iltud.

Elaeth Frenin, ap Meyric, ap Idno, ap Meirchion Gul, ap Gorwyst Ledlwm, ap Cenau, ap Coel Godebawc, Sant ym Mangor Seirioel, ei fam ef oedd Onnen Grec, ferch Gwallawc ap Lleenawc, Iarll y Mwythig.

Urien Rheged, Brenin Rheged, sef rhwng Tawy a Thywy, ap Cynfarch, ap Meirchion Gul, ap Gorwyst Ledlwm, ap Cenau, ap Coel Godebawc. Teyrnas Rheged ydoed Gwyr a Chedweli, a Charnwyllon, a'r Cantref Bychan, ag Is Cennen, lle bu Urien gydag wyrion Cynneddaf Wledig, a meibion Ceredig ap Cynneddaf, yn gyrru'r Gwyddyl o'r Wlad honno.

Nidan ap Gwrifyw, ap Pasgen, ap Cynfarch, ap Meirchion gul, Periglaur y Saint ym Mangor Benmon, ei Eglwys ef ym Môn.

Cynfarch, ap Meirchion Gul, a wnaeth Eglwys ym Maelawr, ai henw Llangynfarch, a honno a dorred gan y Paganiaid Saeson, pan fu waith Perllan Fangor,

Cyndeyrn Garthwys, ap Owain, ap Urien Reged, ap Cynfarch, ap Meirchion Gul, ap Gorwst Ledlwm, ap Cenau, ap Coel Godebawc, efe a fu'r Escob cyntaf ym Mangor Assaf, a elwir ynawr Llanelwy. Mam Cyndeyrn Dwywe ferch Lewddyn Luyddawc o Ynys Eiddin yn y Gogledd.

Tyfodwg Sant, ap Gwilfyw, ap Marchan, ap Brân, ap Pill, ap Cerfyr, ap Meilir Meiliriawn, ap Gwron, ap Coel Godebawc.

Tudwg Sant, ap Tyfodwg Sant ap Gwilfyw, *ut supra*.

Grwst, ap Gwaith Hengaer, ap Elffin, ap Urien, ap Cynfarch, *ut supra*, Mam Grwst Euronwy ferch Cludno Eiddin, ap Cynwyd Cynwydion.

Cynwyd Cynwydion, ap Cynfelyn, ap Garthwys, ap Morydd ap Mor, ap Cenau ap Coel Godebawc, ei Eglwys ef ym Morganwc.

- | | | |
|------------------------|---|--------------------------|
| 1. Cludno Eiddin, | } | Meibion Cynwyd Cynwydion |
| 2. Cynan Gefnhir, | | a fuant yn ddiscyblion |
| 3. Cadrod Calchfynydd, | | Cattwg yng Nghor Garmon. |
| 4. Cynfelyn Drwsgl. | | |

Llywarch Hên, ap Elidir Lydanwyn, ap Meirchion gul, ap Gorwst Ledlwm, ap Ceneu, ap Coel Godebawc.

Ysgwn, ap Llywarch Hên.

Buan ap Ysgwn ap Llywarch Hên.

Dwywc ap Llywarch Hên, Ei Eglwys yn Euas

Cadell ap Urien Foeddawc, ap Rhun Rhion, ap Llywarch hên.

Ei Eglwys Llangadell ym Morganwg, yn Nghor Cattwg.

Mechydd, ap Sanddef bryd Angel, ap Llywarch hên.

Talhaiarn Caerllion, o Gaerllion ar wysg, ap Garthwys, ap Morydd, ap Cenau, ap Coel Godebawc, Periglawr Emrys Wledic oedd Talhaiarn, a gwedi lladd Emrys ydd aeth ef ym Meudwy-aeth, yn y lle y mae ei Eglwys ef yn Rhyfoniawc.

Tangwn ap Talhaiarn Caerllion, ei Eglwys ef yng Ngwlad yr Haf, ai henw yn Saesoneg Tangyntwn. [qu? Taunton.]

Assaf Sant ap Sawyl Benuchel, ap Pabo Post Prydain, yr Escob cyntaf ym Mangor Assaf.

Llaminid Angel, ap Pasgen, ap Urien Reged.

Mor, ap Pasgen, ap Urien Rheged, yn Enlli y gorwedd.

- | | | |
|-------------|---|--|
| 1. Gwrgi, | } | Saint o Fangor Illtud, Meibion Elifer Gos- |
| 2. Peredur. | | gorddfawr, ap Arthwys ap Mor, ap |
- Morydd, ap Cenau, ap Coel Godebawc.

- | | | |
|----------------|---|-------------------------------------|
| 1. Gwenddolau, | } | Meibion Ceidiaw ap Arthwys, ap Myr, |
| 2. Nudd, | | ap Morydd, ap Cenau, ap Coel Gode- |
| 3. Cof, | | bawc, Saint o Fangor Illtud. |

Llawdden Sant, o Ynys Eiddin, yn y Gogledd.

Cedwyn, ap Gwron Meigwron, ap Peredur, ap Elifer Gosgordd-fawr a Madryn, ferch Gorthefyr fendigaid ei fam.

Elian Ceimiad, mab Gallgu Rieddawc, ap Cardydwg, ap Cyngu, ap Ysbwys, ap Cadrod Calchfynydd, ap Cynwyd Cynwydion, o Denai ferch Dewdwr mawr ei fam.

Tegfan Sant, Mab Cardydwg, Mab Cyngu, mab ysbwys, mab Cadrawd Calchfynydd, a Thenai ferch Dewdwr Mawr ei fam.

Llyma ddangos y sydd o Seint yng Ngwelygordd Cadell Deyrn-llwg, ag a fuant oi flaen ef o'r wehelyth honno, nid amgen.

Cadell Deyrnllwg, Brenin Pywys, ap Paagen, ap Rhiyddwy, ap Rhuddfedel frych, ap Cyndeyrn, ap Gwrtheyrn Gwrtheneu, ap Rhydeyrn, ap Deheufraint, ap Euddigant, ap Aurdeyrn, ap Ennydd, ap Ennos, ap Enddolau, ap Afallach, ap Aflech, ap Beli mawr.

Aurdeyrn, ap Gwrtheyrn Gwrtheneu oi ferch ei hûn, a fu'n Sant yn Llann Edeyrn yng Nghibwyr, lle mae ei Eglwys ef, ag yno y gorwedd: ag efe a wnaeth Gôr yno i drichant Seint, a'r Saeson ai torres yn amser Cadwaladr fendigaid.

Cyndeyrn, ap Gwrtheyrn Gwrtheneu, a fu'n Sant yn Llangyndeyrn Cydweli, lle y mae ei Eglwys ef, ag yno y gorwedd.

Anna ferch Gwrthefyr fendigaid, a fu'n Wraig Ynyr o Gaer Gawch ym Mynyw, a mam Nonn fendigaid mam Dewi Sant.

Madryn ferch Gwrthefyr Fendigaid, oedd gwraig Ynyr Gwent. Cynhyiddan, fab Ynyr Gwent, A Madryn ferch Gwrthefyr fendigaid ei fam.

Tegiwg ferch Ynyr Gwent, a Madryn ferch Gwrthefyr fendigaid ei mam.

Teon Sant, ap Gwinau da i freuddwyd, ap Byrlew, ap Bywdeg, ap Rhun Rhuddbaladr, ap Llery, ap Casnar Wledic, Gloyw Gwlad lydan, ap Lludd, ap Beli Mawr, Sant oedd ef ag Escob yng Nghorllud, a gwedi hynny Escob yng Nghaerloyw, a gwedi hynny Archescob yn Llundain, ag oddiyno y gyrrwyd ef gan y Saeson Paganait, yna ydd aeth ef i Lydaw,

Tegonwy ap Teon, ap Gwineu da i freuddwyd, *ut supra*, a fu sant ym Mangor Illtud, a gwedi hynny gyda Chadfan a Deinioel yn arllwybraw Bangor Enlli.

Llywelyn Sant o'r Trallwng Sant o Fangor Enlli, ap Tregonwy, ap Teon. *ut supra*.

Gwrnerth, Sant o'r Trallwng, ap Llywelyn Sant o'r Trallwng, ap Tregonwy, ap Teon, *ut supra*.

Mabon Sant, ap Tregonwy, ap Teon, Brawd Llywelyn Sant o'r Trallwng, ei Eglwys ef ym Morganwg.

Cyngen, fab Cadell Deyrnllwg, a rodde daeod a daear at Fangor Mawr Maelawr, a Cheinmyged Teulu Cadell Deyrnllwg y Gor honno, a thri meis Dunawd ap Pabo Post Prydain yn ei harllwybraw, ag yn Benrheithieu ynddi, sef oeddynt Deinioel, a Chynwyl a Gwarthan, a fuant ddisgyblion yng Nghorllud Cattwg Llancarfan.

Brochwel Ysgithrawc, ap Cyngen, ap Cadell Deyrnllwg, Brenin Teyrnllwg sef y wlad tra Dyfrdwy a Hafren, efe a las yng

Ngwaith Perllan Fangor, pan dorred y Gor honno gan y Paganaiat Saeson.

Tyssiliaw Sant, fab Brochwel Ysgithrawc ym Meifod ei Eglwys ef.
Mawan, mab Cyngen, mab Cadell Deyrnllwg,
Ystyffan, fab Mawan, fab Cyngen, fab Cadell Deyrnllwg, ei Eglwys ef Llanystyffan ym Maelienydd.

Cynan Garwyn, mab Brochwel Ysgithrawc.

Selef, mab Cynan Garwyn, mab Brochwel ysgithrawc.

Dona, fab Selef, fab Cynan Garwyn, fab Brochwel Ysgithrawc.

Enghenedl, fab Cynan Garwyn, fab Brochwel Ysgithrawc.

Tegfedd, ferch Tegid, fab Cadell Deyrnllwg, a Gwraig Cynneddaf Wledic, ei heglwys yng Ngwent, lle ai llas gan y Saeson.

Gwynlliw Arglwydd Gwynllwg ym Morganwg, ap Glywis, ap Tegid, ap Cadell Deyrnllwg.

Cattwg Sant, o Lancarfan, ap Gwynlliw, ap Glywis, ap Tegid, ap Cadell Deyrnllwg, efe a fu'n Ben rhaith ar y Gor a beris Garmon Sant ap Rhedyw, ei gwneuthur yn Lancarfan yn lle Dyfric pan ai gwnaethpwyd yn Archescawb Llandaf, sef cyntaf oedd y Gor honno ag un Illtud, a wnaethpwyd gan Armon Sant a Bleiddan Sant yng Nghymru pan ddaethant i'r Ynys honn i adnewyddu Cred a Bedydd.

Cammarch ab Gwynlliw, ap Glywis, ap Tegid, *ut supra*, ei Eglwys ef ym Muellt.

Hywgi, ap Gwynlliw, ap Glywis, ap Tegid, *ut supra*.

Beuno, ap Hywgi, ap Gwynlliw, *ut supra*, a wnaeth Fangor Beuno, yng Nghlynog fawr yn Arfon, a honno a fu'n glodforusaf o'r holl Fangorau yng Ngwynedd am Wybodau a Dwyrfoldeb, a gwedi hynny y gwnaethwyd hi yn Fonachlog fal ag y mae yn awr.

Glywis Cerniw, ap Gwynlliw, ap Glywis, ap Tegid, ap Cadell Deyrnllwg, Brawd Cattwg Llangarfan, ei Eglwys ef Coed Cernyw yng Ngwynllwg.

Gwodloyw Sant, mab Glywis Cerniw, a fu'n Escob yn Llan Dâf, a chyno hynny Periglawr i'r Saint yng Nghor Cattwg.

Cynfyw, ap Gwylliw, ap Tegid, ap Cadell Deyrnllwg, Brawd arall Cattwg Llangarfan, a Sant yn ei Gôr ef.

Gwyddlew, ap Gwynlliw, ap Glywis, ap Tegid, ap Cadell Deyrnllwg, brawd arall i Gattwg Llangarfan, a Sant o'i gor ef.

Cyflewyr, ap Gwynlliw, ap Glywis, Brawd etto i Gattwg. a Sant yn ei Gor ef.

Cannan Santes ferch Gwyddlew, ap Gwynlliw, ap Glywis, *ut supra*.

Maches Santes, ym Merthyr Maches, lle ai llas, ferch Gwynlliw, ap Glywis, ap Tegid, a chwaer Cattwg Llancarfan, Maches Santes a roddai Gardodau i bob tlawd ai gofynai, a Sais o Bagan a elai yn rhith Cardottyn, lle y gwypai ei bod yn rhoi Cardawd, ag ai gwanai dan ei bronn a chylllell.

Edeyrn, ap Gwrhydr drwm, ap Gwrhydrawc, ap Geraint, ap Carannawc ap Cleddyfgar, ap Cynan Glodrydd, ap Cadell Deyrnllwg, Sant o Gor Illtud,

Eldad, ap Geraint, ap Carannawc, ap Cleddyfgar, ap Cynan Glodrydd, ap Cadell Deyrnllwg, Sant o Gôr Illtud, ag Archesawb Caerloyw, efe a las gan y paganieit Saeson [gwel Eldad mewn man arall dan Fran ap Llyr.—I. M.]

Ustic, ap Geraint, ap Carannawc, *ut supra*, efe a Dyfric a fuant Beriglorion Garmon Sant yng Nghor Garmon.

Ceinmyged Gwelygordd Cadell Deyrnllwg, Bangor Garmon a elwir Llanfeithin yn Llancarfan, ag a elwir Bangor Gattwg.

Llyma bellach gyfarwyddyd am Welygordd Emyr Llydaw a ddanfoned i Ynys Prydain i adnewyddu Cred a Bedydd, yn ddwy Gor y daethant y Welygordd honno i Ynys Prydain. Cyntaf gyda Garmon Sant, ag yng Nghor Illtud y Cyttrefas. Ail gyda Chadfan Sant, au Cyttref Ynys Enlli.

Cyntaf a ddaeth i'r Ynys honn o'r ddwy Gor, un Garmon Sant ac Escob, mab Rhedyw Sant o Dir Gal ag ewythr brawd Mam i Emyr Llydaw, Ag yn amser Cystenin Llydaw y daeth ef yma, lle ydd aroses ef hyd yn amser Gwrtheyrn Gwrt heneu, ag yna myned i Wlad Ffrainc, lle y bu farw, ag efe a wnaeth ddwy Gor o Saint, ag a ddodes Escyb a Dwyfolion ynddynt fal y gellynt ddysgu'r ffydd yng Nghrist i Genedl y Cymry, lle ydd oeddynt wedi ymgammu yn eu ffydd au cred, Un Gor a wnaeth ef yn Llancarfan, a dodi Dyfric Sant yno yn Ben rhaith, ag efe ei hun yn Escob yno. Un arall yn emyl Caerworgorn, lle dodes ef Illtud yn Benn rhaith, A Bleiddan Sant yn Benn Escob yno. Gwedi hynny y dodes ef Escobion yn Llann Daf, ag a wnaeth Dyfric yn Archescob yno, a dodi Cattwg Sant, ap Gwynlliw, yn y Gôr yn Llancarfan yn ei le, ag ir Archescob Llandaf fod yn Escob iddaw yno.

Illtud Farchawc, ap Bicanus, Cefnder Emyr Llydaw; a Gweryl ferch Dewdric Brenin Morganwc ei fam, efe a ddoded yn Benn rhaith ar y Gor a wnaeth yr Amherawdr Tewdws yng Nghaerworgorn, lle y bu Badric ap Mawon yn dysgu Cred a Chrefydd cynno i thorri'r gor honno gan y Gwyddyl, a dwyn Patric yn yspail i'r Werddon.

Amwn Ddu, fab Emyr Llydaw, a fu'n Sant yng Nghor Illtud, lle y gorwedd.

Samson ap Amwn ddu Brenin Grawec, ap Emyr Llydaw, ag Anna ferch Meyric ap Tewdric, Brenin Morganwc ei fam. a fu'n Sant ag Escob yng Nghor Illtud, lle y gorwedd.

Tathan, Sant o Fangor Illtud, ap Amwn Ddu Brenin Grawec, ag Anna ferch Meyric ap Tewdric ei fam, efe a wnaeth Eglwys Llandathan ym Morganwg, ag oddiyno ydd aeth at Ynyr Gwent, i Arllwybraw Bangor yng Nghaer Went, lle y bu ef yn Benn rhaith, ag yn ei henaint efe a ddaeth yn ei ol i'r Eglwys a rywnaethoedd ef yn Llan Dathan, lle y gorwedd.

Gwyndaf, ap Emyr Llydaw, a fu yn Beriglawr yng Nghor Illtud, a gwedi hynny efe a wnaethpwyd yn Benn rhaith ar Gor Dyfric yng Nghaer Llion ar Wysg, ag yn ei henaint myned i Enlli, lle y gorwedd. Eglwys iddaw Llann Wyndaf yn Arfon.

Meugant ap Gwyndaf, ap Emyr Llawdaw, Sant o Gor Illtud, a gwedi hynny o Gor Dyfric yn Nghaerllion ar Wysg, a aeth yn ei henaint i Enlli. lle y gorwedd. Mam Meugant Gwenonwy ferch Meyric ap Tewdric, Brenin Morganwc o Garth Mathrin

Crallo Sant, nai mab brawd Illtud, a ddaeth gyda Garmon i'r Ynys honn, ag a fu'n Sant yng Nghor Illtud, ag efe a wnaeth Eglwys a Chor yn Llangrallo lle y gorwedd. ei fam ef Canna Santes ferch Dewdwr mawr o Lydaw.

Canna Santes, ferch Dewdwr Mawr o Lydaw, a mam Crallo Sant, ei heglwys hi Llanganna ym Morganwg.

Bleiddan Sant ag Escob a ddaeth i'r Ynys honn gyda Garmon Sant yn Amser Cystenin fendigaid, a elwir Cystenin Llydaw, i adnewyddu Cred a Bedydd, ag a wnaeth Eglwysi ym Morganwc ag arnynt ei enw ef, efe a fu'n Sant ag Escob ym Mangor Illtud.

Hewnin, Mab Gwyndaf ap Emyr Llydaw, Sant o Gor Illtud, a gwedi hynny Escob yn Enlli.

Tydecho, mab Amwn ddu, Brenin Grawec, ab Emyr Llydaw.

Pedrwn, mab Emyr Llydaw, Sant o Gor Illtud.

Padarn, fab Pedrwn, fab Emyr Llydaw, Sant ag Esgob o Gor Illtud, a gwedi hynny Archescob Llanbadarn fawr yng Ngheredigion, lle y gwnaeth ef Gor chweugain Saint.

Hywel ab Emyr Llydaw, yng Nghor Illtud y gorwedd.

Llynab, fab Alan, fab Emyr Llydaw, a fu'n Esgob yng Nghor Illtud, ag Archescob yn Llandaf.

Lloniaw, ab Alan, ab Emyr Llydaw, Sant o Gor Illtud, a Pheriglawr Padarn Escob yn Llanbadarn fawr.

Lleuddad, ab Alan, ab Emyr Llydaw, a fu ynghor Illtud, a gwedi hynny Esgob yn Enlli, a Lleuddad Llydaw ai gelwir ef.

Llyma bellach a fuant gyda Chadfan Sant yn Enlli.

Cadfan Sant, ap Eneas Ledewig o Lydaw, a Gwen Teirbronn ferch Emyr Llydaw, a fu'n Benn rhaith Bangor Gadfan yn Enlli.

Padarn, ap Pedryn, mab Emyr Llydaw, Cefnderw i Gadfan.

Tydecho, Mab Amwn ddu, Brenin Grawec, fab Emyr Llydaw, Cefnderw i Gadfan.

Tryniaw, fab Difwg, fab Emyr Llydaw, Cefnderw i Gadfan.

Meilir, fab Gwyddnaw, fab Emyr Llydaw, Cefnderw i Gadfan.

Hefnin, fab Gwyndaf hên fab Emyr Llydaw, Cefnderw i Gadfan ai Beriglawr ef yn Enlli.

Cynon a ddaeth gyda Chadfan i Enlli, a Chynghellawr iddaw ef yno.

Baglan Llydaw, mab Ithael Hael o Lydaw

Tegai, mab Ithael hael o Lydaw.

Trillaw, Mab Ithael hael o Lydaw.

Llechid Santes, Merch Ithael hael o Lydaw.

Fflewîn, Mab Ithael hael o Lydaw.

Gredifel, mab Ithael hael o Lydaw.

Twrog, Mab Ithael hael o Lydaw.

Tanwg, Mab Ithael Hael o Lydaw.

Baglan, ym Morganwg,

Tygai, ym Maes Glassawc,

Llechid, yn Arllechwedd

Tanwg, yn Ardudwy,

Twrog, yn Arfon,

Gredifel, Penn Mynydd Môn,

Fflewîn, Môn.

eu heglwysau.

1. Derfael,

2. Dwyfael,

3. Arthfael,

Meibion Hywel ap Emyr Llydaw oeddynt,

a Cefnderwydd i Gadfan; a fuant yng

Nghor Illtud, a gwedi hynny gyda

Chadfan ym Mangor Enlli.

Lloniaw, ap Alan, ap Emyr Llydaw, yn Enlli y Gorwedd.

1. Cristiolys

2. Rhystud

Meibion Hywel fychan, ap Hywel Faig, a

elwir Hywel Farchawc ap Emyr Llydaw.

Cristiolys, ym Môn,

Rhystud, yng Ngheredigion.

- | | | |
|-------------|---|---|
| 1. Dochwy, | } | O Lydaw ydd hanoeddynt, Ceraint i Gadfan, |
| 2. Sulien, | | a ddaethant gydag ef i Wynedd i wrth- |
| 3. Teccwyn, | | ladd yr anffyddlonion, ag a fuant yn |
| 4. Mael, | | Saint ym Mangor Enlli. |
| 5. Llewin, | | |
| 6. Llynab, | | |
| 7. Ethrias. | | |

Canna Santes, ferch Dewdwr, fab Emyr Llydaw, Gwraig Gallgu Rhieddawg, a mam Elian Ceimiad, a mam Crallo Sant, ei heglwys hi ym Morganwc. A chyn no hynny hi a fu'n briod a Sadwrn Farchawc Cefnderw Emyr Llydaw, a Brawd Illtud.

Sadwrn, ap Bicanys Farchawc, a ddaeth yn ei henaint gyda Chadfan, Eglwys iddaw yn Emlyn, arall yn Ystrad Tywi.

Ceinmyged yr Amherawdr Tewdws a Chystenin Llydaw Bangor Illtud, lle bu Belerus gwr o Rufain yn Arllwybraw, a Phadric ap Maewon yn Benn rhaith cynno i ddwyn yn gaeth o Yspail. gan y Gwyddelod,

Ceinmyged Emyr Llydaw a Meyric ap Tewdric, Brenin Morganwc, Cor Garmon a Chattwg yn Llancarfan, a gwedi hynny Teulu Cadell Deyrnllwg.

Ceinmyged Emyr Llydaw ag Einion ap Owain Danwyn, a Dewi Sant, Bangor Enlli.

Ag felly y terfyna.

[O Lyfr hir Tomas Truman o Bant Lliwydd, a fuasai yn un o Lyfrau Thomas ab Ifan o Dre Brynn.]

DADYSGRIF IOLO MORGANWG.

Myfi,—Taliesin ab Iolo Morganwg,—a dynnais yr Achau a Gwelygorddan uchod, o Ddadysgrif fy NHAD, yn *llwyr* fal ag a'u cefais yno.—1841.

ACHAU SAINT YNYS PRYDAIN.

(O Lyfr Mr. Cobb, o Gaer Dydd.)

BRAN Fendigaid ap Llyr Llediaith, y cyntaf o Genedl y Cymry a ddygwyd i'r ffydd yng Nghrist, ai Welygordd ef yw'r hynaf o Welygorddau Saint Ynys Prydain. ei Eglwys ef Llan Daf.

Awystl hen gwr o'r Eidal a ddaeth gyda Bran ap Llyr i Ynys Prydain i ddysgu'r ffydd yng Nghrist.

Ilid Sant gwr o'r Israel a ddaeth gyda Bran ap Llyr o Rufain i ddysgu'r ffydd ynghrist i Genedl y Cymry.

Eigen ferch Caradawc ap Bran ap Llyr Llediaeth, gwraig Sallawc Arglwydd Garth Mathrin.

Lleurwg Sant a elwir Lleufer Mawr ap Coel ap Cyllin ap Caradawc ap Bran ap Llyr Llediaeth a ddanfonws at y Pab Elidir i geisiaw Esecyb i ddodi bedydd ar a gredynt i Grist o Genedl y Cymry.

Medwy sant a fu'n gennad dros Leurwg ap Coel ap Cyllin at y Pab Elidir. ag efe a wnaethpwyd yn Escob yn Rhufain ei Eglwys ef Llanfedwy yn Morganwc.

Elfan Sant a fu'n gennad dros Leurwg Sant, at y Pab Elidir ag a wnaethpwyd yn Escob yn Rhufain ei Eglwys ef Ynys y Fallon.

Dyfan Sant a wnaethpwyd yn Escob yn Rhufain fal y gallai fedyddiau a gredynt i Grist o Genedl y Cymry. ei Eglwys ef Caer Dyf a'r Merthyr Dyfan lle ai llas gan y Paganiait

Ffagan Sant gwr o'r Eidal a ddaeth yn Escob i Gymru o anfoniad y Pab Elidir ei Eglwys Llansantffagan.

Gwerydd Sant ap Cadwn ap Cenau ap Eudaf o wehelyth Bran fendigaid ap Llyr Llediaith, ei Eglwys ef Llanwerydd, honno yw San Dunwyd.

Gwynno Sant o wehelyth Bran Fendigaid ap Llyr Llediaith ei Eglwys ef Llanwynno.

Cadrawd Sant ac Escob ap Cadfan ap Eudaf ap Coel ap Cyllin ap Caradawc ap Bran Fendigaid ei Eglwys ef Caerllion a'r Wysg.

Tydwal Sant ap Corinwr ap Cadfan ap Eudaf ap Coel ap Cyllin ap Bran Fendigaid

Ifor ap Tudwal ap Corinwr, *ut Supra* yn Lloegr y mae ei Eglwys ef.

Gwrmael ap Cadfrawd Escob ap Cadfan ap Eudaf Ei Eglwys ef Caerloyw.

Cadgyfarch Sant ag Escob brawd Gwrmael ei Eglwys ef y Brynn Buga.

Rhystud hen Esgob o Gaerllion ar Wysg o wehelyth Bran fendigaid ap Llyr.

Cloffan Sant o wehelyth Bran ap Llyr Llediaith ei Eglwys ef yn Nyfed.

Cynneddaf hen Sant gwr o'r Israel a ddaeth yn escob at Leu-rwg Sant ap Coel ap Cyllin o Rufain.

Mabon Wynn ap Glas, ap Glassawc, ap Coedwallawn ap Coel ap Cyllin ap Caradawc ap Bran Fendigaid.

Glassawc ap Coedwallawn, *ut Supra*, yng Ngwynedd y Gorwedd ei Eglwys Llanynghlassawc.

Melydd ap Cynfelydd o wehelyth Bran Fendigaid ap Llyr Llediaith, yn Llundain y mae ei Eglwys lle bu yn Escob.

Nyniaw Sant ac Escob Brenin Gwent a Garthmathrin, ei Eglwys ef yn y Gogledd,

Teithfalch ap Nynniaw, a elwir hefyd Tudfwlch ap Nynniaw, ei Eglwys ef Llandudfwlch yng Ngwyr.

Tewdric ap Teithfalch Brenin Gwent a Garth Mathrin, a las gan y Gwyddyl ym Merthyr Tewdric yng Ngwent lle mae ei Eglwys ef.

Meyric ap Tewdric a las gan y Gwyddyl yng Ngheredigion lle doded Eglwys iddaw.

Morgan ap Adras ap Meyric ap Tewdric a wnaeth Eglwys a Chor ym Margam lle y gorwedd. efe a elwir Morgan Morganwg o *gyfrinach* (Quære—what does this mean? Iolo Morganwg.)

Geraint ap Erbin ap Cystenin Gorner Arglwydd Gereinwg. yn Henffordd ei Eglwys.

Cyngar,

Iestin,

Caw Cawlwyd,

Selyf.

} Meibion Geraint ab Erbin.

Caw Cawlwyd ab Geraint ab Erbin oedd Arglwydd Cwm Cawlwyd yn y Gogledd, ag efe a yrrwyd oi wlad gan y Gwyddyl Ffichti ag a ddaeth i Dwr Celyn ym Mon, a llyma enwau Plant Caw o Dwr Celyn a fuant yn Seintiau.

1. Garhai: 2. Gildas: 3. Cewydd: 4. Peirio: 5. Cyhelyn:

6. Annef: 7. Cof, 8. Gwrthili: 9. Cynddilic: 10. Samswn; 11. Huail: 12. Gallgof: 13. Eigrawn. 14. Maelon: 15. Aidan y Coed Aur: 16. Eigrad: 17. Idwal Dirinic. 18. Cyngan foel: 19. Cywellawc: 20. Peithini.

Cenydd,	}	Meibion Gildas ap y Caw, a elwir Gildas y Coed Aur
Gwynnawc,		
Nwython,		
Madawc Fardd.		

Cynddilic	}	Meibion Nwython ap Gildas ap y Caw o Gwm Cawlwyd
Teilaw Fyrwallt		
Rhun,		

Egwad Sant, ap Cynddilic ap Nwython ap Gildas y coed aur. yn Ystrad Tywi y mae.

Ffli Sant ap Cennydd ap y Coed aur, yng Ngwyr y mae.

Gwrin Sant ap Cynddilic, ap Nwython, ap y Coed Aur. Tref-wrin a elwir Gwrinstwn.

Ufelwyn ap Cennydd ap Gildas ap y Caw o Gwm Cawlwyd, escob Llan Daf.

Tudwal Mwynfawr ap Cadfan ap Cynan ap Eudaf o Wehelyth Bran ap Llyr.

Tegwen ferch Tewdric ap Teithfalch, gwraig Gallgu Rieddawc Tad Elian Ceimiad.

Eldat Sant ac Escob ab Arth ab Arthwg ap Cystenin Gorner ap Cynfar ap Tudwal Mwynfawr ap Cynan ap Eudaf o wehelyth Bran Fendigaid ap Llyr Llediaith.

Cynan ap Eudaf o wehelyth Bran fendigaid a fu'n escob yn Llundain amser Macsen Wledig.

Marchell ferch Tewdric ap Teithfalch Brenin Gwent a Garth Mathrin, gwraig Anllech Goronawc a mam Brychan Brychein-iawc.

Dygain,	}	Tri meib Cystenin Gorner,
Yscwn,		
Erbin		

Rhun,	}	Meibion Euryn y coed aur a elwir Gildas Sant a Gildas Broffwyd.
Tyfaelawc,		
Gwynno,		
Cynddylan Sant		

Gwythelin Sant ac Escob ab Teithfalch ap Nynniaw o wehelyth Bran Fendigaid ni wyddys ba le yr oedd yn Escob.

Cyhylyn Sant ap Tewdric ap Teithfalch o wehelyth Bran ap Llyr, a fu yn Escob yn Llundain amser Cystenin Llydaw.

Macsen Wledig ap Llywelyn Iarll Cerniw, ap Tegfan ap Deheufaint, ap Tudbwyll, ap Eurben, ap Gradd, ap Rhydeyrn, ap Eurdeyrn, ap Cyndeyrn, ap Euddos, ap Afallach, ap Aflech, ap Lludd, ap Beli mawr, Macsen Wledig a fu'n Frenin Unben Ynys Prydain, ac Amherawdr Rhufain ai Lys yng Nghaerllion ar Wysg, ac efe oedd y cyntaf er ym amser Dyfnwal Moelmud a gynhaliawdd Llys unben yno, a chyntaf oedd ef a ddodes Escyb Dyledogion yn Ynys Prydain a thiroedd a chyfoethu iddynt. a phedwar maib a fu iddaw nid amgen,

Gwythyr,	}	Eraill a ddywedaint fod iddaw fab arall
Owain Finddu,		sef Pebli yr hwn y sydd Sant yn y
Cystenin,		Gaer yn Arfon eraill eisioes a ddywed-
Ednyfed,		ant mai Mab Owain finddu oedd

Public. A llyma'r Seint a ddeuant o Facsen Wledic nid amgen.

Ednyfed ap Macsen Wledic Brenin Gwent.

Dyfnwal Hen Brenin Gwent ap Ednyfed ap Macsen Wledic.

Public Sant ap Owain Finddu ap Macsen Wledic ei Eglwys ef yn y Gaer yn Arfon.

Madawc ap Owain Finddu ap Macsen Wledic.

Ceinwr Sant o Gor Illtud, ap Cedig ap Dyfnwal Hen ap Ednyfed, ap Macsen Wledic.

Gafran ap Aeddan Fradawc ap Dyfnwal Hen ap Ednyfed ap Macsen Wledic, ei wraig ef Lleian ferch Frychan Brycheiniawc.

Mordaf ap Serfan ap Dyfnwal Hen ap Ednyfed ap Macsen Wledic.

Elidir Mwynfawr ap Gorwst Briodawr ap Dyfnwal Hen, ap Ednyfed ap Macsen Wledic.

Rhydderch, ap Tudwal Tudclyt ap Cedig ap Dyfnwal Hen, ap Ednyfed ap Macsen Wledic.

Ceidiaw ap Ynyr Gwent ap Dyfnwal Hen, ap Ednyfed ap Macsen Wledic, A Madren ferch Gorthefyr Fendigaid ei fam.

Cadwr ap Ednyfed ap Macsen Wledig a fu Escob yn Ynys Prydain, a Brawd Dyfnwal Hen ydoedd. ac yn byw yng Nghaerllion a'r Wysg.

Gwyddnaw Garanir ap Gorboniawn ap Dyfnwal Hen Brenin Gwent ap Ednyfed ap Macsen Wledic.

Elffin ap Gwyddnaw Garanir ap Gorboniawn ap Dyfnwal Hen Brenin Gwent ap Ednyfed ap Macsen Wledic.

Nudd Hael ab Senyllt ap Cedig ap Dyfnwal Hen ap Ednyfed ap Macsen Wledic.

Cynheiddon ap Ynyr Gwent ap Dyfnwal Hen, ap Ednyfed ap
Macsen Wledic.

Dingad,
Gwrtherin,
Baglan,
Lleuddad,
Tegwyn
Tyfriawc,
Ilar ap Nudd
Tegwynn,
Llidnerth,

Meibion Nudd Hael, ap Senyllt, ap Cedig ap
Dyfnwal Hen, ap Ednyfed ap Macsen
Wledig. ac Arglwydd y Brynn Buga.

Eleri ferch Nudd Hael ab Senyllt ap Cedig ap Dyfnwal Hen
ap Ednyfed ap Macsen Wledic,

Melangell ferch Cyfwlch addwyn Fab Tudwal Tudclyt fab
Cedig fab Dyfnwal Hen, fab Ednyfed, fab Macsen Wledic.

Mygnach Sant o Gaer Léon ap Mydnaw ap Gwron ap Arch,
ap Gwrddyled, ap Eginir, ap Owain Finddu, ap Macsen Wledic.

Llyma etto eraill o Seiniau, o Welygordd Bran Fendigaid, ap
Llyr Llediaith.

Selyf ap Geraint ap Cystenyn Gornor ap Cynfar ap Tudwal
Mwynfawr ap Cynan ap Eudaf O wehelyth Bran Fendigaid ap
Llyr Llediaith.

Cybi Sant ag Escob ap Selyf ap Geraint, *ut supra*, Archescob
Gwynedd, a Thonwen ferch Ynyr o Gaer Gawch ei fam.

Pawl Sant ac escob o Gor Illtud ap Meyric ap Tewdric, efe a
wnaeth Gor lle mae y Ty Gwynn ar Daf yn Nyfed.

Rhun ap Euryn y Coed aur ap Caw o Dwr Celyn y sydd Sant
yn Ystumllwynarth.

Cyddilic ap Nwython ap Euryn y Coed aur, y sydd Sant yng
Ngwlad yr Haf.

Elfod Sant ac Escob o Gor Cybi, ac Archescob Gwynedd, ap
Goleudrem ap Glassar, ap Geraint, ap Nynniaw, ap Cyddilic, ap
Nwython ap Gildas Broffwyd ap Caw o Gwm Cawlwyd a elwir
Caw o Dwr Celyn ym Mon.

Cain Santes ferch y Caw o Dwr Celyn, ei heglwys yn Ystrad
Tywi,

Glassawc ap Glassar ap Geraint ap Nynniaw ap Cyddilic ap
Nwython ap Gildas Broffwyd ap Caw o Gwm Cawlwyd, ei
Eglwys ef yn Arllechwedd. efe a fu'n Escob yng Nghaer Gybi

ag a ddodes diroedd at Fangor Deinioel yng Ngwynedd uwch Conwy.

Dolgain ferch Gildas y Coed aur ap Caw arglwydd Cwm Caw-lwyd.

Brychan Brycheiniawc ap Anllech Goronawc Brenin y Werddon a March ferch Tewdric ap Teithfalch Brenin Gwent a Garthmathrin ei fam.

Llyma enwau Plant Brychan Brycheiniawc, enwau ei feibion ydynt,

- | | | |
|--------------------|--------------|---------------|
| 1. Cynawc Ferthyr, | 9. Cynbryd, | 18. Mathaern, |
| 2. Cyflewyr, | 10. Dyfnan, | 19. Cledwyn, |
| 3. Dingad Arglwydd | 11. Rhaint, | 20. Cynin, |
| Brynn Buga, | 12. Pascen, | 21. Hychan, |
| 4. Pabiali, | 13. Cynfran, | 22. Nefydd, |
| 5. Neffei, | 14. Clydawc, | 23. Llecheu, |
| 6. Rhun, | 15. Cadawc, | 24. Cai, |
| 7. Dogfan, | 16. Gerwyn, | 25. Dyfric. |
| 8. Arthen, | 17. Rhawin, | |

Enwau Merched Brychan Brycheiniawc ydynt,

- | | | |
|---------------|-----------------|-----------------|
| 1. Gwawr, | 11. Gwladus, | 21. Tudfyl, |
| 2. Gwenfrewi, | 12. Gwenddydd, | 22. Gwawrddydd, |
| 3. Eleri, | 13. Dwynwen, | 23. Clydai |
| 4. Gwrgon, | 14. Hawystl, | 24. Cenedlon, |
| 5. Mechell, | 15. Rhieingan, | 25. Arianwen |
| 6. Lleian, | 16. Goleuddydd, | 26. Tybïen, |
| 7. Nefyn, | 17. Tydyeu, | 27. Gwen, |
| 8. Ceindrych, | 18. Cymmorth, | 28. Anna. |
| 9. Eluned, | 19. Tanglwst, | |
| 10. Enfail, | 20. Ceinwen, | |

Nefydd Sant ap Rhun Dremrudd ap Brychan Brycheiniawc.

Nefydd ap Nefydd ail ap Rhun Dremrudd.

Tewdwr Brycheiniawc ap Nefydd ap Nefydd ail ap Rhun Dremrydd.

Andras ap Rhun dremrydd ap Brychan Brycheiniawc. Llan Andras ym mhlwyf Teilaw ym Morganwg.

Brynach Wyddel Periclawr Brychan Brycheiniog, ei wraig ef Cymmorth ferch Brychan. ei Eglwys ym Morganwg.

Gerwyn ap Brynach Wyddel a Chymmorth ferch Frychan ei fam.

Mwynwen, Gwennan, Gwenlliw,	}	Merched Brynach Wyddel a Chymmorth ferch Brychan eu mam.
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Llyma Wehelyth Ynyr o Gaer Gawch.

Ynyr Sant o Gaer Gawch ap Gwyndec ap Saethenin Frenin o Faes Gwyddno a oregynnes y mor ei dir, ap Seithenyn Hen ap Plaws hen Brenin Dyfed ap Gwrtherin Tywysawc o Rufain a yrrodd y Gwyddyl o Ddyfed a Gwyr.

Meyrig Brenin Dyfed ap Gwrthelin ap Eudaf ap Plaws hen Brenin Dyfed, ap Gwrtherin Pendefic o Rufain a yrrodd y Gwyddyl o dir Gŵyr a Dyfed.

Sadwrn Hen fab Ynyr o Gaer Gawch, ei Eglwys ef yn Emlyn, Patric Sant fab Gwyndec a Brawd Ynyr Caer Gawch.

Sadyrnin ap Sadwrn hen ap Ynyr Caer Gawch.

Nonn Fendigaid Mam Dewi Sant ferch Ynyr Caer Gawch ac Anna ferch Uthur Brendragon Amherawdr Ynys Prydain ail wraig oedd hi i Ynyr Caer Gawch ag a fu cyn no hynny yn wraig Amwn Ddu ap Emyr Llydaw.

Banhadlen ferch Ynyr Caer Gawch a gwraig Dirdan. Pendefig o'r Eidal.

Elfyw ap Dirdan a Banhadlen ferch Ynyr Caer Gawch ei fam.

Anna Santes merch Uthyr Bendragon, a mam Dewi Sant, a chyn o hynny hi a fu wraig Amwn Ddu Brenin Grawec ap Emyr Llydaw a mab iddi a fu o'r Amwn hwnnw, ai Enw Samson Sant o Gor Illtud.

Saethenin frenin o Faes Gwyddno a oregynnes y mor ei dir ap Seithin hen ap Plaws hen Brenin Dyfed ap Gwrtherin Pendefig o Rufain a ddaeth i Yrru'r Gwyddyl o Dir Gwyr a Dyfed,

Gwyndeg,
Senewyr,
Arwystl Gloff,
Llibio,
Tudelyt,
Meiryni,
Gwynhoedl,
Hoedloyw,
Tudur,
Ynyr,

}	Meibion Seithenin ab Seithin, frenin o Faes Gwyddno a oregynnes y Mor ei Dir. a myned a wnaethant yn Saint ym Mangor Fawr ym Maelawr yng Nglan Dyfrdwy, yn gosail Dawn Cyngen Frenin ap Cadell Deyrnllwc.
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Meiryn ap Meiryni, ap Seithenin o Faes Gwyddno.

Tyneio,

Tyrawc,

Tydiaw,

Tefrydawc,

Tudur,

Dihaer,

Marchell,

Plant Arwystl Gloff, ap Seithenin frenin a
fuant gyda Deiniol ym Mangor Maelawr, a
gwedi torri'r Gor honno hwy a aethant ym
Mangor Gadfan yn Enlli, eu mam hwy oedd
Tywanwedd merch Amlawdd Wledic.

Ceithaw Sant ap Tudur ap Arwystl gloff, yng Ngheredigion ei
Eglwys ef

Sawyl Felyn Sant, ap Bledri Hir, ap Meyric Brenin Dyfed. ei
Eglwys ef Llansawyl yn Emlyn uwch Cuch.

Meyric Brenin Dyfed oedd un o'r pedwar Brenin a ddygant y
Cleddyf Aur o flaen yr Amherawdr Arthur ar y Tair Gwyl Ar-
bennic ag ymmhob gwyl a gwledd gorfoledd ac Urddas

Llyma enwau Plant y Caw Cawlllog,

1. Ceidiaw, 2. Blenwyd, 3. Afarwy, 4. Auryn y coed Aur.—5.
Peirio, 6. Gwrddelw, 7. Gwrddwdw, 8. Afrogwy, 9. Celyn Moel,
10. Aeddan, sef oeddent deg

Llyfr Thos. Truman. y Du Mawr. ag mewn Llyfr arall iddo
fal hynn,

1. Peirio, 2. Ceidio, 3. Afarwy, 4. Blenwyd 5. Gildas y coed aur,
6. Gwrddelw, 7. Cyhelyn foel 8. Cennydd, 9. Eigrawn, 10. Afrog-
wy, 11. Gallgof, 12. Cilydd 13. Dirinic. 14. Caffo, 15. Huail,
16. Aeddan.

O Lyfr Mr. Llwyd o Fewmares, fel y canlyn,

1. Peirio, 2. Cennydd, 3. Samson, 4. Cyngar, 5. Huail,—6. Cy-
helyn Fardd, 7. Gallgof. 8. Eigrawn, 9. Gwrddelw, 10. Cilydd,
11. Dirinic, 12. Cewydd, 13. Aneuryn y Coed Aur, 14. Cynwrig,
15. Cof (Coff)

Ag fel y Canlyn o Lyfr Thom Hopein o Langrallo.

1, Peirio,	7, Dirinic,	13, Eigrawn,
2, Gallgof,	8, Cewydd,	14, Cyhelyn fardd,
3, Eugrad,	9, Maelog,	15, Cyngar,
4, Cenydd,	10, Gwrddyly,	16, Samson,
5, Aneurin,	11, Cilydd,	17, Canna ferch y
6, Caffo,	12, Huail,	Caw.

Tad y rhai hyn sef y Caw o Brydyn, a yrrwyd oi wlad gan y Gwyddyl Ffichti, ag Arglwydd Cwm Cawlwyd oedd efe, a dyfod efe ai blant i Gymru a wnaethaut rhai at Arthur, ag efe a roddes iddynt diroedd, a rhai o honynt a aethant yn Saint yng Nghor Illtud ag ynghor Teilaw Ag yng Nghor Cattwg. eraill a aethant at Faelgwn Gwynedd, ag efe a roddes iddynt diroedd ym Mon nid amgen na Thwr Celyn ag o hynny allan Caw o Dwr Celyn ai gelwid ef.

Plant Caw o Brydyn o Lyfr Mr. Davies Bangor.

1, Dirinic	5, Cynwric,	9, Huail,	13, Gwrddelw,
2, Cilydd,	6, Gwydion,	10, Gildas,	14, Eigrawn,
3, Bangawr,	7, Samson,	11, Cyhelyn,	15, Aneurin,
4, Ustic,	8, Cyngar,	12, Gallgof,	16 Caen.

Merched Caw,

Cywylllog,
Peithian,
Gwenafwy. } yn Sir Fon y maent yn gorwedd.

Llyfr Llanganna, a'r pethau hynn ynddo yn amgen nag y sydd yn Llyfr Thomas Truman eithr Cytuno ag ef ymhob peth arall, un o Lyfrau Tre Brynn ydyw ef,

Llyma'r Esgobion a fuant yn dadlu ag Awstin Escob y Saeson ar lan Hafren yn y Denau nid amgen, Esgob Caerffawydd a elwir Henfordd, 2, Escob Teilaw, 3 Escob Padarn—4 Escob Bangor—5 Escob Elwy—6. Esgob y Wig 7 Escob Morganwg.

(Llanganna)

Saith Cangell oeddynt ym Mangor is y Coed a 300 o wyr go-lychwydol o fenaich gwyr Llen ymhob Cangell, a moli Duw Dydd a nos heb orphwys—(Llanganna)

Endwy ap Hywel Farchawc ap Hywel Feic ap Emyr Llydaw.

Meigan ap Patric ap Cyffylloc, ap Garmon ap Goronwy o Wareddawg Sant o Gor Beuno,

mewn Llyfr arall fal hynn.

Meigan ap — }
Patric ap — } Goronwy o Wareddawc Saint o Gor Beuno.
Cyffyllocap — }
Garmon ap — }

mewn arall fal hynn,

Meigan ap Gronwy o Wareddawc,
 Patric ap Gronwy o Wareddawc,
 Cyffyllawc ap Gronwy o Wareddawc,
 Garmon ap Gronwy o Wareddawc.

Ceinwen Santes

Ffinan o Gor Seirioel a aeth yn Escob i'r Gogledd,

Trystan,—	Carannawc,	Cedweli,
Llibio,		Cynheiddan,
Machraith,—	Dyfed	Darawc,
Rhuddlad—	Ystudwal,	
Rhwydrys,—	Ystinau,	Brychan,
Llwyfo.—	Elfyw,	Gwenfael,
	Hywel,	Elwy,
Arfon,	Dylwyf,	Elli.
Deiniolen,	Rheithion,	
Meldeyrn,—Llyn,	Satyrnin,	Gwent
Elidan } Dyffryn		Gwarwg
Cynhafal } Clwyd,	Emlyn	Henwg
Cyfin	Gwrda—Llanwrda	Ffwyst,
		Gofor
Ceredigion	Elfed	Mablu }
Dygywy—	Llawddawc	mableu }

Illtud Sant a wnaeth yn ael Hodnant wyth ugain cell ag wyth fal y dywed y Prydydd

Gwnaeth Illtud Sant	Cedwaint o neb
Ar lan Hodnant	Coel Duwioldeb
Wyth ugain Côr	Dirwest unpryd
Ag wyth ragor	Gweddi Penyd
Lle ddanneddaint	Elusennau
Ddwyfil o Saint	a Chardodau,
Yn Bucheddu	Ag yn eu mysg
Wrth ffydd Iesu,	Cynnal addysg

Arall.

Ylltud a wnaeth wyth ugain ag wyth dy Cylfar ag ynddynt ddwy fil o Saint a dwyfolion yn cynnal gwybodau Cristnogolion a daionus, fal y dywed y Prydydd

Brychan a gafas Garth Mathrin ac ai gelwis oi henw ei hun
Brycheiniawc

Gwynlliw ap Glywis a gafas Gantref Llinwent, ac ai gelwis
Gwynllwg oi enw ei hun.

Glywys ap Tegid a gafas Glywyseg ac ai gelwis felly oi enw ei
hun, Lle mae gwelygordd Elystan Glodrydd.

Morgan ap Arthur a gafas Gantref Gwent a Gantref Essyllt, a
Gorwenydd, a Rheged ag ai gelwis oi enw ei hunan Morganwg.

Cadfan Llydaw a wnaeth Fangor Enlli, lle mae'r Fonachlog
yn awr.

Gwyddno Garanir a Geraint ap Caranawc meibion Carannawc
ap Cleddyfgar ap Cynan Glodrydd ap Cadell Deyrnllwg a or-
esgynes y Mor eu Tir

Gloddigar ap Cynfarch ap Rhychwain.

Cyndaf Sant Gwr o'r Israel a ddaeth gyda Garmon i'r Ynys
honn. eraill a wedant gyda Chadfan,

Arwystl gloff ap Seithenin o faes Gwyddnaw,

Tudur ap Arwystl gloff ap Seithenin yn Nargwain.

Annan Llawforwyn Madrun ferch Gwrthefyr Fendigaid.

Cynhawal Sant ap Elgud ap Cadfarch ap Caradawc Freichfras.

Mor ap Pasceen ap Urien Rheged yn Llanfor ym Mhenllyn.

Llawdden Sant o Ynys Eiddin yn y Gogledd.

Cadell ap Urien Rion ap Llywarch Hen Sant o Gor Cattwg yn
Llangadell.

Lleuddad Llydaw, ap Hywel ap Emyr Llydaw.

Lleuddad Gwent, ap Dingad.

Llynab fab Alan fab Emyr Llydaw,

Cirig Sant ap Urien ap Cynfarch, (in *al*, ap Arawn ap
Cynfarch)

Edern ap Nudd ap Beli ap Maelgwn Gwynedd,

Teilaw ap Eusysyllt ap Hiddyn Ddu ap Ceredig ap Cynedda
Wledig, Sant o Gor Cattwg.

Concilium Arelatense in Gallia Anno 314. ELBOBIUS Escob
Caerefrawc, RHYSYD Esgob Llundain, ac ADELFFIN Escob Caer-
llion ar Wysg

Saint ym Morganwg a Gwent

Cennydd,	Mabon,	Gwynno,
Tewdric,	Tewdric,	Madawc,
Ciwg,	Iago,	Isan,
Nonn (Gŵyr)	Cewydd,	Tybïeu,
Samled,	Rhidian	Garaï,
Elldeyrn,	Cenwyn,	Garan,

Ymherawdr Jovanus anno 363. Llythyr Athanasius atto yn
son am fydd y Cymry *fal* y Brutaniaid)

Morgan yr Heretic 405 Ymhrydain 425.

Garmon a Lupus 427.

Mor ap Morien, a ddug fedydd a chred ag ni ddygai fedydd ar
Dir Gwynedd, sef y cyntaf oedd Gwydion ap Don, Brenin Llych-
lyn a fu yn frenin ar Wlad Wynedd amser y bu y Gwyddelod y
gwladychu Tir Gwynedd, a gwedi hynny aeth Mor i Rufain a
Chaaersalem. Garmon sant a — — — —

MAN-GOFION

AM RAI O SAINT YNYS PRYDAIN, O WAHANOL FAN-YSGRIFAU
ANGHYSSYLLTEDIG.

Naw Gwehelyth Saint Ynys Prydain, ac o Genedl y Cymry ydd hanoeddynt oll.

1, Bran ap Llyr Llediaith, ac efe oedd y cyntaf, am hynny y gelwid ef Bran Fendigaid, a Bendigeidfran.

2, Macsen Wledig ab Llwybrawd, ai wehelyth ef a fuant, yn saint a gwyddys hyd heddiw y lleoedd y buant au heglwysau.

3, Brychan Brycheiniawc ai fam ef oedd Marchell ferch Tewdric Brenin Morganwg ai wraig gyntaf ef oedd gyfnither iddaw nid amgen no Rhybrawst ferch Meiric ap Tewdric, Brenin Morganwc a gwent ac Euas.

4, Coel Godebawc Brenin Ynys Prydain ac efe a wnaeth Eglwys yn Llandaf.

5, Gwehelyth Dyfnwal Hen, a fuant yn Saint ynghymru lle mae eu heglwysau yn gadwedigion dan eu henwau.

6, Caw o Brydyn efe a ddaeth i Gymry ac a gafodd Dwr Celyn, ym Mon, ac or lle hwnnw ydd hanoedd ei fam a hawl a chyfiawnder iddaw ar Dir a Daear yno.

7, Emyr Llydaw a hanoeddawdd parth ach a gwehelyth o Ynys Prydain, nid Amgen nag o Gynan Meredawc Tywysawc Cernyw, ag ef sef y Cynan hwnnw a gafas Gyfoeth a thiroedd gan Facsen Wledic yn Llydaw lle y gwledychawdd ef. ai wehelyth ef a ddaethant yn Saint i Ynys Prydain ac a fuant yn ynys Enlli yn Gyff Saint Gwynedd lle mae llawer o'u heglwysau.

8, Cynedda Wledig Brenin Ynys Prydain ac yng Nghaer Liwelydd ei Lys Cynnal.

9, Helic ap Glannawc o Dyno Helic yn y Gogledd a ynnillawdd mor ei dir ef a'i wehelyth a fuant yn saint yng Ngwynedd, lle mae llawer o'u heglwysau. Eraill a ddywedant mai nawfed gwehelyth Saint oeddent Gwehelyth Gwrtheyrn Gwrthenau, ag yng Ngwent llawer o'u heglwysau.

O Lyfr Sion Bradford, a gafoedd ef, meddai, o Lyfr yn llaw Watkin Pywel o Ben y Fai, ynghylch y flwyddyn. 1600.

Bleiddan Sant o Dir Gal a wnaeth Eglwys Llanfleiddan fawr ac un Llanfleiddan fach. Brawd ffydd ydoedd ef i Armon Sant.

Nudd hael ap Senyll o Gor Illtud a wnaeth Eglwys Llysfronudd.

Owain ap Urien Sant a wnaeth Eglwys a Chastell Aberllychwr.

Ceinwr Sant a wnaeth Eglwys Llangeinwr.

Tyfodwg Sant o Gor Illtud a wnaeth Eglwys Llandyfodwg ag un ystrad Dyfodwg.

Cadwaladr fendigaid a wnaeth Eglwys Tref Escob yng Ngwent, ac un y Fagwyr, gerllaw Iddi.

Ynwr Gwent a wnaeth Eglwys y Fenni,

Glywys ap Tegid a wnaeth Eglwys Machen

Tewdric Sant ap Teithfallt, a wnaeth Eglwys Bedwas ag un Merthyr Tudfyl.

Caerllion ar Wysg Macsen Wledig ai Gwnaeth.

Maenarch Iarll Henffordd a wnaeth Eglwys Gelli Gaer ag un Llanfabon er cof anrhydeddus am Fabon Sant,

Ceinwr Sant ap Coel ap Cyllin ap Caradoc ap Brân, ap Llyr Llediaith, ap Baran ap Ceri hir Lyngwyn, a wnaeth Eglwys Llangeinwr ym Morganwg. Gwr oedd ef ni chredai neb yn berchen bywyd yng nghnawd, nag un ysprydol y chwaith nagi amgen o'r byd. y credai namyn i Dduw ei hun, neu yntau a ddelai ym mraint Duw drwy wyrth rhyfeddodau lle nis gellid teb na godeb nad o Dduw ydoedd. parth a welid ac a ddyellid er a wnelai ac a wettai mal y gweddai ar hân a hendid a fu'n gydgymhrain ansoddau a'r hynn a welid Ar Fab Duw ai Saint. fal nas gellid dwyn ar odeb nad o Dduw y byddaint.

Ag efe Beinydd beunoeth yn gweddio Duw er cael ar olwg a chlyw gantho a ddiriai arno ddal ar gred — ag ymbwyll o gymhrif olwg a chlyw a geid yn anesgorol modd nas gellid amgen, parth ag ynddo ef yr hyn a ddamunai.

Llyma fwy o fonedd saint o Lyfr Antoni Pywel.

1. Yllud farchog ab Bicanws o Dir Llydaw, ai fam ef oedd ferch Brenin Morganwg, a Phenraith oedd ef ar holl farchogion Arthur, ag Ymryson a fu rhwng Ylltud ar Ymherodr Martianys a dau wr a fynnai ei ladd o bensiwyddwyr yr Ymher-

odr, ag a ddaliasant Ylldud Sant ar weddi ac ni allasant syflyd y dim lleuaf, eithr Ylltud oi weddïau a'u hadferawdd, a phan wybu'r Ynheroddr hynn am ei Swydd Wyr ef a'u difreiniawdd ag a roddes Gyfoeth i Ylldud, i wneuthur Cor Saint yn y Man y bu Cor Eurgain Santes ferch Garadoc Brenin Morganwg yr hwn wedi ei ddwyn yn gaeth i Rufain a ddygwyd ef ai ferch Eurgan i'r ffydd ynghrist gan Ilid Sant Gwr o'r Israel, yr hwn Ilid a ddaeth o Ryfain i'r Ynys hon gyda Charadoc ac Eurgan, a hwy a ddygasant y Cymry Gyntaf i'r ffydd Ynghrist ag Eurgan a wnaeth Gor i ddeuddeg Sant, a Lles ab Coel a roddes Gyfoeth i'r Gor honno, a chweddi hynny hi a aeth yn benna Cor yn y Byd Ag yn y Man hynny y gwnaeth Ylldud dair Cell fawr newyddion yno o ddawn Martianws. ag a aeth yn Sant yno, ag yn benraith ar yr holl gelloedd a'r Minteioedd yno, y rhain oedd Gell Eurgan tair Cell Ylltud, Cell Arthur, Cell Gildas, a Chell Dyfrig, a'r lle a elwid cynno hynny Bangor Lleufer Sant a chweddi hynny Bangor Ylldud a Llanyldud. ag enwoccaf ar Goreu'r Byd ydoedd am Ddwylfodeb a phob Dysgeidiaeth a dwyfil o Saint yno. ag Arthur a roddes Gyfoeth a Rhenti Mawrion i'r Celloedd hyn. a Thewdrig frenin a Sant a roddes gyfoeth iddynt ag a wnaeth Bedair Cell newyddion yn lle'r saith Gell gyntaf, a Phedair Llan y sydd iddo Ymorgan, nid amgen Llanyldud fawr, Llanilltyd Gŵyr, Llanyldud faerdre a Llanyldud Glynn Nedd.

2. Cattwg ab Cynlais ap Glywis ap Tegid Brenin Morganwg, ef oedd gar lldud, ag a wnaeth Gor i fil o Saint yn Llancarfan a'r lle hynny a fu enwog iawn am Dduwioledeb, a phob dysg er a fedri'r a Chattwg yn Benraith ar oll o naddynt, (*it is rather strange that Cynlas and Gwynlliw should be the same person.**)

3. Lleufer Mawr ab Coel ab Meyryc, ydoedd frenin ar Ynys Prydain, ag yn byw yn Llandaf, ag ef a wnaeth Esgobaeth yno gyntaf ag a roddes gyfoeth i Gor Eurgan i gant o saint. ag a wnaeth Gor yngwynedd y lle a elwid wedi hynny Bangor is Y Coed. ag Arthur wedi hynny a roddes gyfoeth i Gor is y Coed ag a wnaeth yno saith Mintai yn ol y cynghorwyd ef gan Ylldud. A Lleufer ab Coel a fu'r Brenin Cyntaf a wnaeth Drefn Gwlad a Chyfraith ar y ffydd ynghrist, ag a wnaeth Dair Esgobaith nid amgen Llandaf a Chaerwryl, a Chaerfelyn, a'r tair Esgobaeth a fuant y rhai cyntaf yn Ynys Prydain.

* Eglur yw mai synniad Iolo Morganwg yw'r un Saesneg ymma.—As Iolo.

Ilid Sant Gwr o'r Israel a ddaeth i'r Ynys hon gydag Eurgan Santes ag efe oedd y cyntaf yn dwyn Ynys Prydain i'r ffydd ynghrist

Illtud a wnaeth Saith Eglwys, ac a ddodes saith mintai at bob Eglwys, a Saith cylfar ym mhob mintai, a saith sant ymhob Cylfar

	al	
Saith Eglwys		7
Saith Mintai		7
		<hr/>
		49
Saith cor cylfar		7
		<hr/>
		343
Saith Sant		7
		<hr/>
		2401
		<hr/>

A chynnal mawl i Dduw a gweddi yn ddiorphwys ddydd a nos gan ddeuddeg Sant o leenogion o bob mintai

Illtud a ddug dri hwylybren Tri thop Castell: chwech dart o aur—

Efe a wnaeth Illtud Farchog a sant saith Eglwys a saith Llann, a saith Mintai at bob Llan, a saith Gell ar bob Mintai, a Chor o bob Mintai, a saith Lleen ymhob Cell, a chynnal mawl a gweddi Duw gan ddeuddeg sant o bob Cor ddydd a nos heb orphwys

Illtud farchog ef a a ddug arian dri hwylybren. Tri thop Castell aur, a chwech dart o'r aur, (y tair hwylybren dros ei dair ysgol ai dri thop Castell dros ei dair cor Saint ai chwech dart aur dros y chwech Eglwys a wnaeth ef er dysgu'r ffydd yng Nghrist, a chyfriw rif Llannau. ag yr oeddynt oll yng Nghaer Worgorn, ym Morgangwg, lle y gelwir yn awr Llanilltud Fawr. ag eraill o lannau a wnaeth efe yn y wlad honno.

Gwarthan fab Dunawd fab Pabo Post Prydain a fu Beriglawr Cattwg yng Nghor Garmon, a Chattwg ai danfones efe ai frodyr Deinioel a Chynwyl i arllwybraw Bangor ym Maelor ynglann Dyfrdwy. ag o ddoethineb a dwyfoldeb y Tri brodyr hynn ydd aeth honno yn urddasolaf Ag amlaf ei Saint o holl Fangorau Ynys

Prydain, a hi a dorrwyd gan y Saeson Paganiaid yng Ngwaith Perllan Fangor, ac yno y llas llawer o'r Saint ag eraill a ddi-anghasant a aethant yn Saint ym Mangor Enlli ag o hynny ydd-aeth Enlli yn amlaf ei Saint a chloddawrusaf ei Gwybodau o'r holl fangoren a geid yng Ngwynedd, a rhoddiau Brenhinoedd a Phen-defigion a Bonheddigion iddi yn amgen a mwy nag i un arall. Gwarthan a las gan y paganiaid Saeson yn rhyfela yn y Gogledd, ei Eglwys ef Llanwarthen yn Nyffryn Olwyd.

Llyma Enwau Celloedd Cor Illtud,

Cor Mathew Cor Marcus, Cor Lucus, Cor Ieuan, Cor Arthur, Cor Dewi, Cor Morgan, a Chor Eurgain, a chor Amwn ag Illtyd yn Benrhaith ar yr wyth Gor hyn, Ag enwi'r Lle Bangor Illtyd, a theirmil o saint.

Yng Nghor Dyfrig yr oedd y Corau hynn sef Cor Dyfrig Cor Arthur, Cor Jiliws, Cor Aran, a'r rhain oll ynghaer Lleon ar wysg, a Chor Dyfrig a Chor Meugant ar lan Gwy, a Chor Llandaf a Dyfrig yn Benraith arnynt oll a dwyfil o Saint,

Bangor Aidan a Saith Gôr a dwyfil, a'r enwau'r Saith niwar-nod yr wythnos.

Cor Cattwg yn Llancarfan a thair Oell a mil o Saint, a dwy Gell ynglyn nedd iddo.

Cor Cyby ymôn a phumcant o saint a Chybi'n benrhaith.

Cor Eurdeyrn ab Gwrtheyrn yn Llaneurdeyrn ymorganwg ag Eurdeyrn yn Benraith a Mil o saint.

Cor Dochwy ymorganwg a mil o Saint.

Cor Gadfan yn Enlli i ugainmil Saint ag nid oedd yno Gell-oedd eithr pob un fal y mynai a gwedi ugainmil saint e fu Enlli yn Gor o Gell i bumcant Sant.

Cor Mechell ym Môn i Gant Sant.

Cor Dewi ym Mynyw i bumcant o Saint

Cor Teilo yn Llandaf i fil o saint,

Cor Cawrdaf ymorganwg i dri chant o Saint

Cor Dyfan yn Llan Daf a Dyfrig yn Benraith,

Cor Ffagan yn Llansanffagan, a ffagan yn Benraith,

Cor Elbod ym Mangor Elbod yn Arfon ag Elbod yn Benraith-raith ar bumcant o saint,

Cor Tathan ynghaerwent ar bumcant o saint a Chor hefyd gan dathan yn Llandathan Ymorganwg i bumcant o Saint, a Thathan yn Benraith ar y Ddwy Gor yma.

Cor Eurgan yn Llanilltyd i bedwar Sant ar hugain a hon a fu'r
Gor gyntaf yn y Byd i ddysgu'r Efengyl, a'r ffydd ynghrist,

Cor Sarllawc yn Llandaf i ddegasant ar hugain a Sarllawc yn
benrhaith.

Cor Elvan yn Ynys Wydrin i fil o Saint,

GWYLLIAU SAINT CYMRU, &c.

Allan o hen "Galander" mewn Ysgriflyfr a ysgrifenydd ynghylch
1500, ym meddiant Mr. Thomas Davies o Ddolgellu.

IONAWR,

11 Llwchaearn, 12, Elar a
Llwchaearn, 13, Ilari, Elian, 19,
Gwyllystan. 23, Elli, 24, Cat-
twg, 3, Malangell,

CHWEFOR,

1, St. Ffred leian 9. Teilaw,

MAWRTH.

1, Dewi 3, Non fam Dewi, 5,
Caron, 7, Sannan 11, Duw
Pasc, 17, Padric, 19, Cynbryd,
29, Gwynlliw,

EBRILL,

5, Derfel, 7, Brynach, Lla.
a Gwrnherth, 16, Padarn, 21,
Beuno,

MAI.

1, Philip a Iago—Asaph, 4,
Melangell, 6, Isan borth Lladin
9, Gwyl Ofor 13, Mahael a
Sulien, 16, Granog, 17, Noe i'r
Arch. dilyw'n codi. 20, Anno,
21, Collen, 22, Helen frenhin-
es, 27, Melangell, Garmon 29,
Erbin, 30, Tydglyd,

MEHEFIN,

1, Tegla, 3 Gofen, 4, Pedroc,
13, Sannan, 15 Trillo, Geneu
16, Cirig 17. Mylling, 22, Al-
banus, 23, Mifilia, 24, Ifan vawr
26. Turnoc, 30, Pawl,

GORPHEENAF,

1, Gwyl Gewydd y Glaw, 3,
Peblic—4, Marthin, 6 Cofyl,
10, Saith frodyr. 11, Gowair,
13, Doewan, 17. Eliw, Cynllo,
27, Saith Gysgadur—31, Gar-
mon Escob.

AWST.

8, Illog yn Hivnant, 15, Gwyl
Fawr fawr, 18, Elen, 22, Gwydd-
elau, 27, Feddwid, 29 Ifan
fechan, Torfynygl,

MEDI,

1, Silin,—2, Sulien, 4, Rhudd-
lad, 5, Mechell, 6, Idlos, 8,
Cynfarch 9, Y Ddelw fyw, 10,
Eigion, 11, Daniel, 20, Gwen-
frewi—24, Tegla Mwrog, 25,
Beugan, 30, Nidan.

HYDREF.

1. Silin a Garmon, 5, Cynha-
fal, 8, Cain,—Cammarch, 9,
Cynog, 10, Tanwg, 15, Tudur,
21, Gwryddor—23, Gwnog,
Noethan, 31, Dogfael.

TACHWEDD.

3, Clydog—Christiolys,—
Gwenfoe, 5, Cybi—6, Cydnherth
—Edwen, 7, Cyngar—8 Tys-
siliaw Powys, Cynfarwy, 9, Pa-
bo Post Prydain, 11, Marthin

11, Edeyrn, 12, Padarn, Cadwaladr, 13, Gradifel, 14, Meilig, 15, Machudd—Mechell, 17, Afan, 1. Grwst a Llechyd, 5, Cawr-21, Digain—22, Dyniolen, 23, da, escob 6, Nicolas — *

Padrig ap Alfryd ap Goronwy† ap Gwydion ap Don ap Daronwy

Padrig ap Mawan, ap Alfryd ap Goronwy ap Gwydion ap Don, ap Daronwy o Dir Llychlyn a Brenin Mon.

Plant Urien Rheged. 1. Owain Marchog or ford Gronn, a Iarll y ffynon,—2. Pasgen, Cyff Ceneddyl Gwaed Brain. 3, Rhun, 4, Elphin, 5, Cyndeyrn, 6, Rhiwallon, 7, Cadell, 8, Garth ap Urien.

542, bu farw Deinioel Escob Bangon; ag y gwnaed Theon escob Caerloyw yn Archescob Llundain, ag y bu farw Samson archescob Caerefracw. marw Dewi hefyd.

Meyryg Brenin Morganwg a roddes ar ei fedydd y Tir i Dduw a Theilo ac Escyb Llandaf dros fyth y Tir Cyfoeth a'r breiniau ac o hyn y ddaeth yn ddefod rhoddi Tir i Dduw ai Saint ar fedydd, a lleni bai bedydd ar Aberth Corph Crist, canys cadarnaf llw ar bob llw yw a wnaler ar fedydd neu Aberth Corph Crist.—(*Llyfr Antoni Powel o Lwydarth.*)

Segin Wyddel Sant o Gor Illtud, Llanmihangel y Bontfaen, ag Eglwys iddaw yng Ngwynedd.

* Y Gwyliau uchod a ganlynant "Hen Galander" Amaethyddiaeth, yn yr ystyr rag-enwedig: ond gann fod y ddalen ag oedd yn cyssylltu y cyfryw ddosparth ag un y gwyliau ymma, ar goll, ymddengys gwall yn y gofrestr honn. Rhwng y ddau ddosparth, y mae Iolo Morganwg, yn ei adysgrif, yn dywedyd fal hyn:—"Y mae'r ail ddalen ym Mis Rhagfyr ar goll."—AB IOLO.

† Goronwy Wareddawc—mann arall.

DAMMEGION

CATTWG DDOETH AP GWYNLLIW AP GLYWIS AP
TEGID AP CADELL DEYRNLLWG.

I. DAMMEG Y WADD AR HEDYDD.

Y WADD ar un bore teg o Fai tesog ysblennydd a ganfu'r hedydd yn entyrch awyr yn canu goslef gorfoledd; gwae fy nhynged, ebe hi, na bawn hedydd ag nid Gwadd, cawn esgyn ehangder dirwysr yr wybren lle ni chawn am lluddiai'n fy nhaith, ag yng ngoleuni ryddle'r nwyfre cawn ganu fy ngwala gan lawenydd bodd calon; lle ydd wyf yn awr yn gorfod ymdrafferthu yn clodio'r ffordd ydd af drwy'r ddaear galed garegog heb fymryn yn rydd o'r ffordd y Cerddwyf. lle nid oes na goleu na gweled na dim ond llwyrdeb tywyllwch im ymbalfalu'n galedgamp drwyddo, a chyda bod y gair oi phen gwelai walch yn gafaelu ar yr hedydd ag yn ei lladd ai bwytta, yna gan feddwl gwell y dywed y Wad, clod i Dduw fy mod yn wadd mewn diogelwch er maint fy nhrafferth am helbul, am bod ynghudd dan ddaear a thywyllwch lle nid oes o walch nag i arall o reipus am gwel, nid gwynfyd heb ddiogelwch, nid diogelwch heb drafferth.

Bodloned pawb i'r cyflwr a'i rodded ynddo gan Dduw a wyddai yn well na dyn beth oedd oreu, ag a wnaeth o wir gariad a weles yn oreu i bob byw a bod.

II. DAMMEG Y GWR A LADDWYS EI FILGI.

Yn oedd gwr gynt yn byw yn Abergarwan ag iddo wraig ac un mab o unig blentyn yn faban yn ei gawell, myned a wnaeth y wraig yn ei golychwyd, y gwr a glywai lasar bytheuaid yn ymlid Carw ar ei dir. mi a af yn erbyn y cwn ebe efe fal y caffwyf y ran o'r carw am dylu a minnau yn Arglwydd y tir, myned a wnaeth a gadael ei blentyn yn ei gawell yn cysgu ai filgi yn gorwedd ar ei bwys. Tra bu ym maes y gwr, dyfod a wnaeth ceneu blaidd i'r

ty ac a fynnai ladd y plentyn ai Yssu, yna'r milgi a ymladdwys yn galed a'r blaidd ac ai lladdwys gwedi hir ymdrin a chael ei glwyfaw yn friwedig, ac yn hynny o ymdrech troi a wnaeth y cawell wyneb i wared. pan ddaeth y gwr yn ol i'r ty y milgi a gyfodes yn waedlyd i roesawi ei feistr gan siglo ei gynffon ai ben arno yn garedig ond y gwr gan weled gwaed ar y milgi ac yn llynwyn ar y llawer a feddylwys i'r milgi ladd ei unig blentyn ac yn ei wyn o lid ac amhwyll gwan y milgi ai gleddyf a wnaeth ai ladd. gwedi hynny wrth droi'r cawell i fynydd gwelai'r plentyn yn fyw ac yn iach diniwed, ac ar bwys y blaidd yn farw, ar milgi yn friwedig gan ddaint y blaidd, ac edifar y bu gan y gwr hyd ynghlais amhwyll. ac o hynny y cafad y ddiareb, cyn dial gwybydd yr achos. ag ystyr ddwywaith cyn taraw unwaith. ac am a fu o hynny y dywedir mor edifar a chan y gwr a laddwys ei Filgi. a gwaith byrbwyll nid gwaith ystyrbwyll. ond fal y gwr a laddwys ei filgi.

Y Gwr a oddef i lid ddwyn y blaen ar ei bwyll a wna ddrygwaith nis gellir byth ei ddadwneuthur ac a bair edifeirwch tro fo byw. Da yw ffrwyno llid rhag dialu yn angylfawn, fal y gwnaeth y gwr a laddwys ei Filgi.

III. DAMMEG Y DDAU BYSGODYN.

Dau frithyll yn canfod rhwyd pysgodwr yn eu hymlid a ymgynghorasant au gilydd pa fodd y diengynt, mi a wanaf yn ddwn i'r llaid ebe un onid elo'r rwyd heibio. nage, ebe'r llall aflan yw hynny o le. mi a neidiaf i'r tir sych lle nid rhaid ofni rhwyd i'm gwarchae a hynny a wnaeth efe, ond cyn bod yno ennyd efe a deimla angerdd y tes y peth ni wyddai cyn hynny am dano a sychder anesgorawl yn ei faeddu. Gwae fi ebe efe na wanaswn gyda nghyfaill i'r llaid nes myned o'r rwyd heibio gallaswn drwy wneuthur felly a gwiliaw'n ofalus rhag llaw ddiange o rwyd pysgodwr hyd ddiwedd fy oes naturiol lle ddwyf ynawr yn hyn o le yn trengi gan sych a gwres heb feddu na thraed nac adenydd er cyrchu'r dwr y daethum o honaw, a marw y bu. am hynny dywedir mal y pysg ym maes or dwr, a gwell i ddyn y drwg a wyr na'r drwg nas gwyr. gwnaed pob un ei oreu yn y cyflwr ai doded ynddo gan Dduw.

IV. DAMMEG Y CEILIOG RHEDYN A'R FYRIONEN.

MYRIONEN a fu'n ddiwyd tra fu'r haf i gynnal ei ossymaith y maint o bob cyfraid a ddigonai ei hun ai deulu dros y gauaf. a phan ddaeth y rhew ar oerfel o wynt a gwlaw ac eira yr oedd ef gyda'i wraig ai blant ai holl dylwyth yn ddigongael a llawen yn ei dy ai dyddyn. Ac ar un brig nos oer yn Rhagfyr efe a glywai alw wrth ei ddrws, Pwy ydwyd ebe'r Fyrionen? câr yt ebe'r ateb. Car ebe'r Myrionen dywed imi'th enw nid er nac ofn nac er drwg ond er gwybod pwy ydwyd. Dy frawd ffydd ydwyf y ceiliog Rhedyn, ebe'r ateb, a dyfod attad i west yr ydwyf fal y mae defod ceraint. pa le buost drwy'r haf a'r cynhaiaf ebe'r Myrionen. na chawsw'n dy weled a chael gennyt gymmorth i gynnull yr yd ar gwair ar cynnyd. Llemmain a chanu fy ngoreu ar hyd y meusydd meillionog ar tes claerwyn er diddanu pob byw am clywai, ebe'r Ceiliog Rhedyn, Dos, ebe'r Myrionyn. at a gawsant eu diddanu gennyd, ni chefais i fawr o hynny, nac amser ychwaith gan bres fy nghynhaiaf i wrando arnat. ynawr y mae amser canu gyda ni, dos di a gwna drosot dy hun fal y gwaethum innau. Troi ymaith yn drist a wnaeth y Ceiliog Rhedyn ac nid pell oddiwrth y drws y cafwyd ef y boreu dranoeth wedi rhynnu a newynu hyd farw. ac o hynn y dywedir am bob annarbodus, fal y ceiliog rhedyn ar y Tes, a goreu celfyddyd diwydrwydd. ac a fo gar iddo ei hun a gaiff bob un arall yn gar iddo. ac, a lafur tra phery'r haf a gan drwy gydol gauaf. A wnel ei ran a wyr ei fan.

V. DAMMEG YR ADARWR A'R CYLCHWR.

ADARWR a Chylchwr a aethant i goed, yr adarwr y gyffyllocca, ar cylchwr i gynnull ffynn cylchau, a gwedi myned o honynt nep-pell o gerdded, a phob un ai lygad am a geisiau, ebe'r adarwr, mi a welaf gyffyllog; p'le mae? ebe'r Cylchwr, docco lle mae oth flaen yn gymmwys, ebe'r adarwr ym mon y llwyn gwernocco lle gweli'r lle goferllydocco ar ei bwys, docco fe! y llwyn gwern! y lle goferllyd! ebe'r cylchwr, ai gerllaw'r ffon cylchocco y mae? y ffon cylch! pa le mae dy ffon cylch di? ebe'r adarwr. docco lle mae ar fon prysgollen a weli di yn union o'th flaenocco, ebe'r Cylchwr. ni welaf ddim o'th gollen na'th ffon cylch, ebe'r un, na minnau na'th gyffyllog na'th lwyn gwern, ebe'r llall. ag fal hynny

y mae ymhlith pob ryw ddynion. y mae llygad pob dyn or byd bob amser yn bwrw oi amgylch am a chwennych ei gael. ac ebrwydd iawn y gwel a fo debyg i hynny. lle nas gwel na fo tawr iddo er amlycced y bo. a gwir yw'r diarhebion, sef Craff pob llygad a gais —a—Hawdd y gwel llygad chwannog: a, Llygad dichwant nis gwel er amlycced y peth—A llygad ceisiad a wel yn graff, fal yr Adarwr a'r Cylchwr yn y coed.

VI. DAMMEG Y GOF AI AIR DA.

Gof gynt a gafas air da iawn a chlod am wneuthur Celfi min tra rhagorol, a Gwr a erchis gantho fwyall dda, ac addewid oi chael a gafas. a phan oedd y Gof yn gweithio ar y fwyall. y dur dan bwys yr ergyd a dasges ymaith. Meistr! meistr! ebe gwas y gof, y mae'r dur wedi tasgu ymaith! pwya di'r haearn ebe'r gof, os ydyw'r dur ym maes mae'r gair ym mewn. ac fal hyn y mae yn y byd. ni waeth pa ddrwg a wnelo undyn gwedi y caffo air da, na pha ddaioni a wnelo undyn gwedi y caffo air drwg, neu cyn y caffo air da, a gwir y diarhebion, gwyn ei fyd y gwr a elo gair da am dano. —a, Dedwydd a gaffo air da, a nythed drwg ynghesail gair da. neu o fodd arall. Cais nyth y drwg ynghesail gair da. a mynych y syrth mefi o gesail gair da. fal y bu i'r gof ar dur yn y fwyall. ac am hynny nid diogel ymddiried yn fawr i air da nebun or byd. gwae a gaffo air drwg yn ieuange, a chan mwy gwae a fo iddo air drwg yn hen, can nis gellir diwyg ar hwnnw.

VII. DAMMEG Y TWRCH AR GOG.

Twrch yn ymloi'n y llaid budr a glybu Gog ar frigyn uchaf y berllan yn canu ar awr anterth tesog ym Mai, a chan ddangos ei drwyn trwylledig iddo, ebe fe, rhyfedd gennyf y drafferth a gymmeraist i dringo cuweh i ganu gwccw mor ddiffin ag yr ydwyd, lle nid oes neb a ry'r ffado fechan am dy gainge a lle nid oes itti les yn y byd o honi. nid felly y mae, ebe'r Gog, yr wyf fi yn canu gan lawenydd dyfod haf a thes claerwyn, ac yn ymwynfydu yn fy nghan ai hachos. ac nid oes namyn tydi a'th fath yn y byd o fyw a bywydol nad yw yn llawen ganthynt fy nghlywed yn datgan iddynt goelfain newyddion da ddyfod hirddydd haf a hinon. da gan bawb fy ngweled am clywed, hen gyfaill cariadlais wyf iddynt

ac nim niweidiant na dyn, nag un rheipus yn y byd nac o adar na milod a wyper am danynt onid tydi pei bai yn dy allu. lle nid oes it, er gwynfyd immi, na gallu na deall i wneuthur i mi ddrygder, eithr tydi, yn ymloi'n dy fudreddi, nid hoff gan neb, cas gan bob llygad yr olwg arnad. drwg a wnaï di ymhob man lle bythot. newydd drwg yw dy fod ti yn unman ba bynnag, ag oni bai am y trwyll a ddoded yn dy drwyn, diwreiddio a difethu'r cyfan o'th amgylch a wneit, eithr yn olitti ymdewychu dy ddognedd ar a ffeiddia bob byw arall, ti a leddir am dy frasder, lle ni chais neb fy lladd i, ond gwaefaint na bai'n hwy fy nyddiau, ag nid oes les i neb o honot ti oni dderfydd am danat.

Ag yn ail i'r twrch am y Gog y gwed y Cybydd am bob hael gwybodaethgar, yr hwn a wna les a diddanwch i bob rhywiog ei anian, lle nid oes ond afles i bawb or cybydd tra fo byw. cans drygu pob byw a bod a wna efe er cynnull golud ac ynddynt yr ymfudredda, ac nid ymattalia oni bai fod cyfraith a chosp yn ei luddias yn ail i'r trwyll yn nhrwyn y twrch. pan bo marw y cybydd ac nid cynt y cair lles o hono, yn ail i'r Twrch ai fola tew. ni chydfydd hael ag anhael, ag, nid unnaws gwyraws a gwern. ag. ni chlyw'r llwynog ei ddrygsawr ei hunan. nid drewdod yn nhrwyn twrch ei fudreddi. nid cynghais Cybydd ag Anghawr, mwy na'r Twrch yn y budredd a'r gog ganiadgar. ar y gangen.

VIII. DAMMEG YR HEN WRAIG AI HEDAFEDD.

HEN wraig yn fam i lawer o blant ac wyron yn gweled anghydfod rhyngddynt, au gelwis ynghyd ger eu bron, a phan ddaethant nid llai nag ugain o honynt. dygwch immi, ebe hi, bob un o honoch bellen o edau, a hynny a wnaethant a chymmeryd o un or pellenni edefyn ungor a rhwymaw dwylaw y gwannaf oi hwyron. ond buan y torres y mab bychan ei rwymau; rhwymaw ei ddwylaw ag edefyn oedd gryfach o bellen arall, a hawdd y torred hwnnw, ag yn unwedd y bu a phob un arall o'r pellenni, nis gellid rhwym didor ag un o honynt. torrid y cryfaf yn ail i'r gwannaf. yna peris yr hen wraig iddynt gyfrododdu yr holl bellenni yn un rhaff. a hynny a wnaethpwyd, gwedi hynny y cymmeres yr hen wraig o honaw ac a rwymes ddwylaw y cryfaf oi meibion ag nis gallai mewn modd yn y byd ei dorri. Gwelwch ebe hi, maint cadarnach yr edau yn gyfrodedd nag yn ungor, felly chwithau fy mhlant am hwyron. tra bo'ch yn ymwahanu pob un ar ei ben ei hunan, y

naill yn anghydgais ar llall, hawdd i bob un a chwennych eich gorfod. ag nid oes na chais orfod, a fo galledig iddo, namyn o fil; ond ymgydlynwch yn un ach gilydd yn gydgyfrodedd. a chadarn y byddwch heb alledigaeth i elyn o'r byd eich gwrthladd. ag o hynn y cafwyd y ddihareb, cadarnach yw'r edau'n gyfrodedd nag yn ungor—a diarheb arall a wed, nid cadarn ond cydnerth, ac medd un arall, Hawdd taffu'r mynydd ir mor yn ol ei wahanu y naill garreg oddiwrth y llall.

IX. DAMMEG, YR YSGUTHAN A'R BI.

Y Bi a ganfu'r Ysguthan yn gwneuthur ei nyth yn drwgl iawn ac anghelfyddgamp, ac a roddes iddi gynghor ac addysg gan ei dangos a dywedyd wrthi, dod frigyn y ffordd hynn, a brigyn y ffordd yna, un y modd yma, ac arall y modd hynn ar modd. a thi wnaith yn gywair yn gadarn, ac yn llettyg a chynnes. mi wn! mi wn! mi wn! ebe'r ysguthan, ag er hynny myned yn y blaen ai gwaith a wnaï hi yn ei hen ffordd anghelfydd yn ol ei harfer. ar Bi fyth yn ei dangos gan geisio gyrru addysg arni. ond mi wn. mi wn. mi wn. oedd holl ateb a diolch yr ysguthan heb ymwellhau'n ei chelfyddyd na chymmeryd attî'r gronyn lleiaf o addysg. os gwyddost pa ham ynteu nas gwnei? ebe'r Bi. ac yna ei gadael ar ei hen ffordd ei hun, gan weled yn ofer ei dangos. Ag o hynn y mae'r ddihareb, Mal y Bi ar ysguthan, a, mi wn, mi wn. fal ateb yr ysguthan. a. nid anghelfydd ond ysguthan. a diharhebion eraill a ddangosant yr un peth sef. nid hawdd gyrru dyg ar ddoeth yn ei olwg ei hun; a, nid hawdd y cymmer anghelfydd ei ddangos, call pob ffîl yn ei olwg ei hun. nid hawdd dwyn gwr oddiar ei gamp, a, ni wyr neb lai na'r hwn a wyr y cyfan. Hoff gan ynfyd ei gwnwppa. ac eraill nis gellir eu dysgu gan ddiffyg deall anianawl arnynt, am y rheiny diarhebir, nid hawdd tynny mer o bost, ni cheir o un llestr ond a rodded ynddo, nid hawdd gyrry y mhennydd ym mhost elwyd. nid hawdd o fran y gwneir Eos.

X. DAMMEG Y GWR AR LYGODEN.

Gwr bonheddig Aberthog yn rhodio'r Meusydd brydnawngwaith gwlyboer o Ragfyr, a ganfu gwr o gloddiwr dan wasgawd y clawdd yn bwytta bara haidd sych dienllyn ac yn yfed dwr o'r pyllwyn

ger ei law, gan gwynaw a gwedyd. "Gwae fi! dyma fyd gwael arnaf, yn gorfod gweithio'n galed ar ymborth na'm ceidw ond o fraidd yn fyw, a llai na digon o honaw, tra fo fy meistr yn byw'n fras ac yn segur, a minnau'n cael dim gwell na hynn a gweithio'n galed am dano, ac arno ef nid oes na gwaith na gorchwyl." a chyda hynny y gwr bonheddig yr hwn oedd ei feistr a ymddangoses iddo. beth ebe fe a fynnit. "byw ychydig well nag yr wyf' ebe'r gwr. pei cait fyw ar yr un ymborth a'th feistr, ebe'r gwr bonheddig, ai ymfoddlonit ti i hynny heb chwennych amgen, gan weled dy ddi-gon? gwnawn yn llawen ebe'r gwr, ac ar lawer llai na hynny boddloni a wnawn, a wneit ti ei orchymyn os hawdd a dilafur y byddai, ebe'r gwr bonheddig, gwnawn ebe'r gwr yn llawen a chyda pob ufuddod a chariad a gofal. or goreu ebe'r gwr bonheddig, dere gyda mi, mi yw dy feistr, a chystal y cei di'th fyd ac y mae arnaf finnau. myned eill dau hyd y plas a wnaethant, ac yno y dangoses y gwr bonhedd iddo ystafell mor wych ar gwyachaf yn y plas ac ynddi wely o fanblu alarchod o fewn i babell sidanwysg oreuraid ac ar y gwely y meinaf a liain ar rhywioccaf o wlan yn ganheidliw harddwych a Hyl oreuraidwaith nodwyddgrefft ar y cyfan. ac yn yr ystafell pob costus o ddodrefn a phob tacclusder ardderchogwgych. yn ddiddan i'r olwg ac yn drefnusdeg at bob achos a ddymunid. gwedi hynny rhoi am dano'r gwyachaf ar cost-usaf o bob gwisgoedd bonheddigaidd hyd nad oedd gwycheder a ellid ei ddychymyg nas gwelsid yn ei gylch. yn ol hynny dodi gweision a morwynion esgudlym ufuddbarch llawgywraint i weini iddaw ar frys y peth a ddymunai. Yna gosod bord gostuswaith ac arni liain weithiedig ag addail arianaid ag euraid a sidanaid. ac ar hynny y goreuon ar moethusaf o bob bwydydd a diodydd, yn anifeiliaid ac adar a physg a phob miodfwyd blasusber, a phob ffrwythau coed, a phob gwin a medd a chwrw a bragod, ac ymhlith y dysgl-eidiau un dysgl gwarcharedig, Ebe'r gwr bonheddig wrth y gwr, hyn oll y sydd itti a chymer o honynt dy wala hyd eitha, a llyma'r gweision ar morwynion a ddug itti ychwaneg y pryd y bot yn chwennych. eithr yr hynn a rodded yn y ddysgl gwarcharedig fy rhan innau o'r wledd y sydd ynddi, ac nid cennhadedig itti gyffwrdd a'r ddysglaid honno nac ymdawr o honi na chymaint ac edrych ar y sydd ynddi. Ufudd a llwyr ufudd ith arch ath orchymyn, ac felly y bu dros ychydig ddyddiau. eithr ar un diwar-nod gwedi ymginiawa yn foethus daeth chwant ar y gwr wybod pa ddanteithfwyd goreuryw oedd yn y ddysgl gwarcharedig, a thra'r aethant v gweinyddiaid o'r ystafell codi'r gwarchar a

wnaeth y gwr, a buan y llemmis allan lygoden ac amgen na honno nid oedd yn y ddysgl ronyn o ddim yn y byd. Yna y gweles y gwr ynfyttes ei drachwant ai orchwilgarwch, ac ni wyddai gan ofid calon beth a wnelai. a gwedi dwyn ymaith yr arlwy y cafas y gwr bonheddig y lygoden ar goll. a danfon am y gwr a goleddasai atto a wnaeth, Gwel ebe'r gwr bonheddig pa beth a ddaw o drachwant a thrachwilgarwch tu hwnt i'r hynn a'th dorai. a nid digon o bob peth wrth fodd dy galon oedd genyt. ai mawr o boen oedd itti gadw yr un gorchymyn hynaws a roddais arnad a gwneuthur yr arch geisiais yn garedig gennyt yn dal am y cyfan a roddais itti? eithr ynawr am nas gwnaethost dos ynol ir clawdd a ba le a'th gymerais a bydd foddlon neu anfoddlon fal y gallot ir hynn a ddyly'th lafur a'th orchwyl yno, ni chai yn hwy aros yma. ac ir clawdd y gorfu arno ddychwelyd. ac yno y deallodd ei ynfyrwydd ac a weles mai gwir y ddiareb gormodd o esmwythder sydd annodd ei drin—a cos din taeog ac efe a gach yn dy ddwrn. a, pa fwyaf a geffir mwyaf i gyd a geisir. a ni wel y trachwant fyth ai ddigon, ac ni wyl y trachwant fyth ei fai onis tyrr ei wddwg fal y bu i'r gwr a'r lygoden. a, Trachwant a dyrr asgwrn ei gefn ei hun, ac, anfoddlon y bydd anfoddlon er maint a gaffo. yn ail i'r gwr ar lygoden. ac nid esmwyth trachwilgar oni wyppo liw mhennydd tin ci. a, Trachwant a fydd trachwant er maint y rhodder yn ei safn. a ni ymfoddlonir i'r corph oni cheir y coludd, nac i hynny onis ceir a fo yn y coludd a phan weler a fo hynny mwy fyth yr anfoddlondeb. gan ddiwyno'r dwylaw a fuassai heb gael hynny yn lân, felly y gwnaeth y gwr a ollyngwys yn rydd y lygoden.

XI. DAMMEG Y GWR A'R ABWY YN EI LAWES

DAU WR gynt, au henwau Eidiol ac Eidwyll oeddynt yn byw yn yr un pentref, a chan bob un o honynt ei wraig. glan a syw yn ei gwaith a'i gorchwyl oedd Gwraig Eidiol, a threfnus a doeth ymhen ei theulu, a da iawn ei gair ymhlith ei chymmodogon. a pherchit ei gwr o barch iddi hi. Aflan. a swglyd a budreddgar oedd gwraig Eidwyll ac annhrefnus ac annoeth ymhen ei theulu, ac nid oedd a ddywedai air da am dani ymhlith ei chymodogion, ac amherchit ei gwr oi hachos. ac nid oedd namyn drwg o gamp ar bob gair a gorchwyl iddi.

A'r gwyr hyn ar ucha diwarnod o haf ar faes eu cystref yn lladd gwair. Eidiol a welai Eidwyll yn aflan ei wisg a brattiog, ac aflan

ac afiach ei fwyd a'i lynn. gofudredd ac anferchweh ymhob peth parth ac atto. ac arno: Ac amgen na hynn ymhob peth Eidiol. glan a threfnus ei wisg ai ddiwyg oedd ef, glan a syw ei fwyd ai lynn. glan a syber ymarwedd a moes.

Yna y dywed Eidiol fal hynn wrth Eidwyll, Rhyfedd yw gen-nyf dy gynnal gyda'r cyfryw a feddi o wraig. lle ni chai erni namyn aſiwys ac aſlan, ac annoeth ac annwyn ym mhob peth. ac ammharch itti gan bawb oi hachos. Arfer, ebe Eidwyll. arfer a wna gynnefin ar bob peth. nid oes ar a welir yn y byd namyn o'i arfer, arfer a ddygymmydd a phob peth. Arfer yw'r gwely esmwyth ar ba un y cwsg bob peth. ni chlyw cydwybod a'i blino lle gorwedd ar wely arfer. Bu amser nas carwn a weli o wall. ac yr awr honn nid yw gas gennyf. eithr gorwedd yn ysgawn y mae ar fy meddwl.

Nid felly y byddwn i, ebe Eidiol, eithr ei gadael, a myned lle nas gwypai fy mod, a'r lle y cawn a fai wrth fy modd. lle nas caid a'm difwynai yn fy mharch am diwyg.

Mi a'th glywaf ebe Eidwyll. ac yna tewi. gan amdroi yn ei feddwl a wnelai er dangos i Eidiol a ddichonai arfer a chynnefinder.

Yr ail ddiwarnod. a hithau'n des cadarn. Eidwyll a welai wisg Eidiol yng nghwr llwyn, ac efe a wybu'r man lle'dd oedd Abwy drewllyd, yna torri darneni o honaw a'u doddi ym mhlygiadau Llewys Eidiol. yr hwn pan y gwisgai ei ddilledyn a glywai ddrewdod aruthrol yn ei amgylch ac a gwynai ragddo. a phob gair ateb a gai gan Eidwyll yn anghyfachos. cwynaw'n y blaen. cwyn ar ol cwyn a wnai Eidiol. oni leihâes ei fynychder, ac or diwedd darfod yn ddim, a thaw arnaw. ymhen amser Eidwyll a ofynes i Eidiol am y drewdod. yr ateb, dywedyd ei ddarfod, ac nas clywai mwyach. Felly, ebe Eidwyll. arfer a wna gynnefin ar bob peth, a chynnefin a fydd esmwyth dan bob peth; yna dywedyd fal y bu. a phan ai clywes Eidiol. Drwy nerth Duw. ebe fe, ni fydd pellach yng nghyd tydi a mi; aros lle 'ddwyd, a bydd ag ydwyd. mwy nis byddaf lle am llygrer gennyf, nag ynghyflwr y gellit arnaf gynnefin a pheth ni wedd ar 'ddoeth, a syw, a syber. Felly ymwrthod yn llwyr a chyfeillach Eidwyll, yr hwn ni weddai ei fod namyn ar ei ben ei hunan. ac o hynny y cafwyd y ddiareb. Arfer a wna gynnefin ar bob peth, fal y dyn a'r abwy yn ei lawes. a chynnefin a fydd esmwyth ar bob peth, fal y dyn a'r abwy yn ei lawes. ar wely cynnefinder o arfer y cwsg pob drwg hyd farw. am hynny gocheler ymarfer a drwg. ac ymwrthoder ac ef, ac eler lle

nas galler llwgr oddiwrtho. sef ffoi oddiwrtho fal y ffoes Eidiol oddiwrth Eidwyll. Arfer drwg a wna'r drwg yn arfer. Ac, Arfer nid hawdd ei anarfer. a rhag ymarfer a drwg ymswyned pob Crision, a phob doeth a chydwybodus, a phoed felly fyth.

XII. DAMMEG CEINAN FERCH CEINWAWR.

MERCH oedd gynt o genedl rieddawg y Cymry a elwid Ceinen ferch Ceinwawr, a thecca merch dan haul ydoedd: A myned a wnaeth y son am dani ymhell ag yn agos. a'r pell fal yr agos gan bob un. a phawb a chwenychent yn fawr ei gweled, a chyn ei gweled pob un ai dyfalai yn wenn fal od unnos, arall ai dyfalai yn ail distrych y donn, a rhai yn orlliw gwynn y calch ar gaer gerwyneb haul y bore, sef y defelid ei gruddiau yn harddach na rhos ymha rai y gwelir pob cymmysg o goch a gwynn, y naill yn cyfloodd y lladd hyd nas gellir canfod y man y terfynant y lliwiau. ei gwefusedd yn ddeuliw gwawr goleugoch yn ymgyfllw a gwynder dydd o fore haf tesog. ei gwynn ai gwrid y naill yn ymguddio yn y llall ni welai neb ym mha le nac ym mha fodd. i bob melyn ac eurlliw y dyfelid ei gwallt, ai llygaid gleision yn harddach na ser yn yr wybren gannaid. ac am ei thwf ai hagwedd nid oedd a fedrai ddyfalu maint yr harddwch a gaid arni. mal hynn y dyfelid ar feddwl a dychymyg cyn ei gweled gan lygad. hagen yr un ai gwelai a farnai wall tegwch erni un ai gwyngalchai'n wynnach, arall a liwiai'n gochach ei gruddiau, dodai arall amgen o wrid ar ei gwefusedd. duaw ei haeliau gan un, gorlliwio'i gwallt gan arall. rhy fyrr ydoedd gan un, rhy hir ymarn arall. pob un a fynnai ei gwellhau yn y modd a fai orau ganthaw ei hun, pob un a farnai'n hagr a fernid yn hardd gan arall. Gwedi hir yrru arni a fernid yn hardd a phrydferth gan un a chan arall, ni ellid erni namyn anhardd ac anferth, ac nis gellid arni faint y gronyn lleiaf ym mhelydr yr haul o'i thegwch ai lliw cyssefin. a hithau erbyn hynn wedi myned yn atgas a gwrthun yng ngolwg pob dyn, ac nid oedd neb ai gwelai'n hardd, ac nis carai neb hi. nid oedd ai gofwyai, ac ni chaid na chaeai lygaid yn ei herbyn. gan ei barnu n ffeiddaf o bob peth yn y byd. a phan weles Geinan hynny a rhyfeddu yn fawr nad oedd ai hymgeisiai fal cynt, edrych yn ei drych. a phan y gweles hi'r lliw a'r llun a ddodesid gan bob un arni, bu ryfedd ganthi, ac anfoddloni yn aruthr, can nas adwaeniad ei hunan; yna meddwl am ymolch ac ymlanhâu o'r budredd a roddesid erni. a

gwedi gwnenthur hynny teg a serchog fal cynt ai gwelid. a phob un ai carai ac ai hymgeisiai, namyn y rhai a fynnesynt wellhau a wnaeth Duw erddi fal y gwedwyd, a'r rhai hynny, cyd nas carant hi dan a ddodasant arni, ai gwrthenwasant yn hagr ac yn anferth. gan nas mynnynt nad iawn ac er gwell y cyfan a fwriasant erni. canys nid hawdd gan annoeth gyfaddef ei annoethineb, ac ni fynn neb gydnabod ei fai; ac nid oes namyn Dedwydd a gais ymchwel ar a fo gwell.

Felly'r gwirionedd. pob un ai car ar ei dafod. a phob un ai llygra drwy yrru arnaw'r budredd a garo fe ei hun. ar oddeu darwellhâd iddaw. Sef y dodir y mawrgelwyddau arnaw hyd nad elo rhith celwydd arnaw yn gwbl, ac yna pawb ai cashâ. eithr taer yw gwir am y golau, ac ef a fynn er gwaetha'r gwaethaf ymddiosg ai ymgudd hyd yn y bo amlwg fal cynt, a hardd a hygar gan bawb ai gwelo namyn y rhai a fynnesynt ei anharddu a chelwydd ai lygru a thwyll gyfliwiad, diau nis ceir gan y rhai hynny gydnabod a chyfaddef a fu arnynt o fai a chamsyniad, a choegddychymmyg, a thwyll ymbwyll, canys diarheb a ddywed, ni chydnebydd ei fai a daerawdd ei fod ar y iawn; a dyngodd y fran yn wenn ni chyfaddef, cyd y gwypo gystal a'r goreu ei bod yn ddu. ac a dwyllo arall efe a dwylla ei hunan yn fwy. pawb a geisiant y gwir ac nis gadawant ir gwir fod yn wir. ac un a hir yrru'r celwydd ar gred ai cred ei hunan o'r diwedd.

DAMMEG ARTHUR A'R HANNER DYN*

FAL yr oedd Arthur yn rhodio ynghyntefin dydd, ag yn Nydd Cyntefin Haf, ar hyd Dolydd gwyrleision meillionddail arogleuber, a phob blodeu gwydd a gwaen yn eu llawn harddwch o gylchon ag adar caneugar ymhob llwyn ag ar bob colfen deilgoed a dolgwm yn hy ergyd trisaeth o ddinas Freiniol Caerlleon ar wysg. a hoffder calon ganddo ganfod harddwch a thirionwch yr awr ar cyfarwel yn nechre mandes dydd haf ysplennydd—ef a welai rywbeth o ledhirbell yn dyfod tuag atto. yn egwan a golesg ei daith fal y tybid nis delai tan ymhen undydd a blwyddyn hyd tricham y dryw tuag atto, edrych o'i amgylch a wnai Arthur ac ef ynghanol ei wynfyd ni selwai ronyn ar yr eiddil o bell a welasai ar farw tros fyth. ond gan droi ymhen ennyd fechan ei olwg tua chammen y ddol. ef a

* Gan Taliesin, medd Iolo Morganwg.

welai'r peth a welasai braidd hanner cyn yn ol, yn dyfod yn nes atto nawran y ffordd a buanach, etto gwan ag eiddil ydoedd, edrych o'i gylch a wnai Arthur, a myfyrio dial ar y Saeson. a pheri difant llwyr arnynt, a chan edrych eilwaith oi amgylch efe a welai megis llederthyl hanner dyn yn dyfod iddei gyfarfod, ni ellid ynddo a ofnai Arthur, a gwrandaw ar gan yr adar a wnai, onid oedd yr hanner dyn yn ei gyfwysg, yn ei gyfarch yn llyn dydd da itti heddyw Arthur, dydd da i titheu'r hanner dyn, bydd ydyw a fyn-nit? Mi a fynnwn ymdrech cwmp a thi, pa glod a gaf o ymdrech cwmp a hanner dyn, ebe Arthur, dos i'th ffordd. ac edrych ar wyneb y glasdon blodeudardd a wnai. Arthur ti a etiferi ebe'r llederthyl, a myneb yn ol,—boreu nesaf y daeth Arthur ir un man a Thrystan ab Tallwch y gydag ef. a Thaliesin Ben Beirdd. a dyfod o'r hanner dyn erthylaidd fal y dydd o'r blaen a chyfarch a gofram i Arthur. ymdrech ac ef ebe Taliesin. mal y gorffer cyn y bo dyn cyfan. ni ddaw imi glod yn y byd o ymdrech ac erthyl ebe Arthur, a rhodio hyd obell y ddol a wnai ar Erthyl yn cyfarch Trystan. a Thrystan ynghyngor Taliesin, ai cyrchwys pa les i mi ymdrech ac am beth. ebe ef am dy ben Trystan, eber erthyl, ac ymdrech wrth gyngor Taliesin a wnaeth a rhoi llawr i'r erthyl, ti a ennillaist fy mhen eber erthyl. do ebe Trystan a pha les imi hynny. os caf er werth genyt. ti a weli dal. cymmer dy ben yn rhad ebe Trystan. ni fynnaf i ben neb namyn cloffi troed buanach na chyfiawn

DAMMEG Y LYGODEN AR GATH.

Y LLYGODEN gynt a oedd yn rhodiaw mewn Tafarn Gwin, ac o ddryg ddamwain hi a gwympawdd mewn pylleidd o'r gwin gerbron y tunelleu. ac yno llefain er nerth a orug, ac wrth y llef y Cath ar frys a ddaeth ac a ofynodd pa ham ydd oedd hi yn llefain felly: a'r Llygoden a ddywawd am y mod i ym mherigl o'm bywyd ac na allaf ymryddhau heb nerth. ac yna dywawd y Cath "beth a roi di imy er dy ryddhau a'th dynnu oddiyna"? a'r Llygoden a ddywawd "beth bynnag a erchych mi a'i gwnaf" "o'r myni di i mi dy nerthu yr awr honn mi a fynaf it ddyfod attaf pan yth alwyf gyntaf; a hynny a wnaif fi yn llawen heb y Llygoden; moes dy gred ar hynny heb y Cath, a'i chred a roes y Llygoden y gwnëi a fynnei hi.—ac yna y Cath a estynnawdd ei balf. ac a dynnawdd y Llygoden o'r pwll ac ai gollyngawdd yn rhydd i redeg rhagddi.

a threiglwaith pan yttoedd y Cath yn rhodiau a dirfawr newyn arnaw, dyfod cof a wnaeth iddaw ei ammod a'r Llygoden. ac ar frys dyfod a orug lle gwyddiad fod llochwes y Llygoden, a dywedyd o'r tu maes a'i lawnllef, "y Llygoden dyred ymma attaf fi i neges. Pwy wyt ti? heb y Llygoden. y Cath wyf fi. heb ynteu. na ddeuaf rhof fi a Duw, heb y Llygoden. Pam? heb y Cath, poni roddaist ti dy gred ar ddyfod attaf fi pan harchwyf it? Ie, heb y Llygoden, brwysg oeddwn i yna, ac am hynny ni chynhaliat fi ammod yr awr honn.

Felly yn awr llawer o'r bobl pan font gleifion neu mewn perigl a addawant wellhau eu buchedd ac na wnelont byth gammwedd yn erbyn Duw na dyn. Eisioes pan ddyhangont o hynny ni chynhaliat ddim o'u haddewid, gan ddywedyd, ie, mewn perigl yr oeddem ni yr amser hwnnw, ac am hynny nis cynhaliat, megis y dywedir am ryw longwr gynt a oedd mewn garw fordwy a pherigl o'i fywyd; ac addaw a orug i Dduw, er ei amddiffyn o hynny y byddei wr da tra fei fyw. a phan ddaeth ef i'r lan ac i'r tir dilys, dywedyd a orug: ahâ! Iesu! mi a'th dwylleis yn wir yr awr honn: ni byddaf wr da etto!*

* Tynnedig o adysgrif Iolo Morganwg, a gymmerodd ef o Gasgliad Dammeigion Owain Myfyr, a hwnnw o hen Ysgrif ar Femrwn tua'r flwyddyn 1300.—As Iolo.

HEN DDAMMEGION.

I. DAMMEG CENFIGEN YN LLOSGI EI HUN

TALHAIARN, Bardd ydoedd a gwr dysgedig a chall a da oedd efe. a mab oedd iddo ai enw ef oedd Tanwyn a gwedi rhoddi dysg ac achlesu dawn ac awen yn y mab hynny hyd onid oed yn wr gwybodus a chelfydd a fedrai ar bob doethineb a gwybodaau daionus yn gyfun a phob cydwybodolder a dwyfolder, a phob harddwch ymddwyn parth ac at Ddyw a Dyn. efe a elwis Dalhaiarn ei fab atto ar ddiwarnod. ac a ddywed wrtho fel hyn. Fy mab Tanwyn fy unig am hanwyl fab ydwyd. mi ath gerais ac ath feithrinais fal y gweddai i dad parth ag at fab a garai'n anwyl. mi a'th athrawiaethais ymhob celfyddyd a gwybodaeth daionus ac ymhob ymddwyn gweddus ac a'th wnelai fal y barnwn yn wr a fedrai ddaioni a gwasanaeth i'th wlad ath genedl ac i bob byw or byd. ac a'th wnelai yn wr a garai bob deddfol dy feddu yn wr wrth achos gwr a gwlad a chenedl. ac yn benna dim yn a gai fodd Duw yn y byd hynn ac yn y byd a ddaw. gweli gan hynny imi wneuthur fy rhan a chywiro fy nyled tuag attat. ac yn awr fy mab anwyl nid oes gennyf na thai na thir, itti. nac aur nac arian na gwisgoedd gwyhion na meirch na thlysau o ba ryw bynnag. am hynny fy mab y mae'n orfod arnof o anfodd fy serch tuag attad erchi itti ymadael ath dad ai dy a myned lle'th arweinir gan Dduw a'th dynged i wneuthur dy fyd ac ynill dy fywyd. nid oes na lle nag achos i rhoddi addysg a chyngor ymhellach itti nag a wnaethum. eithr yn yr hynn a wettwyf ynawr wrthot. sef, na rhodia ffordd newydd lle na bo torr pont ar yr hen ffordd, na chwennych Bendodaeth lle gelli gael cariad yn ei le. ac na ddos heibio'r lle bo doeth a dwyfol yn athrawiaethu ac yn thraethu gair a gorchymyn Duw heb aros iddei wrando. Ac yna myned a wnaeth Tanwyn o Dy ei dad gwedi caffael ei fendith ai weddi ar Dduw drosto ac nas gwyddai ba le yr elai eithr myned gan Dduw ai dynged, onid aeth efe lle'r oedd traeth hir a theg ar lan y mor a ffordd iddo drosto. a theg a llyfn oedd y traeth a thanwyn a ysgrifenwys a blaen ffon ac oedd yn ei law y geiriau hynn nid amgen. *a ddymuno ddrwg iddei gymmydog*

iddo ei hunan y daw. ac Arlwydd cyfoethog ac aberthog iawn yn ei weled o beth wrth farchogaeth yn ei erbyn. a gwedi myned y naill heibio'r llall gan gyd gyfarch moesdeg a charuaidd. y gwelwys yr Arlwydd yr ysgrifen ar y tywod a gwedi gweled ei harddedd ai chelfydded fe a droes ei farch yn ei ol a marchogaeth yn dyn oni ddaeth ef yng ngorddiwedd Tanwyn. ai tydi ebe'r Arlwydd a ysgrifenwys ar y tywod? ie ebe Tanwyn, gad imi ebe'r Arlwydd, dy weled yn ysgrifennu etto, mi a wnaf hynny ebe Tanwyn, ac ysgrifennu a wnaeth yn deccach nac o'r blaen y geiriau hynna. *goreu canwyll pwyll i ddyn.* iba le yr wyt yn myned ebe'r Arlwydd, i'r byd i ynnill fy mywyd. ebe Tanwyn. yn y lle a'r modd y mynno Duw, ac y mettrwyf inneu. Tydi ebe'r Arlwydd yw'r gwr y sydd arnaf ei eisiau. a ddewi di gyda mi a bod yn wr imi i drefnu fy nghyfoeth am Teulu a thi a gai'n wobr dy ofyn, gwnaf ebe Tanwyn, beth yw'th ofyn o gyflog ebe'r Arlwydd y peth y dal fy ngwasanaeth ebe Tanwyn. ym marn y gwybodus a'r cyfiawn. pan ai gweler. or goreu, ebe arlwydd. dyna ammod deccaf a glywais erioed am deni. A myned a wnaeth Danwyn gan yr Arlwydd a chael ganddo y pendod ar ei gyfoeth ai deulu. a Thanwyn yn trefn mor ddoeth, ac yn ymddwyn mor gywir. ac yn ateb y gofynion arno mor gyfiawn fal y carai yr Arlwydd a phawb oi deulu ef. a phan daeth amser talu cyflog yr arlwydd ai rhoddes ar farn ei ddoethion ai wyr gwybodus a deddfolion. a barnu a wnaeth y ddau cymmaint yn gyflog i Danwyn ag a roddai neb arall yn unman i'r goreu. a phan glybu'r Arlwydd a farnwyd efe a wnaeth y gyflog yn ddau cymmaint ac a roddesid ar farn. ac ymhen amser yr aeth Clod Tanwyn mor fawr am ddoethineb a chariad a chyfiawnder a phob gwybodaeth daionus a gwerthfawr ac na fynnai bendedd ar neb eithr cadw ynghariad pob dyn. gan wneuth cariad a chyfiawnder. a dysgu doethineb a daioni ffordd yr elai ar achlysur a gaffai a'r holl amser a feddai yn ol y cyngor a roddes ei dad iddo. Gwr doeth a chall ydoedd yr Arlwydd a gwybodus a chynnilgamp. ond pan welwys ef, a chlywed fod Tanwyn yn uwch ei glod nag ef am bob campau a gwybodau moliannus cenfigenu wrtha a wnaeth efe. a gwedi gweled o ddydd i ddydd clod ei wr yn mwyhau ai glod ei hun yn lleihau, ymgais a dichellion a wnaeth a chael gwyr i gyhuddo Tanwyn o frad ac anghyfiawnder ac anghywirder a wnaeth ef, ond Tanwyn o lwy'r bwyll a doethineb a ddygwys yr anudon i'r amlwg onid aeth barn gwlad a chyfraith ar yr anudonwyr a'u crogi oll. gwedi hynn diccach diccach beunydd wrth Danwyn oedd yr Arlwydder lleied yr achos, a bwriadu

ei ladd ef a wnaeth. yr gantho ef y pryd hynny odyd galch ar waith, a myned a wnaeth ef ben boreu at y calchwyr a dywedyd wrthynt fal hynn. " Y mae gwr, ebe fe, sydd elyn imi yn amcanu dwyn Arlwydd o Estron yn ormes im cyfoeth am difeddiannu om tir am daear am gwlad am cywiriaid, am gwyr ffydd, a'n oll chwi a minnau yn gaethion dano a gyrru'n aeth wlad lawer o honom yn enwedig chwi ac eraill o'm ffyddloniaid a garaf yn oreuon oll, ymae ef ar hynn o bryd yn gwesteia gyda a pheî gellid ei ddihenyddu ef da fyddai hynny a diogelder inni oll. yna tyngu a wna'r calchwyr y llosgaint hwy ef yn yr odyd pei gwpynt pwyn ydoedd, chwi a gewch wybod hynny ebe'r arlwyd wrth hynn o arwydd, sef y cyntaf a ddol attoch gwedi yr ymadawyf a chwi ar hyd y ffordd a wnaethum o'm ty parth ac ymma, a dangos haelioni tuag attoch hwnnw y bydd efe, teflwech ef i'r odyd a gwedi hynny mi a ddawaf a mwy haelioni yn fy llaw ich gobrwyo a a hynny a gyttunwyd arno. myned iddei dy a wnaeth yr Arlwydd a galw Tanwyn atto. a dywedyd fal hynn wrtho : y mae imi, ebe fe. wyr yn llosgi wrth yr odyd ar ben y ffordd newydd, dos ar hyd y ffordd honno attynt a thal iddynt eu cyflog yn aur ac yn arian. a rhoddi dros ben eu gofyn yn syberwyd a haelioni fal y caro dy galon. a rho iddynt gwrw a medd a fynnon, a dos ar hyd y ffordd newydd. tewi a wnaeth Tanwyn gan feddwl am gyngor ei Dad Talhaiarn. a chymmeryd arian ac aur a grenn o fedd yn ei afael a hynny yn haelionus yn ol cennad ei Arlwydd a bodd ei galon. a myned parth a'r odyd a wnaeth eithr ar hyd yr hen ffordd. yn ol arch ei dad. ac ar y ffordd efe a glywai mewn Ty ar ei neilldu wr doeth a duwiol yn traethu gair Duw a doethineb. a throi i mewn iddei wrando a wnaeth Danwyn. ac aros yno encyd lle clywai lafar dwyfolder a doethineb. yn y cyfencyd yr Arlwydd, ac efe yn bwrw erbyn hynn nad oedd lai na bod Tanwyn yn ulf mân, a feddylwys fyned at yr odyd i weled ac i glywed fel ac y bu. ar hyn o bryd nid oedd ond gweision diertth yn wyr wrth arch ac ammod y calchwyr wrth yr odyd y rhai nis adwaenant eu harlwydd. a chwedi clywed a chael gorchymyn a deddf gan eu pendodwyr, ar arlwydd yn dangos haelioni a chwedi cyrchu yno ar hyd y ffordd newydd, hwy ai tawlasant ef heb air uwch nai gilydd. i'r odyd ai llosgwyd ef yn ulf. ac ymhen ychydig llyma Danwyn yn dyfod at yr odyd ai aur ai arian ai rennfedd

II. DAMMEG CENFIGEN YN LLOSGI EI HUN

(Dull amrafael, herwydd ysgrif arall)

IN Cwttu Cyfarwydd o Forganwg yr oedd mab a elwid Hywel ag ef a ddysgwyd gan ei dad ymhob Campau Clodfawr a gwybodau Llesawl i ddyn ei harfer. a Hywel wedi cyrraedd oedran gwr a chwennychodd ymadael a thy ei dad ag olrain ei ddigwydd ar glawr Byd. ag wrth ymadael ef a roddes ei Dad iddo y Cyngor hyn sef nad elai fyth heibio i bregethiad gair Duw heb aros i wrando. felly Hywel a aeth ymaith a gwedi trafaelu encyd efe a ddaeth i Lan y mor Lle'r oedd y ffordd ar hyd draethen hirdeg Lefn. a hywel a blaen ei ffon a ysgrifennodd ar y tywod yr hen ddiareb hon. sef *a ddymuno ddrwg iw gymdodog iddo ei hun y daw.* ag ar ei waith ef yn ei ysgrifenu Llyma Arlwydd Ardderchog yn ei orddiwes ag wrth weled decced yr ysgrifennodd efe a wybu mae gwr amgen na Dyn gwladaidd Cyfredin ydoedd Hywel. a gofyn iddo a wnaeth o ble'r hanoedd a phwy ydoedd ag i ba le yr oedd ar fyned. a hywel a roddes iddo fonheddigaidd atebion i'r cyfan a ofynnodd iddo, ar Arlwydd a'i hoffodd yn fawr a gofyn iddo a ddeuai ef i fyw gydag ef yn ysgolhaig Teulu er trin a threfnu iddo bob achosion Dysg a gwybodaeth ag addo iddo gyflog a weddai i wr bonheddig. ag felly cyttuno a wnaeth Hywel ag ef a myned i fyw gydag ef. ar holl fonedd yn Arlwyddi a Marchogion a ddeuant i ymweled ar Arlwydd hynn a ryfeddasant wrth ddysg a Doethineb Hywel. ai fawr ganmol a wnaent. oni fagodd yr Arlwydd gynfigen wrtho am ragori mor fawr arno mewn Doethineb a dysg a bonheddigeiddrwydd. a chlod Hywel a gynyddodd beunydd ag am hynny yn gydfesur y cynyddai cynfigen yr Arlwydd ei feistr. oni feddyliondd o'r diwedd ddihenydd ag angau i Hywel. ag un diwarnod efe a achwynodd wrth ei Arlwyddes am fawr ddrygau ag amharch a wnaethai Hywel iddo, ag ymgynghori a hi a wnaeth am ei ddihenyddio. a hi herwydd ei mawrserch tuag atto a feddyliondd y ffordd y gwnelid hynny yr oedd gan yr Arlwydd ar ei dir galchwyr yn llosgi Calch. ar Arlwyddes a aeth attynt ag a roddes iddynt swm fawr o aur dan ammod dasfu'r i mewn i'r odyn y Cyntaf a ddelai attynt a grenaid a fedd. a hwy a addawsant wneuthur felly, ar Arlwyddes pan ddaeth adref a ddywed yr ystryw wrth yr Arlwydd ei gwr, a hwy a lanwasant renn fawr a medd ag a archasant i Hywel ei ddwyn at y Calchwyr, a Hywel a gymerth y Grenn ag ai ddygodd tua'r odyn ag ar y ffordd efe a glywai mewn Ty. hen

wr Duwiol yn darllain Gair Duw, a throi i mewn a wnaeth ef iw wrando ag aros yno encyd yn ol cyngor ei dad, a chweddi'r encyd hyn o aros yr Arlwydd a fwrwodd yn ei fryd fod hywel erbyn hynny wedi ei losgi yn yr odyn, a gymerth rennaid arall o fedd yn obrwy i'r Calchwyr, ag ef pan ddaeth at yr odyn a gymerwyd gan y Calchwyr ag a dafwyd i dan yr odyn ag a losgwyd yno a chyda ei fod yn trengu y daeth Hywel yno ai rennaid fedd. ag wrth weled ladd ei Arlwydd fal hynn a ddygodd y Calchwyr gerbron Ynad, ag yno cyfaddefasant fal ai gobrwywyd gan yr arlwyddes am losgi'r cyntaf a ddelai a grenaid medd iddynt, ag mae'r Arlwydd oedd hwnnw. a gwedi holi'r Arlwyddes y cafwyd allan y gwir fal y bu, ag fal hyn y llosgodd Cynfigen eu hunain, ag a fu gair Duw yn gadwraeth ag amddiffyniad i'r sawl ai parchodd

III. DAMMEG Y DIAL

PAN oedd Cynlas ab ——— yn Arlwydd Morganwg yr oedd iddo fab a elwid Cadoc yn wr Duwiol iawn ag yn Sant o Gor Illtud, ag ef yn nhy ei Dad ar ddiwarnod fe ddaeth Eurych heibio ag ef a geisiwyd i loywi tlysau aur ag arian yr Arlwydd Cynlas ag wedi darford a'i waith ai goden yn agored ef a gymmerth Langes o weinidoges ffiol arian ag ai dodes ynghoden yr Eurych ynghudd dan ei peirianau ag felly'r Eurych a gaeodd ei goden ag a aeth ymaith yr oedd Cadoc ar ddigwydd yn gweled y cwbl ag a wnaethpwyd. wedi gweled eisiau'r ffiol dilyn yr Eurych a wnaethpwyd a chael y ffiol yn ei goden ag am hynny ei roddi yngharchar, eithr Cadoc a feddylodd ynddo ei hun na adawai Dduw yr hwn sydd gyfan gyfiawn gospi'r Eurych diddrwg diniwed eithr ei ryddhau o'r gosp ar gwradydd, eithr amser Barn a ddaeth a chafwyd yr Eurych yn euog ag felly ei Grogi, a phan welodd Gadoc hyn efe a feddylodd nad oedd un Duw neu ynteu nad oedd gyfiawn am adael o hono i'r Eurych diddrwg ar gwirion gael ei grogi ar gam, ag felly y daeth arno anghred am Dduw a daioni ag ef roddes ei fryd ar wynfyd a digrifwch y Byd ymhob modd ag a ellid ei gael. heb bris am na chrefydd na chyfraith, ag wedi iddo ddarford ai gyfoeth, efe a gymmerth farch ag arfau ag a aeth i goed trwy ba le yr oedd ffordd fawr. a gwyr cyfoethogion yn mynych dramwy'r ffordd honno, ai fwrriad oedd yspeilio ar bawb a ddelai'r ffordd honno eu cyfoeth. a gwedi gwnenthur ei le'n y Coed. efe a welai megis Arlwydd cyfoethog o hen wr yn dyfod ar hyd y ffordd, ag yn arfog, eithr

Cadoc ag ynteu'n wr glew ynghyfnod oedran gwroldeb, a aeth i gyfarfod a'r arlwydd ag a archodd iddo ei aur ai arian yn ddirwg-nach ddiymgis. na chai ebe'r Arlwydd er dy fod ti'n Ieuan a minnau'n hên mi ymbrofa a thi am fy meddiant drwy nerth arfau a glewder, o'r goren ebe Cadoc parod wyf fi, eithr ebe'r hên wr ynghyntaf torrwn bobei fedd fal y bo parod le i gladdu yr un a ladder fal na bo mwy son am dano o ewyllys fy nghalon ebe Cadoc, ag felly myned a wnaethan i dorri pobei fedd ag wrth ei torri cafwyd ymhob un or beddau esgyrn Dyn, gwel yma ebe'r hên wr y rhain ydynt esgyrn dau ddyn a laddodd yr Eurych a grogwyd am ffil dy Dad am ei cyfoeth, ag un o honynt oedd Tad y Langes a roddes y ffil yn y goden. ag wrth hyn gwel mai cyfiawn yw Duw, ag ni oddef i'r Drwg ddiange yn ddigosp, eithr hwyra Dial Dial Duw. a Llwyra dial dial Duw. Ti a welaist ddodi'r ffil yn y goden eithr ni chefaist nerth a Chennad gan Dduw iw adrodd am y mynei ef gosi'r Eurych, ag o hyn allan Dysg hyn o wers sef nas gelli weled y modd y mae Duw'n gweithredu ei gyfiawnder nai ddoethineb, nai drugaredd, gad Dduw iddei Ddoethineb ei hun can ni wedd ar ddyn ei farnu yn ei drefn uchelddoeth ai ddoethineb annirnadwy, a gwel ei drugaredd ef yn dy arbed di rhag cosp drwy fy nanfon i i'th waredu ag ith ddyg pan nas dirperit eithr y grogbren ar ba un y crogwyd yr Eurych. rhy ddisglair yw Duw i ddyn edrych arno ai weled. ag felly ei weithredoedd ai rhag drefniad, a chyda'r geiriau hyn efe welai Gadoc ef megis gwr Ieuan glanbryd iawn o'r prydferthaf a welsai erioed ag wrth hynny y Gwybu mae angel or nef ydoedd, a dychwelyd adref a wnaeth a gwedi dygwydd cyfoeth iddo efe a wnaeth iawn i bawb am yr aniawn a wnaethai ef iddynt ag a roddes i'r tlodion yn helaeth ag a ymwrthododd a'r Arlwyddiaeth gan adeiliadu Cor yn Llancarfan i drichant o seintiau ag efe a nhwy a fuant fawrglod am Dduwioldeb ag elusenwaith gan Ddewis gwasanaeth Duw o flaen pob gwynfyd a digrifwch daearol. gan gyfrif Cyfoeth ag urddas Byd yn ddim wrth Dduw a Duwioldeb

IV. DAMMEG Y DYLLUAN Y GOLOMEN AR YSTLYM

Y GLOMEN ar Dylluan gynt yn ymdaith a ddaethant ynghlais nos at hen ysgubawr lle yddaethant i letya y nos honno yn yr hen ysgubawr honno ddoedd pengorodd yr ystlumod gyda ei deula yn anneddu, a wedi gweled o hono y dieithraid yma efe a'u gwa-

hoddwys hwynt i gwynosa atto, a wedi bwytta ag yfed eu gwala ar gnyw fwydydd a phergryf ddiodydd, yna y codes y Dylluan ag a ddechreuwwys ymarfawl y Cordd yn y modd yma a dywedyd O ardderchoccaf ystlum dirfawr yw'th haelioni, anrhaethglod di, ni farnwn neb yn gymhryd a thi ath Iesinwych deulu, ag adwaen im oes dy gyfal am Len a dysgwybodaeth, gwrol wyd na'r na'r Eryr a theccaf a gwyachach na'r paun, a dy lais yn gynghaneddach nag Eiddo'r Eos, yr ystlum a fu orfalch gantho y canmolwawd. yma a disgwyl ydoedd i'r glomen ei areithio'n gydwedd, ond y glomen a eisteddodd yn wyl wrth y bwrdd, heb wneuthur na syniaeth na selwyd ar a ddywaid y Dylluan eithr troi yn y man a wnathoedd, a diolch yn foesweddol i Gordd yr ystlumod am ei letyaeth a'i haelioni, heb roi iddo fwy o ganmolwawd, ar hynny wele'r holl deulu yn Edrych yn hyguch ar y glomen ag yn bwrw sarugwawr arni a beiaiw ei hafoesoliant, ag achliw iddi ei hammonedd, ai syml daeogyd, am nas amarfawlasai y pencordd yn ddisymf foneddigaidd, meis a wnathodd y Dylluan sef y dywaid y glomen ei bod yn angharu trutheiniaw a darllidiaw y wnaeth yr holl gymdeithon a gorchurasant hi yn anaelau ag ai troesant hi allan yn nyfnder y tywyllnos garwhinog, i rynnu a dychrynu oni ddaeth y wawr ag yna hi a ehedwys at yr Eryr ag achwyn a wnathoedd, ar yr ystlumod ar Dylluan ag yna'r Eryr a dyngwys os yr ystlum ar Dylluan a ymddangosai byth liw dydd ar ol hynny y byddai i holl adar y byd ei beiddiaiw ai amherchi, ag efe a ganiattawys i'r Clomenod fyth ar ol hynny y caent helpu ynghyd er ymddiffyn eu hunain ai cashaai ag ai perchis o hynny allan yn erfawr am ei didruth wirionedd. ond ni welwyd helf o ystlumod na dylluanod byth wedi hynny, llyma barch yn argoroni, gwirionedd didwyll ag ammarch a gwarth yn gefynu trutheiniant

V. DAMEG Y GEIFR Y DEFAID AR BLEIDDIAID

RHYFEL a ddigwyddwys gynt rhwng y Geifrod ar Defaid. ar Defaid mewn darofn ag anghalondid a feddylasant mai galon ffyrnig y geifrod, oeddynt y bleiddiaid heb ystyr ei bod cyffyrnicced galon iddynt hwy'r defaid hefyd a erfynasant eu hadorth yn erbyn y geifrod. hynny a gawsant dan ammod y caent hwy y bleiddiaid yr holl eifrod a liasid yn y frwydr: a chyttuno a wnaethant: ag i ryfel ydd aethant, a'r holl eifrod a laddasant a'r holl brainiau ag ysglyfaethon a gafas y bleiddiaid a mawr a

gloddestus wleddon a wnaethant a chig y geifrod. ag ymlenwi a wnaethant a Mawr fu'r rhialwch ond pan deryw'r ystoriant brwysgl e feddylwys y bleiddiaid, gwympo yn nesaf ar y Defaid ag felly y gwnaethant ag a ddewisant yr wyn goreu a'r gweddrod brasa or holl gorfa, er cael y blysig fwythau a drachwantant, ar Defaid a ddargwynasant achos y camwedd yma ar afies a ddiodef-ynt, ond ni chawsant fael o'u cwyn, eithr y bleiddiaid a daerasant ar y Defaid dorri o honynt ffirion y cyn ammod, a wnaethant ar y cyntaf. ar defaid pan oedd ry ddiweddar a welasant maint eu di-synwyrdeb ai hafanas am gyttuno o honynt fal hyn eriod ar bleiddiaid, a thra etifar y bu ganthynt feddwl iw hoed am erfyn adorth yr Enfilod anhrugar a rheipus hynny, o herwydd ni adaw-saint yr un o honynt yn fyw oni fuasai er cynnal y fagwriaeth er cael gwastadawl amhaethunon a seigiau gloddestus. a phoed felly y darffo i bawb a fy cyn fyrred eu cynwelwg, ar Defaid hynny.

VI. DAMEG Y MARCH GWYLLT

Gynt yr oedd March Iefange gwyllt ynghelltydd glyn daronwy. a dyfod a wnaeth un boregwaith hyd yn ymyl dol Gynon, ag mewn maes pawrlas, ucheldwf, efe a welai farch dof yn pori meillion a ffwynwair, blodeuog, ag yn yfed dwfr o nenig sisellog a lifai fal ffrwd o ariant toddianus, rhwng dwy ffwyneg, yn llawn rhoglon a ffiorion glasdyfiant mai. heb ef, pa ynfytter, wyf aros im oed yn y gelltydd coedwysawg accw lle ni chaf ond garwellt anhyflys anhy-sawr, iw fwytta a'r lle ni chaf well danteithion na manfrig cor-wyddos i'w cnoi. yn ol hir drafferth i'w hysgythru, a lle raid im yfed o fudrnant na wenis yn wyneb haul erioed a rylif dan gys-godwydd, deilgoll ar a chlai waelod. mi af ir ddol geinlas accw i bori meillion a ffwynwellt hefindwf, ag i yfed or nennig glaerlif heul-bryd, ag i gysgu mewn gwely esmwythber o fanwellt, hyroglablodau hyfflawr, a byddaf fyw fal gwr bonheddig fal i dirper im gwaedol-edd, a fal y bonheddicaf a mwy nid af i blith y syml daeogfeirch a rygais y gwylltfaloedd accw, lle nid oes na llên na chyfoeth nag unrhyw wynfyd bynnag, ag a chyrch hyred a wnaeth ag esgud-naid a gymerwys, a melltenu tros yr ammid yspydd-adrill, yn fawr ei wyn, ag yn eidiog ei nwyf a diffriog, flys, a phan yttoedd yn y dyffrynfaes gwyranlasdwl ef a fwrwys drem diystyrllydfalch i'r gelltydd llei ddoedd ei berthynasau ai gyfeillion, anwrydus druein-iaid heb ef, pa hab, y cerwch y diffieithfa symleiddwyllt yna,

byddwch wrydus fal y mau a mwynhewch y dedwyddyd ar esmwythyd y sydd yn y gwynfydfa hwnn. yna ydd atebwys hen farch synhwyr gall ef. yr hwnn a welasai lawer o drafferthion a throfeddau Byd, ag a welasai lawer Iewydyn penchwiban yn dioddef diriant alcur achos ei ynfydrwydd diystyryd. eb ef y mae etto n rhy ebrwydd yt wynfydu am nis gweli trallod sy'n orchysylltiedig ar ffugwynfyd yna, ag os gwnai gyngor ath car, Dere i maes oddiyna ar frys ag na ohiria ffyrsto, caethfarch yw'r accw a weli a gwynfyd pa un a chwenychi gymmwyd, a chaeth fydd y tau oddieithr yt ffestiniaw a nerth bryd a charn oddiyna ond y march ieuange a ffromchwerthwys ag droes yn ffroenuchel ymaith ag ni wrandawys ar ddoeth gyngorion yr hen farch callwyddus. ag ni bu hir cyn dywod o berchenog y ddolfaes gyda i arthgwn, ai waedgwn, a weision, ai rwydau rheffynaid ai ddal ai ffirwynaw, ai ystarnu, ar diwarnod nesaf e orfu arno fyned i glud coed a chynnyd or allt lle buasai gynt yn rhodio ag yn caffael pob cynnes wynfyd. yn rhydd anghaethawl heb wybod pa beth oedd dwyn trymlwyth, y caethfarch. Diwedd.

VII. DAMEG YR EOS AR HEBOG

Yr Eos gynt a ymfalchiwys yn ddirfawr herwydd ei pherlais a phob edn ai gwheniaethai ag ai galwai Elen y glasgoed a Duwies y Dail ag a roddynt iddi lawer iawn o druthbarch, ar fwyalchen a ddaeth iw charu, ag ef a eirluniwys ei serch iddi mewn alseiniau a charolau melysgaingc, ag ag a draethwys ei gariad mewn llawer, cywydd llaid, ag amrylen difost, ar fronfraith a luniwys ir Eos pa gystal gwr oedd y fwyalch, maint ei Lâg ai ddysgc a gwirioned a mwyned gwas ydoedd, heb yr eos ni waeth itti daw a'th ffreg ath fableg, mi a fynnaf gwreiddach a milwreiddach a thywysogeiddach gwr no'r Mwyalch, ar hynny e ddigwys y fronfraith wrthi ar holl adar eraill oedd geraint iddi sef yr hedydd ar linos ar gog a llawer mwy o'r ednod gwaraid a geisiai ei lles, yna hwy a ffoasant Iocc, a gwedi myned o honynt, e ddaeth yr hebog atti ag ai dammeirchwys fal hyn tydi Duwies y glyngoed, ag awenyddes y llwyni call a doeth oeddyt am na wrandawast ar y gwail gynghoriaid a fynynt wyraw dy wyrthus fryd at eu crinlles cybyddaid eu hunain heb ystyr y gwynfyd dau myfi yw twysog yr adar ag eistedd yr wyf ar ddeheulaw yr Eryr, a hir wyf yn dwyn poen a hiraeth im calon oth serch nid hafal dy ffirinc ath gleisyddiaeth un organ

na thelyn a Bread arswydus yw melusaf lais a cherddi r adar cel-fyddgainge lle i bôt anhyall imi adrodd maint fy serch attot nid hyall imi fod yn wynfydus os ti am digar, canniatta imi nesân attod a moeslawn, raith ag hyfull galon, mal digelwyf fy serch am hir-aeth. Dwyn ag almyg yw dy gallineb a thyner yw dy nwyd. ag ni chair a edwyn dy fath, yr eos a fu falch glywed ei gweniaithaw fel hynny ag heb ystyr ei anian hi ai wahoddwys ef atti. Dere'n nes (ebe hi wrth yr hebog) herwyd deall wyf mai bonheddig urddasol wyd. da iawn yw'th foneddigfoes, a helaeth yw dy wyddiant, myfi a wrandawaf ar dy ddoeth gyngor ath fwyn foneddig lafar, dynesau a wnaeth yr hebog atti ag yna'n fuan ef ai ysgipwys ymaith ag a lladdwys ag ai llewis, a phoed felly y darpho i bawb ni wnel gyngor ai câr. ag a wirgoeliant Druthfawl ag a wrthodent orthelydawg, gynnygion, y gwir Ddoethion. Diwedd.

VIII. DAMMEG EINION AP GWALCHMAI A RIAN Y GLASGOED

EINION ap Gwalchmai ap Meilir o Drefeilir ym Mon a briodes Angharad ferch Ednyfed Fychan ac efe ar un bore teg o haf yn rhodio coedydd Trefeilir efe a ganfu Rhiaid dlofain a thra hardd ei thyfiant a manylbryd ei hwyneb ai lliw yn rhagori rhag pob coch a gwyn yng ngwawr boreddydd a manod mynydd a rhag pob harddliw ym mlodau coed a maes a mynydd. ac yna efe a glywai ferw serch anfeidrol yn ei galon a myned nes atti a wnaeth yn fonheddigaid ei foes a hithau yn ymneshau atto ynteu, ac efe a gyfarches iddi. a hithau ai hadgyfarches yntau, a gwedi'r ymgyfarch traserchogaidd rhyngddynt efe a weles ei mwynder ai thremiadau llygadlon ac a wybu y gallai ef a hi a fynnai a myned ynghyd a wnaethant modd yr a gwryw a benyw ynghyd, a gwedi cael ei flys efe a ddisgwyles ar ei throed ac a welai mae carnau yn lle traed oedd iddi, a diglloni n fawr iawn a wnaeth efe, eithr hi ai hattebes mae ofer oedd iddo ei ddigllondeb ac ni thalai ronyn iddo, rhaid itti ebe hi fy nilyn lle benna'r elwyf tra pharwyf im blodau, cans hynny y sydd o'r serch fy ryngom, yna efe a ddeisyfes arni roi cennad iddo i fyned iw dy i gymmeryd ei gennad a chanu yn iach i Angharad ei wraig ai fab Einion. myfi, ebe hi, a fyddaf gyda thi yn anweledig i bawb onid ti dy hunan, dos ymwel ath wraig ath fab, a myned a wnaeth ef ar ellylles gydag ef, a phan welwys Angharad efe ai gwelai yn wrach mal un wedi gorhen-

eiddio, ond cof dyddiau a fuant oedd ynddo a thraserch atti fyth ond nis gallai ymddattod o'r rhwym oedd arno, y mae yn rhaid imi ebe fe ymadael dros amser nis gwn ba hyd a thi Angharad ac a thithau fy mab Einion a chydwyllaw a wnaethant a thorri modrwy aur y rhyngddynt a wnaethant, efe a gedwis un hanner, ac Angharad y llall, a chymdymganu'n iach a wnaethant a myned gyda Rhiaïn y Glasgoed a wnaeth ef ac nid wyddai i ble. cans hud gadarn oedd arno, ac ni welai le yn y byd na dyn o'r byd na pheth o'r byd ba bynnag yn ei wir wedd a lliw ond yr hanner modrwy yn unig, a gwedi bod yn hir o amser nis gwyddai ba cyd gyda'r ellylles sef Rhiaïn y Glasgoed. efe a fwrís olwg ar un pen bore mal y gwelai'r haul yn codi ar yr hanner modrwy ag e feddylis ei dodi yn y man anwyla ganddo yng nghylch ei gorph. ac yna amcan ei dodi dan amrant ei lygad, ac fal yr oedd efe yn ymegnio gwneuthur hynny efe a welai wr mewn gwisg wen ac ar farch gwyn manodliw yn dyfod atto, a'r gwr hwnnw a ofynes iddo ba beth yd-oedd efe yn ei wneuthur yno, ac efe a ddywed wrtho mae araul cof clwyfus am ei briod angharad oedd efe. A chwennychit ti ei gweled ebe'r gwr gwynn. chwennychwn ebe Einion yn fwyaf o hell bethau a gwynfydau'r byd. oes felly ebe'r gwr gwyn esgyn ar y march yma iscil imi, a hynny a wnaeth Einion, a chan edrych o'i amgylch ni welai efe drem yn y byd ar Riain y Glasgoed, sef yr Ellylles eithr ol carnau aruthrol eu maint a'u anferthwch fal ar daith tua'r Gogledd. pa orbwyll sydd arnat? ebe'r Gwr gwyn, yna'r atebwys Einion ac a ddywaid oll mal ac y bu rhyngtho a'r Ellylles, Cymmer y ffon wen hon i'th law ebe'r Gwr Gwyn ac Einion ai cymmeres, a'r gwr gwyn a erchis iddo ddymuno a fynai ac efe a gai ei weled, y peth cyntaf a ddymunes efe oedd gweled Rhiaïn y Glasgoed cans nid oedd efe hyd yma wedi llwyr ymryddhau o'r hud, ac yna hi a ymddangoses yn Widdones erchyllbryd anferthol ei maint canmil mwy aflan mwy aflan ei gwedd na'r aflan-af o bethau aflan a welir ar glawr daear a rhoddi bloedd ofnadwy gan ddychryn a wnaeth Einion. a'r gwr Gwyn a fwrís ei wisg dros Einion a mewn llai na gwinceid y disgynnes Einion, fal y dymunes ar Gefn Trefeilir ar ei dy ei hunan, lle ni adnappai efe nemawr o ddyn na neb yntau. Gwedi myned o'r Ellylles oddiwrth Einion ap Gwalchmai myned a wnaeth hi hyd yn Nhrefeilir yn rhith gwr urddasol o Bendefig Arglwyddiaidd breiniol yn hardd a thra chost-us ei wisg, ag yn anfeidrol y rhif ar ei Aur a'i Arian. ag yntau ym mlodau ei oedran sef dengmlwydd ar hugain oed, ac efe a roddes lythyr yn llaw angharad ac yn hwnnw dywedid fod Einion wedi

marw yn Llychlyn er mwy na naw mlynedd, ac yna dangos ei aur a'i urddasoldeb i Angharad a wnaeth, a hithau, wedi bwrw llawer oi hiraeth ymaith ynghyfamgoll amser, a wrandewis ar ei lafar serchogaidd ef, a'r hud a syrthwys arni, ag o weled y gwnelid hi'n bendefiges urddasol tros ben o beth a welid neb yng Nghymru hi a enwis ddydd ydd ymbrioda hi ac efe. a pharottoad mawr o bob hardd a chostus o wisgoedd a bwydydd a diodydd, ac o bob ardderchog o wahoddedigion urddasol a phob rhagorgamp cerddorion a thant a phob darpar gwledd ac Arwest llawenydd, a gwedi gweled o'r Pendefig Urddasolbryd rhyw Delyn harddwych yn ystafell Angharad efe a fynnai ei chanu a'r Telynorian oddent yno, goreuon Gwlad Gymru, a brofasant ei chyweiriau ac nis gallent, a phan ydoedd pob peth peth mewn parottoad i fyned i'r Eglwys i briodi. fe ddaeth Einion i'r Ty. ag Angharad a'i gwelai ef yn hen Gleiriach gwywlllyd blorwynwallt yn crymu gan oedran ag yn wisgiedig a charpiau, a hi a ofynes iddo a drothai ef y ber tra phobit y cig, gwnaf ebe efe, ac a aeth ynghyd a'r gwaith ai ffon wen yn ei law ar wedd gwr yn dwyn ffon fendigaid, a gwedi parottoi ciniaw. a phawb o'r cerddorion yn ffaelu a chyweiriau'r delyn i Angharad, y codes Einion ac ai cymmerth yn ei law ac ai cyweiriawdd ac a chweris arni'r gainge a garai Angharad, a synnu yn anfeidrol a wnaeth hi, a gofyn iddo pwy'n ydoedd, Yna'r atebwys ef ar gan ac Englyn fal hynn.

Einion aur galon am gelwir o gylch
 Fab Gwalchmai ab Meilir
 Fy hud ehud bu ohir
 Drwg yn nhŷb am drigo'n hir.

Pa le y buost ti?

Ynghent ac yngwent yngwydd ym Mynwy
 Ym Maenol Gorwennydd
 Ag yn Nyffryn wynn fab Nudd
 Gwel yr aur gloyw yw'r arwydd.

ag a roddes iddi'r fodrwy.

Nag edrych lewych goleuwyn y gwallt
 Lle bu gwyllt fy Nhremyn.
 Llwyd heb gel lle bu felyn
 Blodau'r bedd, diwedd pob dŷn

Y blaned fu'n hir im blino madwys
 Ym ydoedd newidio
 Ni chad angharad o ngho'
 Eingan aeth itti 'nangho'.

Ac nis gallai hi ei atgofio ef Yna y dywed ef wrth y gwa-
 hoddedigion.

Os collais a gerais deg eirian ei nwyf
 Merch Ednyfed fychan
 Ni chollais ewch chwi allan
 Na'm gwely nam ty na'm tan

Ag yna rhoi'r ffon wen a wnaethoedd yn llaw Angharad ag yn
 gytrem a hynny hi a welai yr Ellyll a welsai hi or blaen yn ben-
 defig harddbryd Urddasol, yn anghenfil anfeidrol ei anferthwch a
 llywygu gan ei ofn y gwnaeth hi ac Einion ai hymgeleddes hi
 onis dadlymunes, a phan agores hi ei llygaid ni gwelai yno na'r
 Ellyll na neb o'i wahoddedigion na neb o'r Cerddorion, na dim yn
 y byd eithr Einion ai mab ar Delyn ar ty yn ei drefn cartrefol ar
 ginio'n bwrw ei hanwedd rhogleddus ar y ford ag eistedd i lawr
 iw fwytta a wnaethant Einion ac Angharad a'u Mab Einion a
 mawr iawn y bu'r llawenydd iddynt, a gwelasant yr hud a rodde
 yr Ellyll cythreulryw arnynt; ag wrth hyn o ddigwydd y gwelir
 mae serch ar degwch a mwynder rhieinaidd yw hud mwyaf ar wr.
 a thrachwant urddas ai rodres ai gyfoeth yw'r hud mwyaf ar
 wraig. ac nis anghofia gwr ei wraig briod oni edrycho ef ar degwch
 arall o ferch na gwraig ei gwr priod onis edrych ar gyfoeth a golud
 ac anrhydedd o rodres Arglwyddiaidd a gwychedder balchineb
 ac felly y terfyna.

Hopkin ap Thomas o Dir Gwyr ai gwnaeth.

[Mewn Tynysgrif arall, y mae a ganlyn yn ddernyn anor-
 phenedig.—AB Iolo.]

LYMA'r Gyfarwyddyd a wnaeth Hopcin ap Thomas o Ynys
 Dawy, am a fu ar Einion ap Gwalchmai o Fon a Rhiain y Glas-
 goed, sef oedd honno Gwyddones o Ellylles ai hudawdd ef naw-
 mlynedd ar hugain, a'r modd y cafas ei waredu o rywmau hud a
 ddodasai hi arnaw.

Einiawn ap Gwalchmai ap Meilir ap Mabon, &c o Fon oedd wr
 boneddig o Bendefig urddasawl ag yn dyfod Llinolin o Lywarch

ap Bran un o bymtheg Llwyth Gwynedd, ai Wraig ef oedd Angharad Vch Ednyfed Fychan o Fôn a X Vch L. Ll. ap BB. ei fam. A Mab oedd iddaw or Wraig honno.

IX. DAMMEG Y GWR GOLUDOG*

AMSER gynt ydd oedd mewn plwyf ryw wr mawr o Arglwydd goludog yn byw; a mwyaf ei olud ai gyfoeth o dai a thiroedd ag o aur ag arian a phob da byd, ag o swydd ag urddas o neb yn ei ardal oedd ef; ag archa pen boreu ar dorriad gwawr wedi trydy ganiad y ceiliog fe glywyd llaferydd yn datgan dairgwaith yn groyw, nid amgen na hynn, "Heno nesaf, y nos heno nesaf y bydd marw y gwr mwyaf a chyfoethoccaf yn y Plwyf" a'r son a ddaeth i ben yr Arglwydd hynny, am a glywyd ar lafar ysprydol megis o'r nef. ag oi glywed y bu mawr ei dristwch a danfon am y goreuon o bob meddygon pell ag agos. a'r rhai hynny yn gwiliad wrth ei wely yn ddiymbaid, gan weini pob meddyginiaeth iddaw a ellynt eu dwyn ar gof a gwybod a deal, a phob ymborth bywyd a ellit gael ar ddeall myfyrbell, y nos a ddarfu, er ei weled gan yr Arglwydd mawr lawn gyhyd ag oes gwr, a thorri gwawr, ag ymlawenhau mawr a fu gan yr Arglwydd mawr ai holl geraint ei fod yn fyw. gyda chyfodiad haul dyma gloch yr Eglwys yn myned. Onill dyn wedi marw. a danfon ag eitha brys i ofyn pwy? ateb a ddaeth taw hen wr o garddodyn dall a thlawd a gaid yn fynych yn eistedd yn fwy na hanner noeth ar ymyl y ffordd yn gofyn cardod; ag er cael gan ambell arall. byth nas celai gan yr Arglwydd mawr cyfoethawg ei gymmhlwyf. a phan glybu'r Arglwydd efe a ddywedwys fal hynn. Da iawn y gwyddwn mai Lleidr a gwr Twyll a Chribddail oedd yr hen was diriaid, a chan nad oes iddaw na phlant na pherthynas, myfi yw Arglwydd y cyfoeth ag i mi wrth gyfraith gwlad y mae holl olud yr hen Gi digydwylod, Myned a chwilio r Ty'n fanolbwyll, ag ynddo ni chaid namyn Bwrnel o fanwellt a chlustog frwyn ar hen wr yn farw arnynt. ag yn y Ty nid oedd na bwyd na diod na than na dillad rhag anwyd a gwelwyd mai o newyn ag anwyd y bu farw yr hen Feudwy. ag o weled hynn trist afrifed y bu'r Arglwydd cyfoethog, ai gymmeryd yn fawr at ei galon. a gwedi ymdristhau llaweroedd o ddiwarnodau a gweddio ar Dduw, "daeth ar gof iddaw mai gwyn eu

* O'r Yniales Fach, medd Iolo Morganwg.

byd y Tlodion golychwydawl ag iddynt hwy y Golud ar Cyfoeth yng Ngwen wlad Nef." ag o hynny allan ymroddi'n olychwydawl y gwnaeth ef. gan roddi cardodau a gwneuthur llusenau, a phob gweithredoedd dwyfolion a bucheddolion hyd raccyrch einioes, a gwaddoli Crefydddai ag Eglwysau a Llusendai, a Ohlafdai, ag ysgolion, a gwared pob Tlodi ag angen a gaffai nag yngolwg nag ynghlyw, ag felly marw yn sant golychwydawl, ag ei awr ddiwedd ei eiriau ef fal hynn. "Mi a gaf fyned at fy ngwell, mi a gaf fyned at yr hen feudwy. a gwyn fy myd hynny cyd bwyf sarn dan ei draed ef. ar awr y bu farw clywyd llafar Angylion yn canu groesaw Gwynfyd iddaw ag efe a gladdwyd yn ol ei ddymuniad ym medd yr Hen Feudwy. Ag felly terfyna.

X. DAMMEG Y CARDOTTYN DALL.

DYN dall oedd gynt yn byw ar gardawd a gelai gan un ac arall, etto yn fawr iawn ei chwant a'i fwriad ar gynnull Da'r byd, a chynnull goludoedd aur ac arian, a thrwy hynn bod yn wr Mawr yn ei wlad: Un diwarnod wedi cael llonaid gren bridd o laeth ai dwyn adref ai rhoi ar ogil y parth fe eisteddwys i lawr, a chan fyfyrio rhywfaint yn dawedig — fe ai clywid ar fyrr yn llafaru fal hynn: mi a werthaf hynn am fygant ag a brynaf gyw Iâr, honno a ddwg immi wy bob dydd dros amcan deg o amser, gwerthaf y wyau, ag a gadwaf yn gynnil cynnil am a gaffwyf am danynt, a rhai a ddodaf dan y Iâr a phan eisteddo, hi ai deor yn gywain immi, a phan ddelont i faint mi au gwerthaf am bris hynn a hynn. ag ir Andras gwyllt os gwerthaf un i Ddyn or Byd am lai na hynny; prynaf ddafad a'r arian, a hi a rydd immi laeth, a gwlan, ag wŷn, gwerthaf y llaeth a'r gwlan am y pris goreu. ac am a orfudd ar a fo achos anhepccor wrthynt ei roddi am danynt na bod hebddynt, a byddont hebddynt os na chaf am danynt y gwerth am boddlo; gwerthaf y gwrrywod o'r wyn hefyd, am bris ni ry neb ond anghenus. y Benywaid mi au cadwaf yn ddefaid mammogion. ag yn unwedd a'r holl wyn a phob peth arall oddiwrth fy nefaid a ellir eu troi yn gêd ag ynnill, ymhen amser bydd modd gennyf i bryn Tai a thir lle bo goreu daear, a dwr, a diogelwch, a phob daoedd eraill, am gwneilo yn wr golud a chyfoeth, ar pryd hynny os daw un ag arall attaf i ofyn hynn a hynn, beth bynna fo'n angen ar hwn neu arall, ni chant eithr am y parod ar law, a lle delo attaf ar oddeu cyfymrin a mi mi ymwnâf ag wynt. a na bach na mawr

na châr nag estron, ni wna na chyd na chyfrin a'r goreu o henynt. eithr gwedaf wrthynt ffwrdd a chwi daigion, a lle nad elont ar y gair cyntaf bwriaf fal hynn fy ffonn arnynt; a chyda hynny bwrw ei ffonn a holl nerth braich, ag ynghyd a'r grenn ydd aeth ai thorri yn chwilfriw mân, y grenn yn glechdyr, ar llaeth ar hyd y llawr ar goll. a chyda hynny yr holl dai a'r Tir ar da Byd, yn olud a chyfoeth, ar ffonn hefyd o'i law fal nas gallasai ymmod o'r mann lle'r oedd, na myned ar daith i fann o'r byd i ofyn yn dlawd anghennus a fai ai cadwai yn fyw. heb y ffonn heb y cwbl. ac am hynny y dywedir am a wneler yn rhyfyg. Mal dall yn bwrw ei ffonn ac o fodd arall, na fydd ry barod i fwrw dy ffonn o'th law fal y gwr dall gynt. ac arall gnawd i falchder fwrw ei ffonn o'i law yn ei ddallineb, ac a honno bwrw i lawr yn glechdyr ei holl fawredd. ai holl olud fal y gwr dall ai rennaid laeth.—[O bapurau cymmysg Edward Llwyd yn yr Ashmolean Museum yn Rhydychen, medd *Iolo Morganwg.*]

XI. DAMMEG Y GWR A'R EBOL.

Gwa gynt yn berchen Ebol a elai dano ag ai cwnnai yn fis oed ar ei ysgwyddau. gwneuthur bob dydd. Yr Ebol yn tyfu'n geffyl ar dyn o ymarfer beunydd a Nerth ei gorph yn ymfwyhau mewn grym fal ag oedd yr Ebol yn mwyhau mewn maint. ag yn cwnnu'r Ceffyl ar ei ysgwyddau. A'r Ceffyl yn dioddef hynny yn esmwyth. Felly Arfer a fwy nag a feddylir dros ddyn. fal y dywed y ddiahebb Arfer a wna feistrolaeth; ac, Arfer a wna'n hawdd y peth mwyaf Anhawdd; ac arall, Arfer a drech ar bob trechaf: arall etto, Arfer a ddwg pob peth dan ei Wedd. ac un arall, Arfer a ddaw hanner y ffordd i gyfarfod a phob ymgais, fal y Ceffyl yn dyfod at y Gwr ag yn goddef yn esmwyth ei gwnnu: arall hefyd, Arfer yn hanner y Gwaith. Diarhebbion eraill, nid nerth ond Arfer, nid nerth ond Celfyddyd, nid Celfyddyd ond Arfer, fal y dywed y Bardd,

Arfer ag ymgais a drech ar bob trais.

ag o hynn y mae'r Ddiarhebb, Cwnnu'r Ebol heddyw, Cwnnu'r Ebol y fory, cwnnu'r Ebol bob dydd onid elo'n llawn faint Ceffyl,

Arfer ag ymgais a drech ar bob trais.

XII. DAMMEG MEREDYDD AP RHOSER O LANBEDR A'R FRO.
AM GASTELL TREWARIN (SEF WRINSTWN.)

CASTELL Ffwg ap Gwarin, a elwir Ffwg Morganwg a Ffwg Vewgnt Caer Dyf Un Twr mawr ag uchel ydoedd; ag uwch o lawer nag un Twr arall yn Ynys Prydain: Syr Ffwg yn son ar uchaf amser Gwyl y Sul Gwyn am y caledi a ddioddefws ef yn ymladd a gelynion a Sarsyniaid ar modd y dychymygodd ef gael y goreu ernynt A Marchogion Urddasol a Bonheddigion gwaeduchel, yn gwrando; "Mi a allaswn wneuthur felly hefyd yn hawdd ebe un Marchog, minnau hefyd ebe un arall, a mynnai hefyd ebe'r trydydd, ac felly o fynnau i fynnau onid chlywid pob Mynnau yn haeru ei hunan gystal a'r goreu, a chystal a Syr Ffwg ei hunan; Un peth arall ebe Syr Ffwg a wnaethum ond llai rhyfedd rhaid cyfaddef na dim arall ag a wnae: beth oedd hynny ebe un, ebe'r ail ebe'r trydydd, ebe pob un yn y man, ar lle: Ebe Syr Ffwg, mi neidiais i ben fy Nghastell fy hun, yr hwn yw'r uchaf gan gyfaddef pob un o honoch yn y Deyrnas, gwir yw hynny parth yr uwchder, ebe un, ebe arall, ebe pob un yno; ond am y neidio iddei ben nid ond gweled y cyfryw orchest a'm llygaid ym hunan a wna i mi gredu hynny; Da iawn yn Wir ebe Syr Ffwg, Ag os caf yr Anrhyddedd o'ch cyfeillach rhyw ddydd ar fyr o amser i gynniawa gyda mi yn fy Nghastell, chwi a gewch fy ngweled yn neidio iddei ben ef. addaw dyfod, pob un o henynt, ac enwi'r diwarnod, dyfod yno bawb o henynt. ciniawa, bwyttu ag yfed yn dda; y bwydydd goreu y diodydd goreu, Ynawr ebe Syr Ffwg am neidio i ben y Castell dwr, dewch gyda mi dilynwch, a gwelwch bob un ai lygaid ei hunan; Myned at droed yr Esgynfa, yna neidiodd Syr Ffwg i'r llettring cyntaf, ag oddiar hwnnw i'r ail, ar un modd i'r Trydydd, ag fal hynny neidio o un llettring i arall, hyd yn ys neidwys ef i ben y Castell: och fynnau ebe un, ac ar ei ol bob un arall, myfi a allaswn neidio yn y rhywfodd a hynny yn hawdd iawn i ben y Castell; Gallasech, ebe Syr Ffwg, mi a wn y gallasech, ac y gellwch yn hawdd bob un o honoch, ynawr wedi fy ngweled i yn gwneuthur felly, a'r modd a'i gwnaethum, a diffyg ddeall yn unig oedd yr achos nas gwnaethoch felly, neu oleiaf nas daeth erioed ar ddeall i chwi'r modd y gellid ei wneuthur. nid mawr y gorcheist ar ddim i ddeall gallu.

Perchen deall gwrandawed ag ystyried y ddammeg—a chymmered, addysg o Lettring i Lettring y mae cyrhaedd pen Castell

Gwybodaeth ag ucheldwr Chelfyddyd, ag nid ofer ar bob ofer, ond amcanu hynny mewn un Naid.

Meredydd ap Rhoser o Lanbedr ar Fro. ai dywaid yn yr Eisteddfod Llandaf, a fu yno yn yr Eglwys gan Williams Ifans Trysorwr Llandaf er dysgu'r modd y mae cyrhaedd, Gwybodau Llen a Chelfyddyd.

Ag yn y Maes Teg lle ydd ymneuaddau Beird Tir Defodwyd gan Farn Tri Chadeirfardd ar ddeg ei datgan gan Ddatgeiniai Dosparthus herwydd prif ddefod, neu ynteu ei darllain ar Osteg gan Fardd Cadair yn Mraint Ofydd can nas dylai na Phrif Fardd na Derwydd amgen na'i datgan ar osteg gan Lafar Gorsedd.

CHWEDLAU.

LLYMA GYFARWYDDYD

AM GARADAWC AP BRAN AP LLYR, AC AM FANAWYDAN AP LLYR
EI RWYTHR, AC AM GARCHAR OETH AC ANNOETH.*

PAN oedd Caradawc ap Bran ap Llyr Llediaith yn rhyfelu a Gwyr Rhufain ag yn eu lladd yn aruthr, rhai o'r Gwyr hynny yn ddianghedion a ddywedasant wrth eu Hymerawdr nas gellid na gobwyll na gobaith y gellid llaw uchaf a gorfod ar Garadawc ap Bran gyhyd ag y safaint y Coedydd ar llwyni caeadbell yng Nghyfoethau Caradawc ai Gymry nid amgen na Phendefigaeth Essyllwg, sef ebynt yn y coedydd ar gelltydd caeadlwyn yn ym-gudd ydynt ym mraint ag ansawdd Gwylltflod, ag nis gellir na golwg na chraff arnynt mal au lladder yny bwynt rif gwenyn o gwch yn hirddydd haf tesog ag yn ddiarwybod am ein pennau ni y Caisariaid gan ein lladd yn lleibiau; sef ydd atebwys yr ym-herawdr myn fy Enw mawr am Tynghedfen, ni hir safant y coed-ydd ynghyfoethau Caradawc ai Gymry. mi a ddanfonaf i'r wlad honno Gaulleng om goreugwyr Cad a Rhyfel a gosgymmon Tân Gwyllt yn lle arfau minogion, ag a ddodaf ar dan holl Goedydd Gyfoethau Caradawc ai Genedl o Gymry au Cîwdodau. ar geiriau hynny a ddaethant i Glyw Caradawc ap Bran ai wyr, sef y dywedasant gymmain un a llais a llef mal o un genau, Bach yw gennym gadw ein gwlad ag amgen na chadernyd corph a chalon, gan hynny llosgwn ein coedydd gyhyd a chyflod y gwelir dalen ou twf, hyd nas galler brigyn i grogi chwannen o geulan Hafren hyd yn afon Tywy hyd a lled y Cerddynt Gyfoethau Essyllwg, Cyrch a dardan yr holl diroedd ar ein helw an henw. yna gwa-hoddwn y Caisariaid in gwlad ag awn gad am gad ag wynt ar y tir dof ar maesdir Oeth yn gystal ag a wnaethom ar lawr Anoeth y Tir Gwyllt. Yna llosgi'r holl Goedydd o galon Hafren hyd yn eithafodd Ystrad Tywi ffordd y cerddai Cyfoethau Caradawc ai

* O'r Yniales, medd Iolo Morganwg.

Gymry, heb adael brigyn lle y disgynnai'r Gwybedyn lleiaf i orphwys yng ngrattes hirddydd hâf, yna danfon Cenhadon anrhydeddus at Ymherawdr Rhufain, a phan ddaethant hyd yn Llys yr ymherawdr cyfarch iddaw yn fonhedigaidd nid amgen nag ym mal hynn. Gwyr Caradawc ap Bran ap Llyr Llediaith ydym ni, gwell y cymmerasaint ein Brenin an Cenedl ni lonydd yn heddwch na Rhyfel, Bodlonach y porthasaint eu gwartheg blithion au Defaid gwlanog na'u Meirch Cad a Rhyfel, serchocach y gwaith Cyfnawdd Ceraint na lladd gormes Estron. Bid bai beiawr nid ar genedl y Cymry na'u Brenhinoedd y saif y Bai. chwilia'n amgen am danaw gan fwrw golwg craff ar a drother dan dy law a'th lygad. buom Gad am Gad a thi ar y Tir gwyllt, a gwyddost modd y bu. mwy nid gwyllt wyneb ein Tiroedd nid edewis y llosg na phren na brigyn yn fyw ar glawr ein gwlad Tir oeth bellach holl Gyfoethu Caradawc ap Brân, cadw ynghartref dy dan gwyllt nid oes nag achos na gwaith iddaw ar lawr Cymry dawed dy wyr gad am gad a ni ar y Tir Dof, dau Estron am un Cymro ar y Tir Oeth ag ymbrawf ynnill yn ol anrhydedd a goll-aist ar y Tir anoeth. un maes mawr ein gwlad heb fan y gellir nag ymgudd nag ymgil ynddi. mal hynn a'th annerchwn. gyrr a glywaist yn graff ar dy gof a bydd wr. Caradawc ap Bran ef a'th gyfarch, ef ei hun, ag nid amgen. rhyfedd a synn fu gan yr amherawdr y Cyfarch a blin ar ei feddwl y nawdd a gawsant y Cymry ganthaw ym mraint Cenhadau gorwlad pan wybu mai Caradawc ei hun ag nid amgen ai cyfarchai. Daethant y Cenhadon yn ol iddeu gwlad. yna galw cyhydreg ag ymladd. a gwyr Rhufain a ddodaseint Gadau ar Faes ffordd y treiglai'r Gwynt am bedryfannoedd Byd. a Charadawc ai Gymry yn eu herbyn yn galonog gan ei lladd yn lleibiau celanedd ffordd y tröid wynebaw attynt, a chystal y caed Caradawc ai Gymry ar y Tir Dof ag ai caid cyn no hynny ar y Tir Gwyllt. Cystal ar oeth ag ar annoeth, ag yna dodwyd y Cof ar ddiahebbion gwlad, lle dywedir. Cystal ar y Tir Gwyllt ag ar y Tir dof. ag, ni waeth oeth nag anoeth iddaw. a, cystal ar oeth ag ar anoeth.

Gwedi llosgi'r coedydd mal y dywespydd, yng ngwelydd Caradawc ap Bran ai Gymry, bu gymmaint prinder y coed defnydd fal nas gellid modd Tai, ag o hynny y dywedir ar ddiareb Haws cael Saer na Defnydd, ac anaml saer, anamlach defnydd, achaws hynny gorfu ar y Cymry adeiladu Tai a cherrig, a'r Tai hynny a wnaed ar ddull Das yd neu wair, neu ynteu dyfaler y Tai hynny ar eilun Cwch gwenyn, sef crynion oeddynt yn ymgynnull ynghyd

yn y pen yn lle cronglwyd goed, a thwll mwg uwch ben y canol mal y gwelir wrth ddihenyddion y Tai hynny a geffir ar fynyddau ar y lleoedd ynial hyd yr awr honn; yna dodwyd ar ymgais gwneuthur calch mal y gellid Cadernyd ar dai cerrig. a'r amser-oedd hynny y dechreuwyd adeiliad Tai a chalch yng Nghymru, a threfnu Tai'n Bentrefydd mal y bai haws cydymgadw rhag gelyn ag estron a chydymgymmwynasu, a Chydfugeila Defaid a Gwartheg blithion a gwarchadw Tir â'r a gwyrllawd.

Gwedi'r ymladdau hynny lle y llas gymmaint o'r Caisariaid yn ydoedd eu hesgyrn yngweddill Bleiddiaid a Chwn a Chigfrain mal eira gwynn yn gaenen mewn llawer iawn o fannau yn cloriaw gwyneb daear, ag yn y Maes Mawr yng Nghymry sef y wlad ambarth y man y mae Monachlog Margam y caed mwyaf o'r Esgyrn achaws y Gad fawr ar Dir oeth a ddoded yno gan wyr Rhufain lle au lladdwyd. A Manawydan fab Llyr yn gweled hynny a beris gynnull yr Esgyrn ynghyd yn un gludair a dwyn attynt a gaid ymhob man arall o'r cyfoeth or rhyw esgyrn yn ydoedd y Gludair honno yn dra rhyfedd ei maint. yna bwrw yn gyreh yn ei amcan gwneuthur calch, ag adeilad Carchar ar esgyrn hynn er carcharu gelyn ag estron a ddelid yn rhyfel, ag ynghylch y Gwaith a gwneuthur adeilad crwn helaeth a thra chadarn eu furiau a'r esgyrn hynny ynghyd ar Calch, sef ydoedd ar ddull Crwnn rhyfedd ei faint, ag esgyrn mwyaf yn y Crwnn tu faes a thu fewn i'r crwnn hwnnw amrafaelion dai Carchar o'r esgyrn ag oeddynt lai, a charcharau eraill dan y ddaear yn leoedd Bradwyr Gwlad. a Charchar oeth ag Anoeth y gelwid hynnw er Cof am a wnaethant y Cymry a Charadawc eu Brenin er eu gwlad au Cenedl ar yn gystal y Tir oeth ar Tir anoeth. ag yn y Carchar hynny y dodid a ddelid yn rhyfel yn erbyn Cenedl y Cymry hyd yn ys gellid Barn Llys gwlad arnynt, ag os ynghynllwyn y ceffid dal un neu arall o'r estroniaid ei losgi, os ynghad ddosparthus ai delid a gwelid gwir ar hynny gan farn Llys ei ddadferth yn ol iddeu genedl am gymro cymmraint a gaid ar ddadferth am danaw. a chwedi hynny carcherid yno bob un a geffid yn fradwr gwlad, a lle nas llosgid gan farn Llys, eu cadw yno hyd yn oed bywyd. a'r Carchar hynny a dorwyd lawer gwaith gan y Caisariaid ar Cymry a gwnaint ar ol hynny yn gadarnach nag or blaen. ag ymhen hir amser daeth mall ar yr Esgyrn mal nas gellid cadernyd arnynt canys maluriaw a wnaethant yn Ulyf. yna dwyn y dihenydd yn weryd Tir ar ag o hynny caid rhyfedd ar gnydau gwenith a haidd a phob yd arall dros hir o flynyddoedd. ag felly terfyna.

HANES Y TRI ADERYN LLWCH GWIN.

DRUTWAS ap Trephin a gafas gan ei wraig dri aderyn Llweh Gwin a hwynt a wnaent beth bynnag a archai ei meistr iddynt; ac fe osodwyd maes rhwng Arthur a Drutwas, ac ni chai neb ddyfod i'r maes ond hwy eill dau, a gyrru ei adar a wnaeth Drutwas, a dywedyd lleddweh y Cyntaf a ddel i'r Maes, ac fel yr ai Arthur i'r maes e ddaeth chwaer Drutwas oedd ordderch i Arthur ac a lesteiriodd Arthur i'r maes, er cariad i bob un o honynt. ac o'r diwedd fe ddaeth Drutwas i'r Maes, gan dybio lladd o'r adar Arthur. ac ai cippiodd yr adar ef, ac ai lladdasant. yn entyreh awyr ei adnabod ef a wnaethant, a disgyn i'r llawr drwy oernad dosturia'n y byd. am ladd Drutwas eu Meistr. ac y mae Caniad Adar Llweh Gwin ar dannau a wnaed yr amser hwnnw i goffau hynny ac o hynny y cafodd Llywarch Hen y testun i ganu'r Englyn canlynol.

Drutwas ap Trephin trin diwarnawd
 Gan drallawd ag orddin
 Adwy a wnaeth gyssefin
 Adar ai lladdodd llweh gwin.
 Llywarch Hen.

HENAIFION BYD.*

ERYR gynt oedd yn byw ynghoedydd Gwernabwy yn yr Alban. a chyntaf erioed oi rywiogaeth ai enw a gaed yno, a gwedi iddaw ef ai Eryres Epiliaw hyd ymhen y nawfed âch a thros hynny ym mhell a gweled ei lwyth ai Eppil yn aneirif eu nifer, ag yn gwledych holl goedydd a Chreigydd Ynys Prydain, bu farw yr hen eryres fammog. gan adael yr hen Eyr llwyd yn weddw adwerydd, ag ymddifad o gyfallai, heb neb ai cysurai nag ai cynhesai yn ei henaint. yna gan drymder bryd a meddwl a thristwch calon meddwl a orug mai goreu fyddai iddaw briodas a hen weddwes adwerydd gyfoed ai hunan. a chwedi clywed son am hen ddylluan Cwmcawlwyd ym Mhrydyn efe a gymmerth ar dyb y gallai honno ymgysfaddaf ag ef a bod yn ail briawd iddaw, ond efe ni fynnai

* O Lyfr Mr. Cobb, medd Iolo Morganwg.

ddadryw a llwgr ar ei waed a difwynaw ei eppil o gael plant o heni, a doddi lledryw a lledach ar ei genedl. Goreu gan hynny meddai ef wrtho ei hunan imi ymholi ac ymofyn gan y rhai ydynt hŷn na mi, am oedran y ddylluan. er gwybod pa un ai amgen ei bod dros ben oedran planta; a hen gyfaill oedd iddaw hŷn nag ef ei hunan a hwnnw Hydd Rhedynfre yng Ngwent, myned attaw a orug, a gofyn oedran yr hen ddylluan ar hydd ai atebai fal hynn dywel fy nghar am cyfaill y dderwen honn a orweddaŵ wrthi nid yw amgen yr awr honn na hen Gelffeinyn marw heb ddail heb frig arni. eithr cof gennyf ei gweled yn fesen ar frig Brenhinbren y gelliwig honn. a thyfu yn dderwen a wnaeth a thrichanmlynedd y bydd derwen ar ei thyfiant, a chwedi hynny trichanmlynedd yn ei grym ac ar ei goreu. a gwedi hynny trichanmlynedd ar ei methiant cyn marw. ac ar ôl marw trichanmlynedd yn darfod ir ddaear. ac y mae dros drigain or cant diweddaŵ wedi cerdded ar y dderwen honn. a hen y gwelais i'r ddylluan er y cof cyntaf gennyf. heb arwybod immi a wyddai am ei hoedran o'm cenedl fy hunan na golwg o iau arni nag y sydd yr awrhon. Ond y mae hen gyfaill ymy sydd hyn o lawer na myfi. Gleisiad Llynn Llifton yw hwnnw, dos atto, odid nas gwyr ef ryw gyfarwyddyd am oedran a helynt yr hen ddylluan. Myned hyd attaw a wnelai yr Eryr, a gofyn iddaw gyfarwyddyd am y ddylluan. ar Gleisiad ai atebai fal hynn, rhif y cennynau ar gemmau sydd arnaf, ac at hynny rhif y gronynnau sydd yn fy mola y sydd arnaf o flwyddi'm oedran. ac er eitha cof imi hên gyheurath oedd y ddylluan, ac nid i neb om cyfeillion ag oedd yn ei llawn oedran pan oeddwn i yn ieuangc na chof na chlyw am ieuencid y ddylluan nag ychwaith am ei phlanta hi. ond y cydymaith immi y sydd hŷn o lawer na mi, hwnnw yw mwyalch Cilgwri. dos attaw, odid nas gwyr am y ddylluan du hwnt i'r côf a'r gwybod sydd gennyf fi dos atto a gofyn iddaw. myned a wnaï'r Eryr, ac a gafodd y fwyalch yn eistedd ar garregyn bychan o gallestryn caled iawn ac a ofynnes oedran a helynt y ddylluan, a'r fwyalch a'i atebai fal hynn. gwel yma bychaned y garreg fechan y tanof, nid mwy hi yr awr honn nag a gymmer bachgenyn saithmlwydd yn ei law, ag mi ai gwelais yn lwyth trychant gwedd o'r ychain mwyaf. a thraul ni bu arni erioed ond o'm gwaith i yn sychu fy mhig arni unwaith bob nos cyn myned i gysgu. ac yn taro blaen fy adain arni bob bore gwedi y desgynnwn arni o berfedd draenfrig, a thros bob cof gennyf rifedi blynnyddau'm hoedran, er hynny nid adnabum i. y ddylluan yn iau im barn am golwg i parth a welid arni nag yw hi y dydd heddyw, ac ni chlywais

erioed gan un om ceraint y sôn lleiaf am gôf oi phlanta hi. Ond y mae un sydd hŷn o lawer na myfi a hŷn na'm tad herwydd a glywais, 'a hwnnw y llyffan Cors Fochno yngheredigion, dos a gofyn iddaw ag onis gwyr ef, ni wn i am neb a wŷr. Myned a wnai'r Eryr hyd yng Nghors Fochno a chyffwrdd a'r llyffiant yno. a gofyn iddaw oedran y dylluan. a'r llyffan ai atebai. ni fwyttiais i erioed amgen o fwyd na phridd y ddaear, ac ni fwyttiais i erioed hanner fy nigon. a gwel di'r bryniau mawrion y sy'n amgylch y y gors honn. y maent yn sefyll ar a welais yn dir gwastad, ag nid oes y gronyn lleiaf ynddynt ond a ddaeth yn dom o'ngorph i, a bwytta cyn lleied rhag ofn darfod ar bridd y ddaear cyn fy marw. tu hwnt i bob cof i mi fy mhynyddau er yr awr am ganed, nag ychwaith er y cyntaf o beth ar gof a gwybod immi. er hynny hyn o lawer na mi yw'r ddylluan heb olwg yn y dim lleiaf o wedd ieu-entid arni. eithr yn hên wrach lwyd, yn gweiddi Ty hwt ty hw y coedydd yn hirnos gauaf. yn dychrynu plant bychain ac yn torri ar hynn pob un. ac nid oes immi gof ag ni chefais i glyw er ioed am ei phlanta eithr am a welais i hen wrachiod ymhell dros ben oedran pob planta oedd yr ieuangaf o'i merched a hefyd o'i hwyrion ai gorwyrion. yna r Eryr a weles y galla ef ei phriodi ai chymmeryd attaw yn gywely heb ddwyn ar ei genedl na llwgr na lledryw. na lledach na llediaith. ag felly y bu. ag o garwriaeth yr hen Eryr y cafwyd gwybod pwyr hynaf o greaduriaid yn y byd, sef ydynt, Eryr Gwernabwy. a Hydd Rhedynfre a Gleisiad Llynn Llifton. a mwyalch Cilgwri. a Llyffan Cors Fochno, a Dylluan Cwm Cawlwyd, ag nid oes namyn y Grwn Tir yn hŷn nag wynt o bethau a gawsant ddechreuad yn oes y byd hwnn.

ag felly y terfyna.

BREUDDWYD PAUL ABOSTOL.

MIHANGEL wrth orchymmyn Duw a ddangoses i Bawl Abostol boenau Uffern mewn gweledigaeth. Yn gyntaf fo welai Bawl brennau tanllyd o faes Porth Uffern, a llawer o bechaduriaid yn poeni yn crogi wrth y prennau hynny; rhai wrth eu dwylaw, rhai wrth wallt eu pennau, rhai wrth eu traed, rhai wrth eu tafodau, rhai wrth eu breichiau. Ac eilwaith ef a welai ffwrn danllyd, a saith ddialedd yn dwyn saith liw ynddi, a phechaduriaid yn poeni ynddynt, a saith ddialedd o bob ty iddo: cynta oedd *Eira*, yn ail oedd *Ia*, y trydydd oedd Tan, y pedwerydd *Gwaed*, y

pummed *Nadroedd*, y chweched *Cessair*, y seithfed *Sawyr brunt*. Ac yn ffwrn danllyd honno ydd oeddyd yn taflu eneidiau pechaduriaid ni wnaethant eu penyd yn y Byd yma dros eu camweddau a'u camweithredoedd, sef y rhai nid edifarhasant; yno yr oeddyd yn doddi pechaduriaid mewn poenau yn ol eu gweithredoedd, ac yn ol y modd yr haeddasant yn y Byd hwn; ac yno rhai oedd yn wylo, rhai yn udo, rhai yn ochain, rhai yn llosgi, rhai yn deisyf angau ac heb ei gael, canys ni bydd marw Enaid Dyn byth mewn lle pryderus; pryderus yw Uffern lle mae tristwch llawenydd, lle mae blinder tragwydd, lle mae tristwch calon, lle mae amlder o ddyrgioni, lle mae blinder ar Eneidiau, lle mae rhod danllyd a mil o sidelli ynddi, a gormes uffernol yn ei throi fil o weithiau yn y dydd a'r nos, ac ar bob tro y mae hi yn llosgi mil o eneidiau. wedi hynny fo a weles Pawl afon fawr greulon, a llawer o gythreuliaid ynddi fal pysgod yn y mor yn llyngcu Eneidiau heb fesur, a hynny yn ddidrugaredd, fal Bleiddiau yn lladd defaid; ac ar yr afon honno y mae pont, ac ar hyd y bont honno yr â eneidiau y bobl dda gywiriaid, a hynny yn ddibryder, a thros y bont y cwympa y rhai drwg ffeilsion ynghanol y llif, a phawb yn boddi yn y llif hwnnw, yn ol eu gweithredoedd; ac y mae llawer lle drwg i aros fel y mae Duw yn dywedyd yn yr Efengyl. "Rhwymwch hwy yn Sabyrniaid" a'u poeni, nid amgen na phawb at ei gyffelyb; y Gwyr a dorres eu priodasau, ar Gwragedd a wnaethant y cyffelyb; y treiswyr at y treiswyr eraill. y rhai drwg at y rhai drwg eraill, yr ocerwyr at yr ocerwyr eraill, y putteinwyr at y putteinwyr eraill; yno y gweles Pawl lawer o eneidiau yn y llif hwnnw. rhai hyd ymhen eu gliniau, rhai hyd eu gwregysau, rhai hyd ymhen eu hysgwyddau, rhai dros eu pennau, pawb fel yr haeddodd, ac yno wylo ac udo, a chan mil o gythreuliaid yn eu gwatwor a chroch chwerthlef ysgyrnyglyd, a chan yr adlef yr holl uffernoedd yn un waedd fawr ofnadwy. yna y gweles Pawl un ai

yno y gofynnes Pawl beth oedd hwn? heb yr angel drygddyn oedd, ac ni chadwes ef gyfreithiau Dduw. anniwair oedd ei gorph a ffals ei air a'i weithred. ai feddwl, a chybydd q'i dda, a bradwr a balch, am ddrwg fuchedd efe a oddef beth direswn o boenau, o ddydd y Farn allan: ac yna yr wylawdd Pawl, yna y dyfod yr angel pam yr wyt yn wylo? ni welaist etto mor poenau mwya'f ag y sydd yn Uffern, ac yna y dangosodd iddo bwl uffern dan saith glo. ac yno y dyfod Mihangel saf hwnt ymhell, ni elli oddef y trymsawr y sydd yn codi o'r pwll hwn, a phan agored safn y pwll

fe godes drygsawr o hono yr hwn oedd orthrwm o'r tu hwnt i holl boenau uffern. yno y dyfod yr Angel, pwy bynnag a fwrir i'r pwll hwn ni bydd coffa am dano gerbron Duw. heb y Pawl pwy a fwrir ynddo? heb yr Angel, y sawl ni chredodd i'r Arglwydd Iesu Grist, ac ni chredodd ei ddyfod ef mewn cnawd o had yr yspryd glân, ai eni o Fairforwyn, ac ni chawsant fedydd na chymmun Corph Crist, nac un o rinweddau yr Eglwys, wedi hynny fe welai Bawl mewn lle arall, Wyr a Gwragedd a gwiberod a nadroedd yn eu bwytta hwy, yr oedd yr eneidiau yno ar eu gilydd fel y defaid yn y llong, ac yr oedd cyn ddyfned y man hwnnw ac o'r nef i'r ddaear; ac yna clybu oerlefain mawr, a thrwm ocheneidio; ac yr edrychodd Pawl i fynu ac i wared, ac yno y clybu enaid pechadur rhwng saith o Gythreuliaid yn llefain ac yn udo, ar dydd hwnnw y gwahanasai ef oddiwrth y corph, ac yno y gwaeddodd angylion Duw ar yr enaid hwnnw, och y druan beth a wnaethost ti yn y byd yma? heb yr Ormes gwyl di yr Enaid yma, pa wedd y torres ef orchymynion Duw, ac yna y darlleawdd ef mewn llyfr ei weithredoedd drwg, ac ai barnes ef ei hunan yn golledig: yna y cymmerth y Cythreuliaid ef yn ei cigweiniau ac a aethant ac ef i'r tywyllwg pellaf, lle'r wylo ac ysgythru a chrynnu dannedd, ac yno y dywedodd yr Angel wrth Bawl, cred di, a thi a geffi mai mal y gwnel dyn y ceiff, wedi hynny fo ddaeth Engylion ac Enaid dyn cywir gwirion ac a aethant ac ef i'r nef; ac yno y clybu Bawl lais mil o Filoedd o angylion yn canu o lawenydd, "Bydd lawen canys ti a wnaethost ewyllys dy Dduw," yno dyfod yr Engylion "codwch ef ger bron" ac yno y darllenodd ei weithredoedd, ei weithredoedd da; wedi darfod hynny fo ddug Mihangel yr enaid hwnnw i Baradwys, lle'r oedd y saint oll, ac yno yr oedd gwaedd o lawenydd gael yr Enaid hwnnw attynt hwy fel pei crynnei Nef a daear, yna y gweddiodd y pechaduriaid a oeddynt mewn poenau, ac a ddywedasant fal hynn "Mihangel Archangel, a Phawl Abostol Crist, Gweddiiwch drosom ni ar Dduw" Heb y Mihangel chwi a ddylasech weddio tra'r oeddych ar dir gobaith, ond weithian hi aeth yn rhy hwyr, canys barnau Duw ydynt mal yntau yn anghyfnewidiol, a lle y syrthio y prenn yno yr erys. Chwithau Gristnogion da wedi clywed y poenau, a'r perygl sydd arnoch; trowch eich Calonau at Dduw, fal y galloch deyrnasu gydag ef yn oes oesoedd. *Amen.*

Ac felly terfyna.

HWEDL RHITTA GAWR.*

DAU Frenin a fu gynt yn Ynys Prydain, sef oedd eu henwau *Nynniaw a Phebiaw*, ar ddau hynn yn rhodio'r meysydd ar un noswaith oleu serenog, ebe *Nynniaw*, gwel paryw *Faes helaeth* a theg y sydd gennyf fi! ymha le y mae? ebe *Peibiaw*. yr holl wybren, ebe *Nynniaw*, hyd eitha golwg a therfyn: gwel dithau, ebe *Beibiaw*, y maint y sydd o dda a defaid gennyf fi yn pori dy faes di! ymha le ebe *Nynniaw* y maent? yr holl ser a weli di, ebe *Beibiaw*. yn aur tanlliw bob un o honynt, ar lleuad yn fugail arnynt ac yn eu harail! ni chant ddim aros yn fy maes i, ebe *Nynniaw*. hwy a gant ebe *Beibiaw*; na chant ebe'r un, cant ebe'r llall, wers tra-gwers. onid aeth hi yn gynnen gwyllt a therfysg rhyngddynt. ac yn y diwedd o ymryson myned i Ryfel ffyrnig. oni laddwyd gosgordd a gwlad y naill a'r llall yn agos oll yn yr ymladdau: a chlywed a wnaeth Rhitta Gawr Brenin Cymru maint y galanastra a wnaethant y ddau Frenin amhwyllgar hynny a bwriadu a wnaeth efe dwyn cyrch a gosod yn eu herbryn, a gwedi myned wrth Farn a Rhaith ei wlad ai osgorddion, cwnnu a wnaethant. a myned yn erbyn y ddau Frenin amhwyllgar, a aethant fal y dywespywd, wrth ddifrawd ac anraith. gan ddychymygion o wallgof, au gortrech a wnaethant. ac yna torri ymaith eu barfau a wnaeth Ritta; a phan glybu y rhai eraill o wyth brenin a'r hugain Ynys Prydain y pethau hynn, ymgynnull a wnaethant eu holl osgorddion, er dial sarhâd y ddau frenin eraill a ddifarfwyd, a dwyn cyrch a gosod ar *Ritta Gawr* ai wyr. ac ymladd glewdaer a fu o bob tu. ond *Rhitta Gawr* ai osgordd a gawsant y maes. "Llyma fy mawr inneu! ebe Ritta, ac yna difarfu yr holl frenhinoedd eraill yno a wnaethant ef ai wyr. A Brenhinoedd yr holl wledydd eraill cylch ogyrch a glywsant ac er dial sarhad y Brenhinoedd a ddifarfwyd. ymarfogi yn erbyn Rhitta gawr ai wyr a wnaethant. a thaer a glew y bu'r ymladd, ond *Rhitta* ai wyr yn ennill y maes yn bensych. "Llyma'n maes helaeth a theg ninnau! ebe Rhitta, a difarfu'r holl Frenhinoedd yno a wnaeth Ritta ai wyr. *Llyma'r anifeiliaid a borasant fy maes i* ebe *Ritta* wrth y Brenhinoedd amhwyll yno. "ac mi ai gyrrais hwy allan oll. ni chant bori fy maes i." a gwedi hynny y cymmerwys Ritta yr holl

* O Lyfr Iaco ab Dewi, medd Iolo Morganwg.

farfau hynny. ac a wnaeth o honynt ysgin helaeth o benn hyd sawdl. a gwr oedd Ritta gymmaint ar ddeuwr mwyaf a welwyd erioed. a gwedi hynny y gwnaeth efe ai wlad yn gyntaf ar a wnaethpwyd erioed oi bath. Drefn a deddf wrth gyfiawnder a phwyll rhwng Brenin a Brenin, a Gwlad a Gwlad, yn holl Ynys Prydain, a'r Werddon, a Llychlyn, a'r Almaen, a Thir Gal, ar Ysbain ar Eidal. a phoed fyth y cadwer y drefn ar ddeddf honno er gwrthladd y cyfryw Frenhinoedd a soniwyd am danynt rhag myned o honynt i Ryfel mwyach lle na bo na rhaid na chyfiawn yr achos. Amen, a phoed felly y bo dros fyth.

Ac felly y terfyna chwedl Rhitta Gawr.

KYNFFIG.

MAB gwreng yn caru merch Iarll y Clar, hi nis mynnai (am nad oedd oludog, myned i ben y ffordd fawr a gwiliad ysgogyn Arlwydd y Cyfoeth yn dychwel o gynnull arian ei Arlwydd tua'r Castell ai ladd a chymmeryd ei arian, dangos y Fath, ar Riein yn ei briodi, cynnal Gwledd anrhydeddus a gwawdd goreuon y wlad iddi a gwneuthur yn llawen hyd yr eithaf, Yr ail nos honno ym myned yn ansawdd priodas a phan lawenaf clywed llaferydd, Gwrandon glustfain a deall, Dial daw ! Dial daw ! Dial daw ! deirgwaeth gofyn pa bryd ? pen y nawfed ach ebe'r llaferydd, dim achos i ni ofni pawb o hano ni dan y ddaer ymhell cyn hynny—ond byw er hynny a geni goresgynnydd iddynt, goresgynnydd arall i'r gwr a laddwyd a hwnnw yn gweled pen y cyfnod yn ymweled a Chynffig. yn fab ieuanc ymarweddbwyll a bonhed-igfoes a bwrw golwg ar y ddinas ai gwycheder heb un yn meddiannu na chwys na chell ond Epil y lleiddiad ag ynteu yn fyw ei hunan a'i wraig, ar ganiad y Ceiliog, clywed lleferydd dial daeth, Dial daeth. dial daeth ar bwy y daeth ? ar a laddwys fy nhad o'r nafed ach ! cwnnu mewn dychryn, myned tua'r Ddinas dim iddei ond llynn mawr, ag ynddo uwchlaw'r wyneb dri phen sawell yn mygu ar mwg yn edafwr drewllyd, ar wyneb y dwr menig y gwr a laddwyd ar eu nawf at draed y gwr ieuangc, eu cwnnu a gweled enw ag arfaa a laddwyd a llafar gan gwawr yn moliannu Duw a myrddiynau cerddi nefolion. ag felly Terfyna.

AMRYWIAETHAU.

GWYDDOR DEWINIAETH GILDAS BROFFWYD

A FYNNO wybod wrth Ddywinaeth cymmered gyngor ag addysg, a gwnaed yn ei ôl.

1. Cared Dduw ai holl galon. ai holl serch. ai holl egni, ai holl ddeall. a holl gynheddfau ei enaid, ai holl ymgais, parth y rhain ôll.

2. Cared ei gymmodog ai holl ynnïau cyn belled ag nas torro hynny ar ei gariad tuag at Dduw

3. Ymryddhæd oddiwrth oll ag a allo ef ei feddwl, a hyd eitha deall a fo er lles a diddanwch neu unrhw raneboddiaeth bynnag iddo ei hunan nac i a garo; ag yn unwedd ymryddhau oddiwrth y peth a ofnai ag nas carai erddo ef ei hun ag erddynt a garai; yn y modd ag nas gellid ar feddwl unpeth o'r byd a fai a chwennychai nag a ymwrthodai iddo ef ei hun nac i a garai, na dim ar ddeall a ddymunai ar a angharai o ddyn nag o beth.

4. Bydded wr Deddfol a Dedwydd o reddf a Chynneddf. a dwyfawl o gydwybod, a dedwydd ynnïawl.

5. Bwried ystyr a phwyll ar a welo yn y byd gan ymolrhain au bonedd au magwriaeth, au cerddediad, au peirioldeb, au diweddidiad, ac edryched a ddaeth, y sydd, ag a ddaw o honynt.

6 Yna efe a ddeall y peth a fo da, a'r peth a fo drwg, y peth a weddai fod, a'r peth nas gweddai, a phob iawn a chyfiawn, a phob cam ag anghyfiawn a phob cam a phob cymmwys ar air meddwl a gweithred. a phob lles a phob afies, a phob hardd a phob anhardd, a phob berth a phob anferth, a phob gwir, a phob celwydd, a phob cariad a phob cas, a phob llwydd, a phob afwydd, a phob gwan a phob cadarn, a phob dechreu a phob diwedd, a phob ymmod a phob gorphwys, a phob bod a phob anfod, a phob adfod a phob darfod, a phob galledig a phob analledig, ac o ddeall a gweled ag ystyriaw hynn oll o bethau. efe a wél a ddylai fod ag a ddylai ddyfod, ag ag a ddylai adfod, ag a ddylai ddarfod, ag a ddylai gydfod, ag a ddylai orfod. ag o weled a ddylai efe a wybydd a ddylai fod,

ag o wybod a ddylai fod, ar amser y dylai fod, ar modd y dylai fod, ar achos y dylai fod, efe a wybydd a wna Duw, canys ni wna Duw ond a ddylai fod a'r modd y dylai fod a'r pryd y dylai fod, nag yn amgen o fodd nag y dylai fod, nag ym modd ond a ddylai fod, ag yn yr amser y dylai fod, ag yn nosparth y dylai fod; ag o wybod a gweled a deall a wna Duw, modd a phryd y dylai fod, efe a broffwyda a ddylai fod, ag a fydd, ag ni feth ar ei fod ai hanfod, yn ei le ai amser dyladwy.

Ag mal hynn y cawsant y proffwydi santaidd wybodaeth am a wnelai Dduw, ag ai prophwydasant. ag yn yr un modd y cawsant y Beirdd o Broffwydi ymhlith y Cymry yr wybodaeth honn, ag a broffwydasant ddamwain, a thynged, a helynt. eu Cenedl hyd ddydd brawd. a Duw a rotho'r wybodaeth honn i bob Bardd o Gymro, oi ddirfawr råd ai ddawn, ag i bob Cymro arall, mal y gwnelo parthei hun ai genedl herwydd ewyllys Duw ymhob daioni Amen fyth.

A honn a elwir Gwers Gildas broffwyd ag efe ai dywawd gerbron Beirdd Ynys Prydain lle ydd aethant yngorsedd i broffwyd-aw a ddelai ar y Brenin Arthur ag ar genedl y Cymru.

TYBIAWN.

Gwerni goresgyn o'r Gwyddelod wlad Fon ag arfon a'r Cantref ag eraill wladoedd yng Ngwynedd Yspaid trichant a naw a'r hugain mlwydd daeth ar y Cymry yngais a chyfnerth y gan Frenhinoedd Gorwlad, a'r gyrru allan y Gwyddelod. a'r Brenhinoedd hynny a ddaethant ynghyd lle y gnotteynt o brifarfer, nid amgen no Chaerllion ar wysg ym Morganwg ag yno myned ynghyngor, a gwedi hir ymddadlu, nis gellid arfeddyd am nas Gellid Braint gwlad ar a wnelai ryfel adoresgyn ar y Gwyddyl. Yna Tybiawn mab hynaf Cynneddaf wledig Brenin y Gogledd a ddywed fal hynny. Lle nis gellir Braint Gwlad Bid iawn braint arfau, ag ymarfolllynt wyr ieuaine dyledog o brif deuluoedd Cenedl y Cymry, a dygent gyrch a gosawd ar wladoedd y Gwyddyl gan eu lladd a'u gyrru ar ffo drwy fôr, a rhodder Teyrnedd i'r Tywysog awnelo hynny ar y wlad y gorfeddo. a Brenin Caerllion a wrandawes yn llawen ar y mab ieuanc yna dywed Tyb iawn dy dyb di, Bid Tybiawn dy enw bid ym mraint Teyrnedd Ynys Prydain a wneler yn llwrw a fernaist, a myned yn eu cynghor a wnaethant, a phwy ond meibion Cynneddaf wledig yn ymgymmeryd a'r gor

chestion, a gyrru'r Gwyddelod a wnaethant, ag ar y gwledydd a ddaresgynasant rhoddod iddynt i bob un ei Deyrnedd. ag fal hynny y cawsant wehelyth gyneddaf weledig braint Teyrnedd ar wledydd Cymry a diffawd yr hen wehelythoedd a fu cyn no hynny am nas gallyant Gadw eu cyfoethu rhag gormes Estron. ag nid aroses yn e'u Braint namyn Gwehelyth Brenin dyfedd ag un Gaerllion sef honno gwehelyth Bran fendigaid ap Llyr Llediaith. ag Urien ag yno Urien Rheged yn Ben hynaif a ddodes Gadernyd ar a wnaethpwyd yn nghyngor Tybiawn.

ARFER TYWYSOGION CYMRU

ARFER Tywysogion Cymru, oedd pan ymgydwelaint a'u gilydd mewn Gwledd Rial, oedd galw y naill a'r llall Gerfydd enwau Gwledydd, sef, Dinefwr, Aberffraw, Mathrafal, Morganwg a Maelienydd, a Gereinwg. Un amser yn y Llys Wen ar Wy a Morgan ab Ithel o Forganwg yno heb na chad na gosgordd gydag ef. rhai ai bychenynt achos hynny ai farnu yn dlawd, a dechreu son am eu gosgorddan Arfogion, a chadarned pob un pei a gelyn y cyffyrddai ar ei ymrawd, a phob un yn wych ei ansawdd yn ei odes ei hunan. a gwedi son ag un ag eraill. a gweled Morgan yn ddilafar, gofyn iddaw a wnaeth Anarawd Gwynedd pa beth a wedi di Morganwg. ebe Morganwg, gallaf dramwy fa ngwlad man y mynnwyf heb ofni gelyn gallaf hynny yn eich gwledydd chwithau un ag eraill, gallaf Gymru a Lloegr, a gadael fy nghywiriaid bob un yn ei fan ai ansawdd, heb na galw na gormes arnynt, ond os cam a gaf man y bwyf, braidd ei glywed gan fy nghyweidiaid. cyn au gweler yn arfog ag ar ymrawd parth y bont am camweddaint. a dial arnynt, pa raid gosgordd i frenin ffyddloniaid ai carant. Tydi dy wala ebe Hywel dda. cymmer y blaen gennyf ag er mwyn Duw a pho daioni danfon attaf i'r Ty Gwyn ar Daf ni waeth ba ddeuddeg o'r Doethion Morganwg. a hynny a fu a Blegywryd ei frawd yn benymbwyll iddynt. lle bu mawr eu clod am ddoethineb. ag o hynny hyd heddyw Gair cyfarch Beirdd Morganwg. Duw a phob daioni. a gair Deheubarth Calon wrth galon, a gwedi hynny doddi ar Bywys A laddo a leddir. a Gruffydd ap Cynan a ddodes ar wynydd Iesu. a Gereinwg, un câr ymhen cant cadarn.

Gwel Cyfrinach y Beirdd.

Cyn no hynny nid oedd Cadair ar Gymry namyn un Caerllion ar Wysg.

MADAWC MIN.

FAL hynn y mae mewn llawer Llyfr am Frad Madawc Min Esgob Bangor, (Gwel achau 15 llwyth Gwynedd.)

Madawc Min, ap Cywryd, ap Ednywain Bendew Brenin Teg-eingl, Efe a wnaeth frâd y Tywysawc Llywelyn ap Seisyllt, ag o hynny y llas Lywelyn; a chwed y hynny yr Un Madawc Min a wnaeth frad y Tywysawc Gruffudd ap Llywelyn ap Seisyllt, er gwerth tri chan pen gwartheg a gafas ef ar addaw am ei frâd gan Harallt Brenin y Saeson. a gwedi llwyddaw yn ei frad Harallt ni thalai iddo y Gwartheg Yna Madawc a aeth mewn llong ar oddeu Tre Ddilyn yn y Werddon, ond boddas y llong heb golli bywyd o neb namyn Madawc Min, ac fal hynny y digwyddawdd dial Duw arnaw am ei frâd, a phoed felly y bo i bob Bradwr gwlad a Brenin yn yr holl fyd. A gwr Gymmaint ei fystryw ai ddichell oedd y Madawc hwnnw fal y daethpwyd i alw Madawc a madyn ar Lwynawc, sef mwyaf ei ystryw o'r holl wyllt filod yw Llynwog, a Bradgaraf o'r holl Fradwyr. Madawc Min

GRUFFUDD AP MEREDYDD.

GRUFFUDD ap Meredydd Gethin ap yr Arglwydd Rhys a fu yn Arglwydd Caerllion ar wysg a Chyfoeth Meredydd Ac efe a wnaith gastell Machen yng Nghaerllion, ac efe a fy yn Arglwydd Llanymddyfri a Thal y Llechey, ac efe a wnaeth Gastell Llanymddyfri, ac yn y Castell hynny y bu ef farw ar nos wyl Veir yn Awst ac a gladdwyd yn Ystroed Ffyr, a mam Gruffudd ap Meredydd Gethin oedd Wenllian Vch Syr Iorwerth ap Owain Wan Arglwydd Caerllion ar wysg.

Meredydd ap Gruffudd ap Meredydd Gethin Arglwydd Cyfoeth Meredydd a Chaerllion ar wysg a wnaeth y Castell Newydd ar wysg. Mam y Meredydd hwnnw oedd o Lann Ayron

A Syr Morgan ap Meredydd oedd ei fab yntey o Vch Gadwgan ap Madoc Arglwydd Maesyved o Vch Phe ap Meyryc ap Gwas Teilo o Went Gwraic Syr Morgan ap Meredydd oedd Grisli verch Dafydd ap Meyryc o Went, ac or Grisli honno by Merch i'r Syr Morgan hwnnw a elwid Angharad ferch Morgan yr hon Vch y canwyd yr Englyn hwnn iddi.

Hawdd fyd iawn wryd wen eirian yng Nghaer,
 Angharad ferch Morgan
 Lliw rydd ayr, llaw rodd arian
 Llwy'r oreu merch lliw'r eiry man.

Ar Angharad honno oedd mam Morgan ap Llywelyn, ap Llywelyn ap Ifor, — — — *diffyg dalen yma yn
 Llyfr Coch Pant Lliwydd.

IEUAN GETHIN.

IEUAN Gethin ab Ieuan, ab Lleison ab Rhys ab Morgan Fychan, ap Morgan Arglwydd, ap Caradoc, ap Iestin, ap Gwrgan Tywysawg Morganwg a Gwent a Gwyr. ———

Ieuan ap Ieuan Lleison a fu gydag Owain Glyndyfrdwy yn torri Cestyll y Twyllbendefigion ym Morganwg, a phan aeth y dydd yn erbyn Owain a gorfod arno fyned dan gel a Chudd. gorfu hefyd ar Ieuan ap Lleison fyned yn wr cel a chudd hyd Fôn at hen gyfaill cād iddaw, ar holl amser y bu ef yno ydd oedd y Brenin Harri'r Bummed yn lladd ag yn gormesu pob un a fernid yn gymhlaid ag Owain, ond ymhen tro cyttunwyd rhwng y Cymry ar Brenin ymiawnhâu er arian au Gwerth yn wartheg a defaid a daeodd eraill. Yna ydd ymiawnhawyd dros Ieuan ap Lleision sef Cant o bennau Gwartheg a deucant o ddyfaid, wedi hynny efe a ddaeth adref, ag ymhen amser wedi hynny fe fynnodd y Brenin ladd llawer o'r Cymry am nas gallent dalu'r iawn nag yn arian nag yn werth. achaws eu tylodi, a hynn yn dyfod i glyw Ieuan ap Lleison efe a ddywad y ddjarhebgoel hon, sef.

Tri pheth nid ebrwydd au gwelir, yn sych; Mawn Môn, Gwaelod Llyn Tegid, a dwylaw Gwaedlyd Hên Harri Cân, sef Harri Cân y Galwai'r Cymry Harri Frenin y pummed. a myned a wnaeth y goel honn ar gof a llafar Gwlad ag y mae hyd heddyw. —(Llyfr Mr. Bassett, o Lann y Lai.)

RHYS BRYDYDD

[O Ysgriflyfr y Parchedig Roger Williams: sef casgliad a

* Synniad Iolo Morganwg yw'r uchod, ar wall yr ysgrif.—Ab Iolo.

wnaeth o bethau amrafaelion, ond yn fwyaf neillduol, Achau,—rhwng 1600 ac 1622.—AB IOLO.]

Rys Brydyth o lanharan or ty ym maelen kynllan a little Ryver of that name wher Ievan gitto ap Ievā yscolaige dyd dwell. o Rys brydyth y bu Rychard ap Rys, y Rychard y bu llēn ap Rychard, yr hwn y elwid yn lewis morganwg yng wynedd.

Ve vy vab arall y Rys brydyth a elwid Ievā ap Rys, y Ievan ap Rys y bu tho: ap Ievā ap Rys, yr hwn elwid tom ap Ievā ap Rys gwndidwr, ag oeddyn trigo yn llandydwg

Rys brydyth had a sonne named Rychard, y^e sayd Rychard had a sonne named llēn ap Rychard, the wth llēn ap Rychard was was named lewis morganwg in north wales.

The sayd Rys brydyth had another sonne named Ievan, the sayd Ievan had a sonne named Thomas the Thomas was comonlye called Tom ap Ievan ap Rys gwnditor and he dyd dwell in Ty-thigtow otherwyse called in welshe llandydwg

Llēn ap Rychard ap Rys Brydyth o lanharan.

Thomas ap Ievan ap Rys Brydyth o landydwg

llēn ap Rychard, and Thomas ap Ievan were Coossine germans.

GRUFFUDD AP IEUAN AB RHYS BRYDYDD.

[Llyfr Thos. Hopein o Langrallo; lle, gwedi enwi fal uchod, yr ychwanegir fal hynn.—AB IOLO.]

I Ieuan ab Rhys Brydydd y bu fab arall a elwid Gruffudd, a chan lawer efe a elwid Gutto ab Ieuan, Prydydd ynteu hefyd, a mab iddo yn byw yn awr ym Mlaen Cynllan a elwir Ieuan Gutto Ieuan ysgolhaig, a Ieuan Ysgolhaig, a chan eraill Ieuan Gruffudd y gelwir ef. Gwr ysgolheigaidd a doeth o Ieithydd a Phrydydd.

RHYS BRYDYDD.

Rhys Brydydd o Lanharan oedd yn byw yn y ty ym Mlaen Cynllan.

Dau fab oedd i Rys Brydydd, un Rhisiart ap Rhys Brydydd, a hwnnw yn Brydydd, ag efe oedd Athraw Iorwerth Fynglwyd, ag yn byw yn y Merthyr Mawr. ai fab ef oedd Rhys ab Rhisiart Brydydd, o'r Wig.

Ail fab i Rys Brydydd oedd Ieuan ap Rhys Brydydd, ag ym Margam ydd oedd ef yn byw. efe a fu yno yn fynach, ond achaws ei gyfrif yn anffyddlon efe a droed i maes o'r Fonachlog, Ag a fu yno wedi hynny yn Dal tir ag yn briod ag iddaw blant a gorfu arno efe ai blant fyned oddyno achaws Syr Matthew Caradog o Abertawy, efe aeth i Ferthyr Cynon ym Mrycheiniog lle bu yn hir ag a ddaeth wedi hynny i Langynwyd i fyw ag a fu'n cadw Ysgol yno. ydd ef yn Brydydd a Chwndidwr da.

I Ieuan ab Rhys y bu fab a elwid Thomas ab Ifan ab Rhys, ag yn gyffredin Twm Ifan Pys, fe fu yng Ngharchar yng Nghastell Cynffig gan Syr Matthew Caradawc wedi hynny fe roddes Syr Matthew iddaw ei ryddyd, ag a ddodes dir dan ei law ef yn rhywle yn y gymmydogaeth hynny. bu wedi hynny yn byw ym Margam. A gwedi hynny yn Llangynwyd. ag yn ei henaint fe ddaeth i fyw i Landidwg, ag a dreulws ei ddyddiau diwedd ym Margam. ydd oedd ef yn Brydydd da o Deuluwr a Chwndidwr, ag achos ei fod o'r ffydd newydd, efe a gafas lawer am ei benn. a chasineb gan fwy na mwy. efe a fu fyw i oedran Mawr, canys efe ddywed ar Driban fal hynn.

Un mil chwech cant yn gywrain,
A phedair blwydd yn gyfain,
Dechreu Ionor, cyfrif teg,
Wyf gant a deg ar hugain.
(o Lyfr Mr. Lewys o Ben Llin.)

Fal hynn y mae'r hanes am Twm Ieuan ab Rhys yn Llyfr Sion Bradford.

Ieuan ab Rhys oedd fynach ym Margam, eithr efe a drowyd i maes o'r Fonachlog achos ei fod yn Loleraidd ei farn. wedi hynny efe a briodwys Fynaches a drowyd i maes o ryw Fonachlog, ag a fuant fyw yng Nghynffig, eithr Syr Matthew Caradog o Abertawy ai canlynwys ef a chyfraith am ryw beth, mae'n debyg, yn ei farn am grefydd, oni orfu arno ymadael a Chynffig, efe a gafodd le ym Merthyr Cynon yn Sir Frycheiniog lle bu yn dala rhyw faint o dir. ymhen rhyw amser fe ddaeth yn ol i Forganwg, lle bu'n cadw Ysgol. Prydydd da oedd ef.

Ydd oedd mab i Ieuan ap Rhys a elwid Thomas, yr hwn oedd Twm ab Ifan ab Rhys y Prydydd a'r Prophwyd, fe fu hynn mewn rhyw alwad yn y Fonachlog ym Margam, ag efe ai trowyd ef i maes oddyno ag a fu yngharchar amryw o weithiau yng Nghastell

Cynffig gan Syr Matthew Caradog, yr hwn o'r or diwedd ai rhows ef yn rydd ag a fu haelionus tuag atto, efe a fu'r dala tir, ym Margam a Llangynwyd a llefydd eraill, nes iddo gwympto i ryw feddylon anghyffredin, ar hynny fe ddodwyd ef yngharchar gan Syr George Herbert o Abertawy ynghastell Cynffig, ag ar ol cael ei ryddyd ni wnaeth ef nemor iawn o beth ond rhodio'r Wlad fal Cardottyn, a dyrnu rhyw ychydig weithiau, a gwneuthur Cwn-didau Duwiol a phrophwydo llawer o bethau, ag am hynny y gelwyd ef *Twm Gelwydd teg*.

Yr oedd wedi dechreu prophwydo cyn cael ei garcharu gan Syr George Herbert, a hynn, meddi'r, oedd yr achos Wedi geni mab o Difedd i Syr George fe gynhaliwyd wledd a Rhialtwch gorfoledd mawr ar fedydd y plentyn, gan bedoli'r ceffylau ag Arian, a llawer o bethau eraill costus iawn o'r cyffelyb. Twm ab Ifan ab Rhys yn gweled hynn a ddywed, *Ha! dyna Rwyg a balchder mawr wrth fedyddio plentyn a aned i ymgrogi wrth linyn ei dalaith!* cymmerwyd ef dan graff, a dodwyd ef yngharchar ynghastell Cynffig, a dodwyd y plentyn dan ofal Mammaeth, a gorchymmyn iddi wiled yn fanol ag yn ofalus arno nos a dydd, hynn a fu dros ryw amser, ond fe aeth ar sôn yn y teulu fod y crafu ar y famaeth, danfonodd Syr George ai Arlwyddes am dani i'r neuadd attynt fal y caent weled pun ai bod hynny'n wir ai nad oedd, a chweddi gweled nad oedd dim o'r crafu arni aethant gyda hi ynol i'r ystafell lle'dd oedd y plentyn, a'r peth cyntaf a welent yno, oedd y plentyn yn ei gawell wedi gwan ei ddwyllaw dan linin ei dalaith a chweddi ei ymddrysu nhwy ynddo yn y cyfryw fodd, nes iddo dagu a marw o'r achos, neu fel y gellid gwedyd mewn gwirionedd, wedi ymgrogi yn llinyn ei dalaith, yna danfonwyd yn heinif iawn i ryddhâu Twm ab Ifan ab Rhys, ag i roi arian iddo.

Un pryd arall ydd oedd ef mewn 'scubor yn dyrnu, ag feddaeth llanc ifanc heibio ag a gyfarchwys iddo fal hynn. *Wel! Twm Gelwydd teg, py newydd sy gennyt ti heddy? y mae gennyf newydd i ti, ebe ef, Ti a fyddi farw o dri Angau cyn y nos heno. ha! ha! ebe'r llanc, ni all neb farw ond o un angau!* ag a aeth ymaith dan chwerthin. yngherdded y dydd fe aeth i llanc i benn pren mawr ar fin afon i dynnu nyth Barcut, ag wrth wân ei law i'r nyth efe ai rwygwyd gan neidr a ddygwyd yno gan y Barcut iddei hadar mal fal y main nawd iddi wneuthur, gwnaeth hynn iddo ellwng ei afael nes iddo gwympto i lawr ar golfen fawr a thorri ei wddwg, ag oddi-yno i'r Afon. ag yna y cafas ef dri Angau, ei rwygaw gan neidr, Torri Gwddwg, a boddi.

Ydd oedd Twm ab Ifan ab Rhys yn wr duwiol a da iawn meddi'r, ag yn Brydydd da, y mae llawer o gwndidau fyth o'i waith ef ar glawr gwlad. y mae son iddo ddodi rhai o henynt mewn print, ond nid oes nemor, os neb, yn fyw yn awr ag ai gwelasant erioed. dywedir iddo weled mewn llyfr bychan ysgrifen y geiriau hynn.

"Ymgais o dy dduw a'th holl allu, a'th holl fwriad, ag ath holl Ddeall, a char ef a'th holl serch ac a'th holl ewyllys ag a'th holl galon.

Câr dy gymydog fal y cerit dy hunan. a dioddef drosto a ddi-oddefit dros dy Dduw a thros dy gar anwylgu, a thros dy hunan.

Câr pob daionus a phob hardd, a phob gwir, a phob iawn, fal y cerit dy Dduw a'th hunan.

Glŷn wrthynt oni bot gymmaint yn un ag wynt ag y mae Duw, ag o wneuthur felly ti a fyddi mor wahanedic oddiwrth pob drwg a drygionus, ac oddiwrth pob anhardd ac anweddus, a phob anwired, a phob anghyfiawn, a phob twyll a phob hud, ag y mae Duw ei hun.

Nag ofna na chosp na phoen nag un eisiau neu ddiffyg, nag un dioddef pei angau, ag na'th rwystre ganthynt

Na chwanta ddim o ddäoedd byd a welot nag a glywot am danynt nag a ddeallot, namyn daoedd o Dduw ai rad oi Ysryd Glân. a gadael i dy Dduw drosot ac erddot.

Ag o gaffaeliad ar hynn a gampan a chyneddffau y ceffi ddeall cyfiawn ar bob peth o'r byd, ag o ddeall cyfiawn gwybodaeth gyfiawn, ag o wybodaeth gyfiawn gwybod oll a fu, y sydd, ac a fydd. ac o hynny awen o Dduw a medr ar Brophwydoliaeth, yna y gwybyddi ac y dangosi oll a ddaw ar y byd hyd ddydd brawd, canys golwg Duw a fydd ynot."

Wedi darllain hynn efe a ymrois yn wr Duwiol iawn ac a ddywed llawer o brophwydoliaethau, ag ni fynnai yn yn y byd o dda namyn a roddid o fodd iddo am waith a wnelai. a hynny dyrnu yd gan mwyaf.

COELBREN Y BEIRDD.

YR HEN AWGRYMAU.

CYN amser Beli mawr ab Manogan nid oedd amgen na deg llythyren ar deg awgrymau gelwid nid amgen nac *a, p, c, e, t, i, l, r, o, s*—gwedi hynny cafad *m, ac n*, a gwedi hynny pedwair eraill

au rhoi yn unarbymtheg ar ddatrin a gosteg gwlad a chenedl. Gwedi dyfod y ffydd yng Nghrist dau llythyren eraill nid amgen *U* a *D*. ac yn amser y brenin Arthur doded ugain llythyren gyssefin fal yn awr. o gyngor Taliesin Ben Beirdd Bardd Teulu Urien Rheged. ac ar ddosparth y deunaw y trefnwyd *O*, *I*, *U*, sef Enw aflafar Duw. cyn hynny o drefn *O*, *I*, *O*, ydoedd. herwydd yr un ar bymtheg ag o brif awgrymau nid oes hyd yn awr amgen nac ugain Llythyren neu ugain awgrym. a Cheraint Fardd glas a ddosparthes ugain Llythyren a phedair. fal y mae yr awr honn a'r pedair yn adlawiaid—wedi hynny o gymhwyllog ymbwyll Beirdd ac Athrawon o Feirdd Cadeiriogion dygwyd ar fraint ac arfer, gan wellhaŵ y goelbren. ddeunaw llythyren ar ar hugain. arwydd, eisioes nid oes ar ddu a gwyn amgen na'r pedair awgrym ar hugain.

YSTORRYNAU.

YSTORRYNAU y gelwid y llythrennau ym mhrif amseroedd Cenedl y Cymry; a gwedi amser Beli ap Manogan y gelwid yn llythrennau a chyn o hynny nid oedd amgen o lythyr na'r deg ystorryn cyssefin. a chyfrinach y buant er yn oes oesoedd, gan Feirdd Ynys Prydain yn cadw Cof Gwlad a chenedl, A Beli mawr au gwnaeth yn unarbymtheg. a'r drefn honno arnynt efe a'i datrines, ac a wnaeth nas dylit fyth wedi hynny cyfrinach ar wybodau Llythyr, herwydd y drefn a wnaeth ef arnynt, a gadael y deg ystorryn dan gyfrin.

Gwedi dyfod y ffydd yng Nghrist gwnaeth deunaw. a gwedi hynny ugain. ag ar hynny y cadw arnynt, hyd yn amser Ceraint Fardd Glas. ag efe a ddodes bedwar ar ugain arnynt.

Ac ar hynny buant yn hir oesoedd. hyd yn amser y Brenin Harri bummed, ag efe a waharddes ysgolion ir Cymry, a llyfrau a defnydd llyfrau. ag achos hynny gorfu ar y Cymry gydymgymgymeryd a choelbren y beirdd a thorri a duo llythrennau ar wydd a gwiall, a chymmeryd Beirdd iw dy bob perchen ty a theulu a fynnai wybodau llythyr a darllain, ac o hynny trefnwyd cym-morth Tir ac ar a buarth i'r Beirdd, ag aeth Beirdd yn niferog yng Nghymry, ag ynfwy gwybod llythyr nag y bu cyn y gwahardd. am hynny y canodd Llawdden fardd,

Ar gam gochel gwel a gwilia ergyd
 pob argoll ai redfa,
 adammeg y byd yma
 nid drwg a ddwg a fo'n dda.

sef lle nas caid ysgol namyn Saesoneg nag athraw namyn Sais y dysgai'r Cymry eu hiaith ai gwybodau yn fwy nag erioed, ag a wnaethant wellhâd ac Amlhâd. ar rhif llythyr ac ystorryn. oni ddaeth pen y rhif y sydd arnynt ynawr.

Y DEG LLYTHYR CYSSSEFINION.

YN amser Owain ap Maxen Wledig ydd enillwys genedl y Cymry eu braint a'u Coron, cymmerasant at eu mamiaith gyssefin yn lle'r Lladin ag oedd wedi lled enill Ynys Prydain, ag yn y Gymraeg y cadwasant gof a Chyfarwydd a dosparthau Gwlad a chenedl gan ddwyn ar atgof yr hên gymraeg a'u geiriau a'u hymnadroddion Cynhwynolion, eithr achos angof ag anneall ar hen lythyr iaeth y deg llythyr cyssefinion. hwy fuant ar wall, ac fal hyn y daeth anghydbwyll ar amrafaelion heneiriau, sef dodi dau lythyren lle nad oedd gofyn amgen nag un, fal y mae Caan, a Braan, a glaan, yn ll Cân, a brân, a Glân a digerth yn lle dierth, a phlegid yn lle phlaid a llaweroedd eraill. hefyd dod T yn DD, ag I. yn lle E ag yn lle Y. ag U, yn lle E. ag nid achos dangos y cwbl, eithr hynn er cof am ai gwellhais nid amgen no Thalhaiarn Fardd o Gaerllion ar wysg, dan nawdd y Ford gronn, ag ar ei ol ef Taliesin ben beirdd, a wnaeth drefn ar y gymraeg o iawn ddeall ar Bwyll a Theilyngdawd y deg llythyr gyssefin, a'r moddau a'r trafodau arnynt a'r treiglaethau teilyngion, ac o hyn y cafwyd yr hen gymraeg ar adver ag adgael.

PEITHYNEN.

Y FILLWYDD a fyddant yn ddau hanerog bob Carfan sef fal y gellir eu hagog au caead i gymmeryd a chyfrwymaw'r Peithwydd neu'r ebillion dwy garfan y sydd, un bob pen ymhob caeogen, ag ymhob Caeogen hefyd y bydd gan arfer yn fynychaf bedwar ar hugain or peithwydd, cyd y gellir arnynt y rhif a fynner, am hynny deunaw neu ugain a welir yn fynych. ag nid anfyfnych

deg arhugain, Ag yn y peithynen gynnifer caeawg ag a fynner, eithr enhydwyth y bydd mwy na thri chaeogen Rhai a wnant peithynen o un caeogen hir fallau ddeugain neu hanner cant neu drigain neu fwy o beithwydd a lle bo felly nid hydwyth mwy nag un caeogen. Dylit y peithwydd bob un yn bedwar ochrawg, a rhathu'r ymylau sef y cornelau yn ysgawn sef hyd yn llawn ddyfnder y llythyrâu fal nas gweler llythyrâu un ochr yn ymddangos ar ymyl yr ochr arall, ag felly am bob ochr. lled ochrau'r peithwydd a fydd yn ogymmaint a hyd heiddyn neu wenithyn. ag o fod yn fwy bydd anhydwydd y beithynen. a throm, ag a ofyn llawer o ole yn ai cario.

Rhai a ddodent y peithwydd yn y lliw glas y lliwir gwlan ynddo, ag yn sefyll hyd nis bo glas lliw bob un o honynt, a gadael iddynt sychu, yna torri'r llythyrâu . a hwy a fyddnt wynnion ag amlyccach ar y coed gleision na phetysaint heb liw, a'r llythyrâu yn ogyfiw ar pren : eraill a ddodant liw du, neu wyrdd, neu goch, ni mawr waeth pa liw a fytho. cyd ydd amgeno'n daer ar liw pren y llythyrâu. Goreu o bob coed eu parhâd Deri, hawsaf eu gweithio cyll neu helig neu wern. Bedwen yn bren da. felly eirin ag yspyddaden, yr hen brydyddion gynt a hoffynt gerdinwydd, Coed efeill lle au gellir yn deg nid rhaid gwell am barhâd a gweithioldeb, Berwi pillwydd a pheithwydd mewn Llyssy sur au ceidw rhag bryfed, eu twymo'n frwd ag iro cwyr gwenyn ynddynt au Lledbobi onid elo'r cwyr iddynt gan wres. au ceidw rhag mall a phydri, bynnag o bren a fythawr

COELBREN Y BEIRDD.

Llyma fal y dywed Lywelyn Sion.

WEDI Rhyfel Bargod Owain Glyn Dwr, gwaharddodd y Brenin adael i bapur a phagod gael eu dwyn i gymru nag ychwaith eu darllaw yno, fal y rhwystra hynny gyfeillach Llythyr rhwng Cymro a Chymro a rhwng y Cymry a chenedl gorwlad ag Alldir, a hynn er dial yr ochri at Owain a welid ym mhob mann ymhob dyn yng Nghymry, a gwahardd y Beirdd hefyd ar Prydyddion i gerdded ei cylchoedd ag ymweled ar ofwy a'r Teuluoedd yn ei swyddau, yna cofiwyd a dddygywyd ar arfer henffordd Beirdd Ynys Prydain sef torri'r llythrenau a elwaint awgrymmau Iaith a llafar ar goed neu wydd triniedig i'r achos, a elwid Coelbren y Beirdd ag

fal hyn ai gwnelid cynnull coed cyll neu gerdin yn y gaeaf amcan
 hyd cyfelin a'u hollti bob un yn bedryran sef yn bedair asseth y
 prenn, a'u cadw nis baint gan gyffraith amser yn sych o gwbl. yna
 eu canwyo'n bedryfal parth lled a thrwch, a gwedi hynny can-
 wyo'r cornelau hyd led deg yn y fodfedd. ag gwneuthur hynn fal
 nas Delo torriadau'r llythrenau sef yr awgrymmau a dorrer
 a Chyllell ar un o'r pedwar wyneb pedryfal ar ymsathr yn wel-
 edig ar wyneb nesaf. ag fal hynny am bob un or pedwar wyneb,
 yna torri'r awgrymmau herwydd y bont âi rhai iaith a llafar tafod,
 ai rhai rhif, neu arwyddion celfyddyd erail megis awgrymau er-
 ddigan Cerdd Arwest a Cherdd dant, a gwedi torri deg o'r cyfryw
 sethau ag a fo gofyn arnynt parottoi pedair Asseth, dau a dau o
 henynt. pill au gelwir au canwyo'n deg a'u gosod dau ar unwaith
 yng ochr ag och ag ar draws y cysswllt nodi deg lle twll; ar ol
 hynny, torri'r tyllau sef hanner pob un or deg twll ar un or
 essayth, ar un peth ar y llall, gwneuthur felly a'r ddwy asseth
 eraill, yrhain a elwir y pillwydd yna trin yr essayth awgrymedig-
 ion neu llythyredigion a mwnwgl ar bob un o ddeupen yr asseth
 yn grwnn ei amgylch lled bys ar hyd wedd yr Asseth. yna gosod
 y coed llythyredigion gerfydd eu mynyglau ar un o'r pillwydd y
 benn a felly ar y pen arall, ag ar hynny benn ag arall y pillwydd
 twll am dwll ag ar bob pen i bob dwy billwydden mynyglau yn
 leoedd llinynon iddeu clymu yn gadarn ynghyd, ar bob pen i'r
 gwydd awgrymedigion. a gwedi'r clymu'r cwbl fal hynn ynghyd
 yn gyrfinedig gelwir y llyfr a wneler yn hyn o fodd Peithynen,
 am ei fod wedi ei ymbyithynu ynghyd y pillwydd ar bob pen yn
 dal y cwbl ynghyd, ar ebillion sef yr Essayth llythyredigion yn
 troi yn pillwydd yn rwyddesmwyth. ac felly yn hawdd ei darllain.
 sef y darllenir un wyneb o'r ebill yn y lle cyntaf herwydd rhifnod
 ei wyneb yna troi gyda'r haul a darllain yr ail wyneb a throi felly
 am bob wyneb arall, ag yn unwell o ebill i ebill hyd nas darfydder
 darllain, nod rhif o un i ddeg ar wyneb yr clo pob un o'r ebillion a
 wyneb y nod rhif yw'r cyntaf iddei ddarllain, a'r rhai yn nhrefn
 eu tro gyda'r haul.

Deugain ochr ebill ym mhob peithinen, ar ol hynny peithyn
 arall hyd ddiwedd y gerdd neu'r Araith a lle bo gofyn mwy na
 deg ebill A llai nag ugain, cynnifer ebill ag y bo gofyn, yn un
 peithynen gyfunbarth yn gyfyngorff.—Achos rhoi deg yn arbennig-
 rif yn gydgyrfin yw am mai deg yw bann adran rhif, a than rhif de-
 gan y dospertthir pob rhifoedd hyd nas gall iaith rhoi enwau arnynt,
 Deg yw cylch cyfiawn a deg o fewn deg, neu ddeg am ddeg a fydd

tufewn a thufaes i'r cylchyndod cylch ynghylch hyd fyth byth-oedd. am hynny gorau Dosparth ar rhif a rhifoedd yw deg a deg-au. ag nis gellir ar amgen o drefn gadw rhifoedd yn ddosparthus mewn lleoedd cedyrn modd y gellir eu darllain au deall, au datgan yngyfun gydgysfun. Gwedi dwyn ar atgof ag adfer am achos a ddangoswyd hen brif gelfyddyd y Cymry ar lythyr ag awgrym ymrhodded dan farn a chanfod Cadeirau a Gorseddau Cerdd dafod Deheubarth, a Morganwg, ag Eisteddfodau, Gwynedd a Phowys, i chwilio i maes a golled ar wybodau awgrym Coelbren y Beird a'r gwellhau ar helaethu a fu ar rhyw a rhif yr Awgrymau ac yna Cadarnhau un awgrym a'r bymtheg yn rai Cyffredin o'r dechreuad, a chwanegiadau a fu at hynny o rif o bryd i gilydd hyd yn amser y Bardd Glas lle ai cadarnhaed yn un ar hug obrif awgrymau herwydd llafaryddiaeth y Gymraeg. gwedi hynny dodi pedwar ar hugain ar rif y Cyffrediniaid, ag ni ddoded mwy na hynny ar addysg a gwybodau Teuluaidd, eithr y Beirdd a gawsant ar eu Coelbren Cyfrin ddeunaw a'r hugain o hen gadw a Chof Cyfrin, a'u dwyn ar arfer ag adwaith. ag nis deallwyd y dylit Cyfrinach damdwng ar amgen na deg o henynt a elwaint y deg cyssefiniaid au dodi dan luniau gyfrinach Ddamdwng, a gadael y cwbl o'r deunaw a'r ugain yn gyfrinach heb arnynt adduned a damdwng ag o hynny yr aeth yn gyffredin fal y maent yn awr.

Wedi adgael gwybodaeth ar y Coelbrenni sef un y Beirdd ag un y meneich mynai bawb agos gwryw a benyw eu dysgu au gwneuthur ag o hynny myned yn waith crefft gan wegryddion a Basgedyddion ag ernynt y torrid cof am bob peth a ofynai gof cadwedig llythyr a llyfr, ag fel hynny y bu hyd amser Harri y Seithfed ag ynteu yn Gymro, cymmerodd ei genedl dan nawdd ei gymmwynasgarwch, ag au dododd ar ei gost ei hun dan addysg myneich a phapir a Chroentrin a fynnit am ddim a chael yn yr un a fynnit o'r ddwy laith nid amgen y Gymraeg ar Saesoneg a llawer a ddysgaint y ddwy. ag o hynny cael gwybodau llythyr yn amlach ym mhlith y werin yng Nghymru nag ai caed yn Lloegr ag o hynny Prydyddion mwy na digon, ar Abadau yn ei dodi, le ag arall, yn ysgolyddion, ag o hynny y mae bod y Prydyddion yn ysgolyddion athrawon Teuluaidd hyd y dydd heddiw yn myned yn ei cylchoedd dosparthedig o dy i dy, ag o deulu i deulu. y mae'n aml dan olwg a gweled yr hen goelbrenni. ond yn awr nid aml gwneuthur peithynen eithr am radd yng Nghadair, neu am dal yn arian neu yn werth arian gan ai gofynnai wrth achos yr un ai gofynai. y mae llawer yn fyw y dydd heddyw yn cofio'r ym-

arfer a Choelbren y beirdd. a llawer Coelbren a welir fyth yn nhai hen dylwythau Bonheddigion

Y sef fal hynn y mae'r Cyfarwyddyd herwydd hen gof a Llythyr, a Chof Llafar gorsedd, Cadwedig gan Gadeiriau er y dechreuad, nid amgen

Deg nod awgrym llafar parth Iaith ag ymadrodd a fu gan genedl y Cymry yn oes oesoedd cyn eu dyfod i Ynys Prydain, a chyfrinach dan adduned a damdwng oeddent gan y Gwyddoniaid sef oedd y gwyr hynn Prydyddion a gwyr wrth gerdd dafod a gwybodau Doethineb cyn bod Beirdd Dosparthus, ag yn amser Prydain ab Aedd Mawr amcan mil a hanner o flynyddau cyn geni Crist ynghnawd o'r wenforwyn fendigaidd Mair, ag yn amser aedd Mawr y trefnyd Beirdd Dosparthus a swydd a thrwydded gwaraned iddynt, a chwedi hynny gwellhau Coelbren y Gwyddoniaid fal y bydd achaws ei deall ai darllain hyd nad oedd unawgrym ar bymtheg yn y Goelbren ag yn amser Dyfnwal Moelmud amcan chwechan mlynedd Cof a Chyfrif cyn dyfod Christ yng nghnawd, y datrinwyd yr unawgrym ar bymtheg ar drefn arnynt cadw Iaith ag ymadrodd a phob Cof Gwlad a Chenedl, am nas gallesid gystal ar un arall o drefn er cynhal Cof a gwybodau doethineb, a breiniau a Defodau Cenedl y Cymry ai pherthynasai ar deg nod Awgrym cyssefin hyd y dydd heddyw dan gadw Cyfrinach adduned a damdwng ag nid neb o ddyn namyn y damdynghedigion au gwyr wedi myned yr unarbymtheg yn agored pen gwlad ir holl genedl gwellhau ag helaethu'r goelbren ym mhellach a wnaethpwyd hyd ddeunaw yn amser Beli mawr ab Manogan, a gwedi hynny ugain, ag yn amser y Bardd glas yn un ar hugain sef cof arall a ddywed ddywed dau ar hugain, a hynny y sydd o lythyr enau Cyssefinion yn y Gymraeg, sef adlawiaid y gelwir y maint a sydd dros hynny o rif hyd ddeunaw ar hugain.

DOSPARTH MESURAU CERDD DAFOD CERAINT FARDD GLAS.

Y DDOSPARTH hynaf ar gof a chadw cyfarwyddyd yw un Ceraint Fardd Glas ar y mesurau Cerdd dafawd, ag ar a geffir o gerdd cyn ei Amser ef nid oes namyn a ddealler gan gelfydd a'u darlleno neu ag au clywo. Y Ceraint hwnnw brawd oedd i Forgan Hen

Brenin Morganwg, ag efe a gasgles yr hen wybodau Cerdd dafawd a Barddas ac au Dosparthes mewn Llyfr o'i waith ei hunan, ag au dodes wrth Farn Cadair a Gorsedd ymhob Gwlad a Chyfoeth yng Nghymru. a goreu am wybodau a Barn y cafwyd Ceraint a rhoi Pob Cadair yng Nghymru a Lloegr iddaw ef, ac o Hynny y gelwyd ef y Bardd Glas o'r Gadair, wedi hynny myned yn Fardd Teliaw i Aelfryd Brenin Lloegr. lle bu yn dysgu Gwybodau i gymry Lloegr ag ir Saeson ag yng Nghaer wynt y mae'n gorwedd, wrth Ddosparth Ceraint ydd elaint bawb o'r Beirdd a'r gwŷr wrth Gerdd dafod, hyd yn Amser Rhys ap Tewdwr Brenin Dinefwr yr hwn a fuasai ar encil o'i wlad a'i gyfoeth hyd y bu meibion Iestin ap Gwrgan yn goresgyn Cyfoeth Dinefwr ac Ystrad Tywi, sef yn Llydaw y bu ac yno y dysges ef wybodau newyddion ar fesurau Cerdd dafod ag au dug i Gymri gwedi cael goresgyn ar ei gyfoeth ac au dodes ar addysg, ac a wnaeth Eisteddfod fawr yn Nghaerfyrddin herwydd dosparth y Ford gron, a chynnal hyd Farn Cadair ac yna rhoi'r addysg newydd yn Nawdd Cadeiriau a Gorseddau Beirdd ynys Prydain yng Nghymru a Lloegr ag Ystrad Clwyd, a gwedi hynny Gruffudd ap Cynan a'i dug i Ystrad Conwy yng Ngwynedd lle y gwnaeth ef Eisteddfod anryddus a gwedi hynny Eisteddfod arall yng Nglyn Achled yn y werddon ag i honno y Daith Beirdd a Gwŷr wrth Gerdd Dafawd o Gymru, a Lloegr ag ysgotlont a Llychlyn ar Y werddon lle gwnaeth dosparth Freiniol ar fesurau Cerdd Dafawd a'u perthynasau, a chwedi hynny a chaffael ymwared o'i Garchar yng Nghaerllion Gawr efe a drefnes Eisteddfod bob Tair blynedd yn ei Lys yn Aberffraw môn ag o Gadair Aberffraw y cafas Beirdd a gwŷr wrth gerdd dafod gwynedd ei gwybodau au graddau a'u Breiniau. ag ef efe addodes newyddion ofoddion a defodau yn amgen a geffir ar yr hen ddosparthau Gwlad Gymru a Gwlad Lydaw, ag yn lle Bord Gron, neuadd y Tywysog yn Aberffraw a Neuaddau Pen- defigion eraill, gwel ai deallo mai o ddosparth Ceraint Fardd Glas y tynned un Llydaw, a llawer o un Gruffudd ap Cynan a elwir Dosparth Glym Achled a Dosparth Aberffraw, dan wellhâd a mwyhâd ac amlhâd, a theccâd, ac am hynny y galwes Lewys Morganwg yn ei Lyfr Cerdd dafod, Dosparth Ceraint yr hen ddosparth gysefin, ac a ddywed mai ddosparth y Ford gronn yw un Llydaw a elwir un Caerfyrddin yn ol y bu gan y Brenhin Arthur yng Nghaenllion ar wysg, ag fal y mae yn awr ynghadair Tir Iarll. ag nid oes nemmor o beth a dal arni namyn gwybod a gweled a fu gynt ar Gerdd dafawd.

CADAIR TIR IARLL.

CADAIR Tir Iarll a ddechreuwyd gan Forgan Arlwydd o Aber-avan. yn lle un Arthur yng Nghaerllion ar wysg. Gwedi hynny y dodes Iarll y Clare diweddaf namyn un fraint Ereidr iddi ym Mettws Llangynwyd, a Llangynwyd a braint hafotta chwech mis haf o ddydd Calan mai hyd galan gaeaf, ag yna symud y Gadair o'i hansawdd yn Llanfihangel Afan I Dir Iarll, lle ai caid bob yn ail yn Eglwys y Bettws ag un Llangynwyd, ag o hynny ei galw Cadair Tir Iarll. a llawer o Brydyddion a Chymreigyddion gorchestolion a fuant ym mraint y gadair honn lle nis gellid hynny ar neb o brydydd neu gymreigydd nas cawsai y naill a'i eni neu ynteu ei faccwyfaeth ym mraint y Gadair honn, gan ymgad-eiriau ynddi.

Ar wyrdon y Bettws fynychaf y cynheilid Cadair Tir Iarll. brydian eraill ar y crug diwlith ar donn Baedan morgeila.

TREFNAU A DEFODAU CADAIR TIR IARLL.

CADAIR Tir Iarll a drefnwyd yn nawdd Sir Gilbert Clar Ty-wysawg Morganwg, ac efe a ddadnewyddwys eu Braint i'r Beirdd a Phrydyddion Cymry fal ag y bu yn oesoedd cysseffion er cof ag addysg ar wybodau daionus a chelfyddydau Cendawd. a llyma'r Breiniau ar defodau trefnedigion

Cadair Tir Iarll a gedwir ym mraint Pendefigaeth Morganwg, ar bob un or Gwyliau Arbennigion yn warantedig o fraint heb hawl heb arynaig dan osteg a rhybudd undydd a blwyddyn parth ag at y trafod a gymmyger ger ei bron, ag nid rhydd gair yn ei herbyn, a nawdd Arglwydd y Bendefigaeth i bob Bardd a phrydydd a elo gan drefn a defod ger ei bronn hyd yny gaffer yn warantedig ar naw gwybodau a chelfyddydau Cerdd dafawd ai pherthynasau, gan orddyfnaid Beirdd a Phrydyddion Cymry. a chynnal yngolwg a chlyw Gwlad ag Arglwydd ag yn wyneb haul a llygad goleuni, ag yn nawdd Duw ai dangnef.

Bardd gwarantedig o wybodau a chelfyddyd Cerdd dafawd ai pherthynasau gan farn a gradd Cadair gyfaenad a ddylai gymmeryd Mebinogion attaw ar addysg Llen a llyfrau a gwybodau Cyfaenad Hen feirdd Cenedl y Cymry nid amgen na thri ar un-waith herwydd y tair gradd a ddylit ar febinogion Cerdd dafawd.

sef hynny un ar y pryd o bob un o'r Tair Gradd sef y Cymmygeder y graddau fal hynn.

1. Mebinog Yspsyddaid yw un nas gwypo celfyddyd cerdd dafawd sef gwr ar addysg y bydd yny wypo'r Iaith Gymraeg herwydd ei ansawdd ai bonedd a phwyll ei geiriau ai hymadroddion ai deall ai darllain ai llythyru ai sylliadu yn gyfiawn ag yn gyweir. hefyd efe a ddylai wybod Prif Fannau mesurau cerdd dafawd, nid amgen na'r cyhydeddau ar odlau ar cymmeriadau a'r Corfannau ar cynghaneddau herwydd gorddyfnaid Cadair a Gorsedd, au cymmygedu, au dosparthu yn gyfiawn llwrw enw a rhiw a rhin. au dangos yn warantedig ou waith eu hunan—gwedi au dangoso efe hwynt iddei Athraw a chyffael ei air trosto ger bron cadair y gellir gwr wrth Gerdd dafawd a hynny ar ei gydwybod. neu o ddifyg gerfod yr Athraw cynnwysiad yn ysgrifenedig y dan ei law ef y gellir a'r Ai hawl ar Air a Chydwybod gwr wrth Gerdd dafawd ai chelfyddau ai gwybodau ai pherthynasau, yn nawdd addysg ag Athraw.

2. Mebinog Gorddyfnaid a fydd a wypo a ddoded ar yspyddaid, a chynn archafael a ddyago ac a fettro, pob ansawdd a chelfyddyd ar fann a phennill addwyn i'r gymraeg, au dangaws oi waith ei hun yn warantedig o air a chydwybod Athraw, ag y dylit gwr wrth gerdd dafawd ai pherthynasau o hano, Hefyd efe a ddylai wybod pob dosparth ar y gymraeg ag ar gelfyddyd Cerdd dafawd. ag ar freiniau a defodau Deddfolion Beirdd a phrydyddion au cadeiriau au Trefnau Gorddyfnaid, a gwybod Trefn a dosparth a Chelfyddyd ar Rol achau a Bonedd Cenedl y Cymry. au Breiniau au Defodau gwarantedig o gof a chadw, a cheudawd a Chadair. a braint iddaw air a chybybod ei Athraw. a lle nas galler o benn gynnwys ysgrifen ydan ei law yn warantedig, a rhodd cenhedlad y gelwir yr ysgrifen honno.

Mebinog Braint y gelwir a wypo'r holl ddosparthau, a gwybodau a Chelfyddydau. Cerdd dafawd ai pherthynasau, yn gywair a Chadarn. herwydd Trefnau a Barn Cadair, ag nid mwy wrth air a Chydwybod Athraw. sef y saif ym Mraint ei wybodau ai Awen ei hunan. a bwrw ei hawl ai fraint ar farn Cadair a gorsedd a lle nas bytho Rhaith gwlad dan osteg a rhybudd undydd a blwyddyn yn Ofunedawl. a braint iddo gynnadl amryson Cerdd dafawd, a gwedi ydd enillo dair Cadair Braint a Gwaranred pencerdd iddaw. sef hynny Bardd Cadeiriaw. Ag Athraw Cadeiriaw ai gelwir a rhydd iddaw ei febinogion nid amgen nog un ar unwaith llwrw pob un o'r Tair Gradd.

Cadair gyfaenad y gelwir Cadair a Gorsedd a gedwir yn warantedig o brif orddynaid, ym Marn Gwlad a Chenedl. Cyfaenad pob daiar egored o haul ar wybren, sef Tyno Cerddai gelwir; ar lessin wyneb daiar, a gosod Cadeiriau nid amgen no meini a lle nis gellir meini Tyweirch, ar gadair gyfaenad a fydd ynghanol yr Orsedd.

Cyfaenad hefyd pob Cyrch golychwyd sef pob Llan ar Eglwys. hefyd pob Llys Gwlad ag Arglwydd nid amgen no llysoedd Barn a Chyfraith, a Chyfaenad hefyd pob mann a lle, ai agored ar ambor a daiar arlessin y bo. ai neuadd Tŷedig y bo. a chadarn braint ar ryw neuadd a honno gwedi ai dodder gerbron gwlad a chenedl yngolwg a chlyw dan osteg a Rhybydd un dydd a blwyddyn hyd ymhen y Tair Blynedd yn waranted o glyw a golwg gwlad a Chenedl yn Llys ag yn Llann. ag ymhob Tyrfa gyfreith-iawl a dosparthus mal y bydd Ffair a Marchnad

Ymhob Cadair Gyfaenad dylit datgan Dysgogan Beirdd Ynys Prydain sef hynny y cof ar cadw ar wybodau a Chelfyddydau, a Dosparthau, a Threfnau, a Breiniau, a Defodau Beirdd Ynys Prydain, dylit hefyd datgan Cofanon Darampryd Mabon ap Medron, sef enwau a chof am Feirdd a Phrydyddion a Sywedyddion a Doethion Ynys Prydain o Genedl a Bonedd y Cymry. ag am a fu campus a molianus arnynt a pharth ag attynt. ag am Frenhinoedd Ynys Prydain au gweithredoedd anrhydeddus ag amcan ar yr amseroedd y buant, au hachau au Bonedd.

Sef ar Feirdd a Phrydyddion ynghadair a gorsedd nis dylit na hawl nag arynaig, eithr eu gadael au cadarnhau yn nawdd Gwlad a Chenedl. ag yn nawdd Duw ai dangnef, a holl nerth a phwyll a darbodau awdurdodawl gwlad ac Arglwydd.

Gwedi datgan y dysgoganau ar Cofanon, galw am ddangos, ag yno Bardd a fo gantho a chwennocho ei ddangos ai dengys i'r gadair ai Cerdd dafawd, ai Rhol achau. a cof cadw ar foliannus o gamp a gweithred. ai Bwrw wellhad gwybodau a Chelfyddydau molianus y bo. gwedi'r dangosau, gwrandaw hawl a Braint gan ai dycco ger bronn. a gwedi hynny Daphar Cynnadlau ag amrysonau Cadair a Cherdd Dafawd ai pherthynasau, a gwedi au darffer, myned gan gyngor a Rhin a Barn ar a gaffed ger bron y Gadair a'r orsedd, yna datgan y Gadair sef hynny datgan Pwyll a Barn, a rhoddion cenhedlad. yna'r golychwyd a gwedi hynny'r wledd ar anrhydedd a phawb iddei Cartrefi, pob un iddei fann.

mai cadwedigaeth Llys Arthur Ymherawdr oedd ei Lys ef, ag yna dwyn Rol y Ford Gronn dan lathlud o drais a gormes i Castell Caer Dydd a bu gwaith iddaw hynny cann ys ddwyn cyrch Rhyfel ar Iestyn ab Gwrgan a wnai Rys a chael y goreu arnaw yng ngwaith y cadlas yna danfones Iestyn ab Gwrgan at Robert ab Ammwn a'r Ffrancod am gyfnerth yn erbyn Rhys ai ladd ef yng ngwaith y Cynllwyn du. eithr y dieithraid wedi cael clyw a deall ar a wnelsai Iestyn yn drais a difrawd, dwyn e'i gastell a'i gyfoeth oddiarno a gyrru Ffo arno.

A gwedi hynny Robert Iarll Caerloyw mab i'r Brenin Harri ap Gwilym goch a briodes a Mabli Merch Robert ab Amwn, a chael cyfoeth Morganwg ym mraint ei wraig, efe a roddes cyfarwysau i'r Beirdd yn Nhir Iarll ag mewn neuadd iddo yno fe ddodes Rol y Ford Gronn dan gadwedigaeth Beirdd Ynys Prydain ag o hynny myned yn un y ddwy drefn nid amgen un y meini gwynnion ag un y Ford Gronn fal y mae yn awr yno. sef gann Feirdd Cadair Tir Iarll yn anad neb o brydyddion Cymry y mae'r ddwy ddssparth gorddawd yn gadwedig yn eu cyfiawnder, hyd yr awr honn. gwedi hynny yr Arglwydd Gruffudd ap Rhys ap Tewdwr a ddarparoes wledd yn Ystrad Tywy ag yng Nghastell Aberteifi yng Ngheredigion lle trefnuwyd yn ddosparthus ag yn anrhydeddus ar wyr wrth Gerdd Dafod a Thant gan roddion anrhydeddus iddynt aur ac yn arian, a gwisgoedd a meirch ag eraill o dlysau anrhydeddus. Oed Crist 1100. a Gruff ab Cynan yn y Werddon gyda'i gereint yno cynnal Eisteddfod gwyr wrth gerdd dannau a cherdd fegin, a dychwelyd gydag ef i Gymry a phencerddiaid, cerdd dant a gwell gwybodau Cerdd Dant nag a fu cyn o hynny ym Môn a Gwynedd ar Eisteddfod honno yn y Werddon a elwir Eisteddfod Glynn achlach a goreuon y gwledydd am gerdd dannau yr amseroedd hynny y Gwyddelod.

A gwedi darfod am y Tywysogion y Boneddigion a hanoeddynt o waed y Tywysog a gymmerasant attynt y gwŷr wrth gerdd dafod a thant yn ei nawdd ag yng ngynnal mal y gellid cynnal y Iaith Gymraig. a'i chadw rhag coll a gwaethygiad, a chynnal Cof a Chadw ar y Farddoniaeth Cymraeg a'r gelfyddyd wrth gerdd Dafod ai pherthynasau, a chof a chadw ar Freiniau a Defodau Cenedl y Cymry a rhai Beirdd Ynys Prydain, a Bonedd ac Anfonedd a chof a mawl pob molianus o ddyn ag o gamp ag o weithred, a chynnal cyfiawn a Doeth ar arfer a moes a syberwyd, ag er Ddeddf a Chynneddf a phob peth a wedd ar foneddig o ymddwyn mewn gwlad a theulu wrth fodd Duw a Dyn ag wrth farn doeth achyd-

wybodus o gyfiawn wybodau, wrth gerdd dafod ar bannau Doethineb a weddant ar wr wrth raid cyfiawnder a gwirionedd a Thangnefedd parth ag at Gwlad a chenedl, ag o hyn i mae nas collasom yn gwbl y gwybodau wrth Gerdd a Barddoniaeth a'r hen gelfyddyd wrth Gerth ai pherthynasau, a Breiniau a Defodau Beirdd Ynys Prydain, ag nas syrthiodd y Cymraeg i lwgr a llediaith, fal y darfu i'r Iaith Saesoneg gann ddifyg gwybodau a gynnalaint Gof a Chadw erni. ys ef bywyd Iaith yw gwybodau Ar gof a than gadw ynddi. a bywyd Gwybodau yw Iaith y lle a moddion cadw ynddi parth gair ag ymadrodd cadarnbwyll a goleuliw rhag barn o ddeall cyfiawn.

BREICHRWY BARDD.

BREICHRWY Bardd a wisgir ar yr ysgwydd islaw'r cymmal sef y cnych, ac yng Ngwynedd Caw ai gelwid yn yr hen amseroedd felly hefyd yn Neheubarth, a mynych ai gelwid felly ym Morgannwg, am hynny y gelwid Bardd wedi y caffai radd Pencerdd yn fardd Caw, a thri Bardd Caw y cyfrifid y Prifardd, yr Ofydd, a'r Derwyddfardd, neu o fodd arall, Prifardd neu fardd Glâs, Arwyddfardd neu Wyn fardd, a Bargadfardd a Chylfardd.—amrwy ac aerwy y gelwid Breichrwy yn nosparth y Ford Gron, a gwedi hynny o amser i amser, ag o ychydig arfer i ddim darymollyngwyd a'r Brif orwisg gyfunlliw ac y barnwyd yr orwy yn ogymhwyll, ac yn arwyddo yr un Ceinmyged a'r orwisg yn gwbl. ac ni wisgir orwisg yn awr yn gwbledig eithr lle ai Ceffir yn rodd Braint ag anrydd gan Frenin neu Arlwydd rhiol Cyfoeth, a Neithior Pendefig Llinolin o'r hen Brif dywysogion

AM Y CREIRIAU.

Tri chrair Cyffredin y sydd, Gwisg, Brysyll, ac Aerwy.

Tri chrair braint y sydd Cadair, Bwyall, a'r Bel aur. y Bel a ddengys gyfiawnder a chwbledigaeth ar awdurdod yngorsedd. y Gadair a ddengys Barn wrth fraint. y Fwyall a ddengys wellhâd a mwyhâd ar wybodau a chelfydd yn warantedig o farn

Cadair a ddengys awdurdawd a barn. a lle bynnag cadair ef ai bernir ym mraint Beirdd Ynys Prydain. cyd na bo cof ei barnu

ai breiniaw, hyd na bo cof gommedd ag ymwrthod a hi. Beirdd Gwynedd a Phowys a gynhelynt dan gadair yn nawdd y Tywysawg.

Deheubarth cynnal dan Eisteddfod a dwyn Cadair a bwyall, a Chadair y Crair.

Bwyall, arwydd Celfyddyd yw a gwellhâd Celfyddyd. a Beirdd Morganwg ai dwg ym mraint Cadair. ac ar y fwyall y mae braint, sef cyfiawn i un ai dycco yn warantedig o farn cadair ddangos gwellhad ar wybodau a chelfyddyd gerbron Cadair a Gorsedd. a blaen iddaw ar hynny, a gwarant ei air ef.

Y Bel aur, Beirdd Gorseddawg Ynys Prydain ai dwg. arwydd cwbledigaeth ydyw. a hynny a wna benn ar bob arall o beth mewn dysg a chelfyddyd. a lle dyceer y bel braint yw dwyn yr holl dlysau eraill ar holl greiriau.

Brysyll a ddengys braint a lle ydd eisteddir ym marn ag yn rhain, nid iawn arwain amgen o grair na brysyll. can nis dylid awdurdod lle ydd eler wrth raith ag ym marn. i un amgen nag i arall, cans ar ortrech y Raith y saif Barn, ac nid oes a wypo nac a wyr ar bwy y mae namyn ar y mwyaf o rif y saif, ag ni wyddys o bwy yn enwedig y mae hynny o rif. ag nis gellir uwch un nag arall mewn rhaith ag ym marn gan raith, a gwedi gwybod barn rhaith, iawn yw dodir farn honno yn adneu a fynner o ddyn er swyddogi arni a dewis y gwr hwnnw gan raith, ag nid ar y farn y saif hynny o raith namyn ar y gwr a wneler yn farnwr.

Pencerdd Cadeiriawg a ddwg aur yn ei grair, ac ariant i bob pencerdd arall. Ariandlysog a elwir Bardd o Bencerdd ag Athraw, aurdlyssog a fo Athraw Gorseddog.

CHWEDLEU.

Ni ddylai fardd son am bethau anhygred herwydd Barn Doethion ac Athrawon molianus yn ei gerdd, megys ystorïau Arthur ai Filwyr a'r Marchog o'r llwyn Glas, ar rhyw bethau a hynny nad ydynt wirionedd herwydd Barn doethion a galledigaeth rhyw ac ansawdd. can nas dylid hynny herwydd gorddodau Prif feirdd Ynys Prydain. achaws nis gellir lles ag nis dylit diddanwch o gelwydd, ag nis gellir Bardd ond o Awen o Dduw, ag nis gellir Celwydd o Awen o Dduw. ac o cheir y cyfryw chwedleu mewn can yn y byd a gant yr hen feirdd, dealler nad oes yn hynny amgen na dammegaeth ar ryw neu ei gilydd o wirionedd galledig, a rhydd

yw canu dammeg. ac annoethion a gamddeallant ddammeg ac ai gwnant yn gelwydd oi barnu yn wir o ryw pendant, lle nid yw eithr gwir o gyffelyb ystyr, Ystorïau dammegawl a ddychymgydd yn yr hen amseroedd er dysgu doethineb. eithr annoethion a gamdroasant yr ystyr onid aeth yn anneallus o beth. ag o hynny yn gelwydd amlwg. a llanw eu llyfrau a chelwyddau anferthion, ag nid rhydd i fardd ymyrryd a'r cyfryw gelwyddau, eithr o'chan ef ddammeg gofaled ei bod yn ei hystyr y cyfryw ag y gwelir mai dammeg ydyw, ag nid hanes o ryw ddigwydd. a gofaled ei bod o'r cyfryw ddychymyg ag y caffer addysg ar ddoethineb ynddi. a phwyll a gwybodau daionus

PAIS ARFAU.

Gwedi dyfod arfer ar Bais arfau y Beirdd Cadeirogion a wisgunt arfau Arglwydd y Cyfoeth y beynt ynddi, megis y gwisgaint Feirdd Morganwg Bais Arfau Morgan ab Ithel sef Cwpl arian mewn maes asur ac am y cwpl tair Tywysen Aur, ac ar y Cwpl Tair meillionen gwyrddion, sef hynny Arfau Morganwg cyn amser Iestyn ab Gwrgan, ac efe ai newidwys i'r peth ag y mae yr awr honn.—ac eraill o Feirdd Cymry a wisgunt arfau y Cyfoeth lle y baent anoddsoddedig. a defod o syberwyd honn ac nid Deddf o brif a chyssefin ddefod.

Y Beirdd a drwsynt y gorseddau a'r llysiau ar coedydd hynn, sef

1. Meillion yr Alban Eilir.
2. Derwen fendigaid yr Alban hefin.
3. Tywys Gwenith yr Alban Elfed.
4. Yr uchelfar yr Alban Arthan.

LLYMA ENWAU Y RHAI A WNAETHANT EGLWYSYDD A
CHORAU YM MORGANWG.

1. Eygen (eurgain medd eraill) chwaer ffydd Ilid Sant yr hwn a elwir Sioseb Armathia, a wnaeth Eglwys a Chor Eygan yn Ghaer Urgan, a elwir gan rai Caer Worgorn ag yn awr Llanylltyd o Enw Yllyd farchog a Sant.

2. Ilid Sant, a wnaeth Lanilid.

3. Lles ab Coel a wnaeth Landaf, a'r Rhath fawr, a Llawer eraill ni wyddys yn awr eu henwau.

4. Dyfan Sant a wnaeth Gor Dyfan. ag yno y lladdwyd ef gan y rhai digred, ag o hynny gelwir y lle Merthyr Dyfan.

5. Ffagan a wnaeth Llanffagan fawr wrth Landâf, a Llanfagan fach a elwir yn awr Llanfaes wrth Lanylltyd farchog.

6. Medwy Sant a wnaeth Lanfedwy yr honn Eglwys a losgwyd yn Rhyfel Iestyn ag nis ail gyweiriwyd fyth wedi hyny.

7. Doche Sant, a elwir Dochwy Sant gan rai a wnaeth dwy Gor yn Morganwg o'i enw ei hun. a Rhai a wedant mai gyda Dyfan y daeth ef i Ynys Prydain, ag eraill yn dywedyd mai gyda Chadfan y daeth o Dir Llydaw.

8. Garmon a wnaeth Lan Garfan,

10. Gildas ab y Caw a wnaeth Llanildas a elwir ynawr y Wig Fawr.

11. Tathan Sant o Dir Euas a wnaeth Landathan, a Chor fechan i ddeugain Sant Lleenawg a fu yno iddo,

12. Cattwg Sant, a wnaeth Langattwg Nedd, a Llangattwg, wrth Farri.

13. Caw Arglwydd Cwm Cawlwyd, a wnaeth Langewydd. ag oddiyno y sumudwyd yr Eglwys i Drelales.

14. Cirig Sant a wnaeth borth Cirig, er lles eneidiau Morwyr, a phorth iddynt.

15. Barrwg Sant a wnaeth Farri a Phenmarc.

16. Edeyrn ab Gwrtheyrn a wnaeth Lanedeyrn, a Chor i drichant o Saint yno.

17. Gwrgan ab Ithel a wnaeth Lanfabon ar fro, a elwir Silstwn.

18. St. Eleri, a wnaeth St. Eleri,

19. Segin Sant o Gor ylldyd a wnaeth Lanfihangel

20. Arlwydd Ysbenser a wnaeth Eglwys Brywys.

21. Peirio ab Gildas a wnaeth Lanfair y mynydd.

22. Isan Sant o Gor Ylltyd a wnaeth Lanisan

23. Morgan ab adras a wnaeth Fargam a Chynffig.

24. Y marchog Greenfil a wnaeth Eglwys Gasnedd.

25. Y marchog Lydwn a wnaeth Gor y Weni.

26. Crallo Sant Brawd ffydd Ylltyd, a Sant o'i Gôr a wnaeth Langrallo, eraill a wedant fal hyn

Crallo Sant oedd yn amser Lles ab Coel, ag efe a wnaeth Langrallo. a myned ar adfail a wnaeth hyd oni ail wnaethpwyd yr Eglwys gan Gruff. ab Iestyn.

27. Morgan amheurig a wnaeth y Coetty.
28. Einion ab Collwyn a wnaeth Lantrisant, wedi Llosgi Llangawrdaf.
29. Tudfyl Sant a wnaeth Merthyr Tudfyl
30. Elian—a wnaeth Lanelian. (Eglwys Ilan)
31. Gwrfan Escob o Landaf a wnaeth Lansanffraid fawr ag Eglwys y Drenewydd ynottais,
32. Teilo Sant a wnaeth yr Aes fawr, a Llandeilo Forallt yngwyr, a'r aes a elwid Llandeilo Faenor
33. Catwardd Sant o Gor Ylltyd a wnaeth St Dunwyd.
34. Mar Croes Samson ag Esgob Sant o Gor Ylltyd.
35. Gwrgi Sant o Gor Docho, a wnaeth Penarth.
36. Llanfernog. Mernog Sant o Gor Tochwyr
37. Sili, Cadell Sant.
38. Treiddyd sant o Gor Ylltyd a wnaeth Lantryddyd.
39. St Andras ni wn i pwy.
40. Llanelwan a elwir ynawr Trefflemin ni wn i pwy ai gwnaeth.
41. Pendeulwyn Emyr Llydaw ai gwnaeth.
42. Bleiddan Sant o Dir Gal a wnaeth Lanfleiddan a Brawd fydd ydoedd i Armon Sant.
43. Nudd Sant o Gor Ylltyd a Brenin a wnaeth Llysfronudd
44. Owain ab Morgan hen a wnaeth Ystrad Ywain
45. Maenarch Iarll Henffordd a wnaeth Gelli Gaer.
46. Caerllion ar Wysg Cystenin fawr a Maxen Wledig.
47. Aberavon Morgan ab Iestyn
48. Maesaleg. Arthur, a gwedy hynny Ifor ab Llewelyn.
49. Llanfihangel Fedwy Cydwaladr.
50. Machen Ynyr Gwent.
51. Bedwas. Tewdric ab Teithfalch.
52. Llandw. Tewdric ab Teithfalch.
53. Llangana. Cana Santes ael Tewdwr Llydaw.
54. Cerrig Hywel. Hywel ab Owain ab Morgan Hên,
55. Gwenfo Brychan Sant.
56. Llanfair Misgyn, Meiryg ab Tewdrig.
57. Cynwyd Sant. a wnaeth Langynwyd.
58. Llandyfodwg ag. } Dyfodwg Sant o Gor Ylltyd.
59. Ystrad dyfodwg }
60. Llanfeithin, Cadog ab Gwynlliw.
61. Llangadell. Cadell Sant o Gor Cadoc

65. Lleirwg Sant o Gor Caerllion ar wysg a wnaeth Lanleirwg.—lleuer mawr medd eraill.
66. Llanaran. Aran Sant.
67. Llanarai Garai Sant o Gor Bangor,
68. y Pil William Iarll Caerloyw.
69. Llanfawdlan. Yr un William Iarll Caerloyw.

Y CWTТА CYFARWYDD.

Y LLYFR a elwir y Cwtta cyfarwydd o Forganwg a ysgrifenydd gan MEURYG, Trysorydd Llandaf. efe a elwis ei Llyfr y *Cwtta Cyfarwydd o Forganwg*, ac o hynny y cafes ef ei hun yr enw hwnnw. ond y mae yn y llyfr hwnnw ynawr lawer o chwanegaidau at y pethau a oeddynt o'r dechreu ynddo. efe ysgrifenoedd y MEURYG hwnnw hanes holl Ynys Prydain, a Llyfr Diarhebion. a Dosparth Cerdd dafawd, a Theologyddiaeth Gymraig, ac a wnaeth Efengyl Ieuan yn Gymraeg o'r Lladin ac Esponiaid arni. ac yr oedd y llyfrau hynn yn Abermarlas o gylch hanner, canmlynedd yn ol. Iaco ab Dewi.

EX CWTТА CYFARWYDD. (VOL. 17. PLAS GWYNN.)

GWYBYDDDET Pobyl Vrythanyeit pan yw Seith Cantref y sydd ym Morganwc. Yn y Arglwyddiaeth, ac Escobaeth. Y cyntaf yw y Cantref Bychan, yr ail cantref yw Gwyr a Chedweli. Trydydd Cantref Gorwenydd, Pedwerydd yw Canref Penychen, Pymhet yw Gwynllwg ag Edelygion, y Chweched Cantref yw Gwent is Coet, y seithvet Cantref yw Gwent uwch Coet, Ystrat yw ac Euas y rhai a elwit dwy lawes Gwent uwch Coet, ac hefyd Erging ac anerging, mal y mae cwbyl Terfyneu yn Llyfr Teilaw.

DERNYN.

a marchogaeth yn y blaen a wnaethoedd oni ddaeth i faenol ar dir lle aml yd a gwair a llandir caeadberth, a thai teg maenwynion

calchaid a physgodlynnoedd—a gwinllanoedd a gerddi a pherllanau gwyrdon yn llawn ffrwythau a llysiau a blodau perion o arbennigion twf daear. ac aml gwartheg a defaid. a phob adar can hyd frondiroedd coedwigaidd lle aml y gwelid brenhinddar a dyfai er yn oes oesoedd, a llais corn a chynnydd yr arwain arianllais bytheuaid yn ymlid Cadno cochbais dichellbell ar hyd gefndir prydwyllt rhedynog a lliaws urddolion gwlad a bonedd gwesteion ar ei ol, a bloedd tref a Chartref yn ymgymysg a cherdd a chorn y ffordd y ffoai leidr oen a lledfegin adar. aml y clywid llafar ffust ac olwyn a bwyall, aml bref gwartheg a defaid, ac aml cerdd gan Fardd a serchog, ynghyd a thrydar Cwn a cheiliogod a phlant bychain, ac yn ystlysau'r ffyrdd maendai calchwyn wydrynig ffenestri, a phob cael-gyfannedd yn darogan llawn a llonydd, a bodd calon doeth a dedwydd. gwae fy nhynged ebe Meilir na chawn yma fod a bywyd yr hyd ac y bai fy rhan yn hynn o fyd, onid amgen ym mhell yw'r digwydd y rhoes Dduw ar fy rhann ac mi a ymfodlonaf ynddo deued a ddel—(*ystori Meilir a Merch yr hafod wen*)

BRAINT LLANIILLTUT VAWR.

Brydder hysbys a chyfraith i bawb yn dywysogion ag Arlwyddi, a Bonheddigion a Brehyriaid a'u Dyledogion a gwreng ac Eillion Ein bod ni Rhobert Iarll Caerloyw yn Lloegr, a Thywysog Morgangwg yn hawl a Braint Cenedl y Cymry Ac Arlwydd Gwladvorgan yn hawl a Braint, Dawn a chywlad. y rhagenwedig Genedl, ag yn Nawdd Tattref ein hunanawt, yn Deddfu yn hawl a Braint y Llythyr dangos ac edring yma, rhoddi Braint a thrwydded Dyledogion ym Mhrehyrdref Llanilltut vawr yngwlad Forgan fal y dangoser rhagllaw, nid amgen na'u braint yn rydd au Tiroedd yn rhâd, fal y bu iddynt a chanddynt yn oes oesoedd herwydd cyfreithieu a Defodau Breiniau Cenedl y Cymry ai Arlwyddi Llys ai Bonheddigion o Frehyriaid ai gwreng ai Eillion dam y bont, a phawb yn Briodorion ac amrhiodorion y bont a rhydd a'u bodd iddynt herwydd braint y Cyfreithieu a ragysbyswyd ymgynal yn eu braint au gosgordd au Llysoedd au defodau ymhob achos a threfn a thrafod, herwydd pob iawn a chyfraith, fal y bu gynt er yn oes oesoedd iddynt ag y mal y rhoddasom yn gyflys a'r llythyr arddangos hwnn ir Dyledogion an cywiriaid ym Mhrehyrdref

Cynffig heb amgenym arnynt ag erddynt na chadw golwg ar a wnelont a gweled ei fod herwydd a Chyfraith a dyledogaeth, ae ymraint ai ymraint gwlad, ai ymraint llys ai ymraint Llann, ai ymraint ai ymraint arf ai ymraint Celfyddyd a Gwybodaau, ai ymraint Llongwriaeth ai ym mraint Marchogaeth, ai ymraint Ffeiriau ai ymraint marchnadoedd ai ymraint prynu ai ymraint gwerthu, ai ymraint hawl ai ymraint gwrthawl, y bo a a gweled a Threfni a gorchymyn na bo amgen na Chyfraith amgaeedig a chadarn iddynt ac erddyn i naill a'r llaill ag o'r naill i'r llaill an hawl an dyled an breiniau a'n Pendefigaeth, herwydd cof cyfraith i ninnau an hepil dros fyth an gwrogaeth i ninnau modd y bu ac y byssei pei nas rhoddid y Llythyr Braint a dangos hwn.

SIARTR SWYDD Y WAUN.

GWYBYDDDED pawb a welo neu ar a glywo y llythyr hwn, Rhisiart Iarll Arwndel, ag Arglwydd y Waun yn anfon Annerch i'w ddeiliaid o'r unrhyw Arglwyddiaeth fal hynn. Gwybyddwch weled a ddeall o honom ni Siartr ein urddasol Dad ni Edmwnd Iarll Arundel yr hon a wnaeth iw gyffredin ddeiliaid, &c. Ac ymdystiolaeth ar hynn nyni a roesom ein *sel* &c y nawfed flwyddyn ar hugain o deyrnasiad y trydydd Edwart frenin gwedi'r Concwest (1356.)

Gwybydded pawb ar y sydd yr awr honn ac a ddelont rhagllaw yn y byd. Nyni Rhisiart Arwndel Ac Arglwydd swydd y Waun yn gweled a deall y Siartr a wnaeth ein caredic Dad ni Edmwnd Iarll Arwndel iw ddeiliaid rhydion &c.

DIARHEBION AMMAETHYDDOL.

IONAWR a dery i lawr,
Chwefrawr yspail cawr,
Mawrth a ladd,

Ebrill a fling,
Mai a gwyn y galon,
Mehefin llawen gorsing,

Gorphenaf llawen buarth,*	Hydref llon cyfarwar,
Awst llawen gwr y Ty,	Tachwedd dechreu'r galar
Medi llawen adar,	Rhagfyr gocheler ei fâr.

* (*llawen lluarth* in Jos. Jones)

Cyded bach o lwch mawrth a dal
 cydaidd mawr o aur y brenin.
 Haid wenyn os ym mai au cair
 a dalant lwyth wyth ych o wair
 Da haid mehefin os da'u hoen,
 Am haid Gorphenaf ni rown ffloen,
 Os ym mis Chwefror y tyf y pawr
 Trwy'r flwyddyn wedyn ni thyf ef fawr
 Os ym Mawrth y tyf y ddol
 Gwelir llewndid ar ei ol.
 Gwyn ein byd os Ebrill mwyn
 A wisg y llawr a gwrysg y llwyn
 Mai gwlybyrog gantho cair
 Llwyth ar dir o yd a gwair
 Mis Mehefin gwych os daw
 peth yn sych a pheth yn law.
 Gwenwyn blin i'r march a'r ych
 Mis Gorphenaf na fo sych.
 Awst os ceir yn anian sych
 A wna i Gymro ganu'n wych
 Hanner medi'n sych a wna
 Llyngell lawn o gwrw da.
 Gwanwyn a gwawn llogell yn llawn
 Ni edewis haf sych newyn erioed ar ei ol.
 Chwefror a chwyth y neidr o'i nyth
 Mis mai oer a wna'n ddi nag
 Scubor lawn a mynwent wag,
 Gwynt mis Mawrth a haul mis mai
 A wna hagr lle ni bai
 Gwell gweled dodi'th fam ar elor
 na gweled hinon teg yn Ionor
 Haid o wenyn yng Ngorphenaf
 Had rhedynen ei phris pennaf
 Tri pheth a gynnydd ar y gwres
 Gwenyn a gwenith a mes

Tri pheth a gynnydd ar y glaw
 Gwlydd ag Ysgall ag Ysgaw,
 Blwyddyn egfaenog blwyddyn arianog.
 Blwyddyn gneuog blwyddyn leuog.
 Cneuog ffrith. cynhauaf brith.
 Gwlybyn a gwres yn ebrill a wna
 i'r ffermwr ganu fel yr eos.
 Pan goller y glaw o'r dwyrain y daw
 Pan goller yr hinon o'r gogledd daw atto'n
 Ebrill sych pob peth y nych,
 Twf o bob rhyw a phob peth byw
 Mai oer a fydd yn iach ei ddydd
 yn argoel haf heb fawr yn glaf.
 Ebrill fwyn gwlych lwyn sych lwyn.
 Chwefror a leinw y cloddiau
 a mawrth ai hyf yn foleidiau

DIARHEBION ODLEDIGION.

Awr ar ol awr
 Dawn Duw sydd fawr.
 a fedd rad Duw
 goludog yw—
 Hir ei dafod
 Byrr ei wybod
 Tafod diog
 Synwyr bywiog
 ai les iw law
 y doeth a daw.
 Rhaid i segur
 waith i wneuthur.
 Cyngor ofer
 un nas ceisier
 ynfyd a gar
 Swm ei lafar
 a garo bwyll
 ni arfer dwyll.
 Gwirionedd yw
 Mab hynaf Duw.

Goreu gorddod
 Barn cydwybod
 Dilys yw dawn
 Duw i bob iawn
 Da dros ddrwg
 I'r nef a'th ddrwg
 gwell ymroddwr
 na dialwr—
 ysbys ar ddŷn
 Beth ei wreiddyn
 aml y ceir diawl
 yng ngwisg y gwawl
 Y dwr dyfnaf
 a fydd lyfnaf
 Cartref gwir
 y nef ys dir
 gwna di mewn prys
 a wneit mewn llys
 Cofia mhob Câl
 Bod Duw a'th wel

Pen pob gorddod
 glan gydwybod,
 ys gwyn ei fyd,
 glan ei fywyd.
 gwna ddaioni
 nid rhaid ofni
 Anferth pob gwir
 Lle nis cerir,
 Pawb bei canffai
 Ai dyddysgai
 Dir ni byddai
 Diddysg neb rhai.
 Ys dir nid da
 Ni ymwellhâ
 Dir dichwain drwg
 I Drythyllwg,
 A gadwo Dduw
 Cadwedig yw
 A garo Dduw
 Ys diogel yw
 A gar ei Dduw
 Ystyrgall yw
 A ystyr dduw
 ystyrddoeth yw
 Dallaf o'r dall
 Dyn diddeall,
 Aed a gais glod
 o'i gydnabod,
 A fynno barch
 Bid dihafarch
 Asgwrn yr hen
 yn yr angen

Angen o ryw
 Neud angen yw
 Adfyd a phall
 gwnant ddyn yn gall
 Cadw di dy rin
 O fewn i'th fin
 Ag nid edrydd
 neb ei ddeunydd
 nid aeth erioed
 Rhyhir i goed.
 gŵyr dyn pan el
 nis gwyr pan ddel
 Codi'n fore
 Haner gore
 O waith gorfod
 Y diwarnod
 maes gwr diog
 yn adwyog,
 Bid hardd ar hen
 geudawd awen,
 gwaith cawdd a wnel
 Byd ar ochel.
 I galon wann
 Da traed buan,
 Pob un a gân
 Lle ceir arian
 Claf am gyfoeth
 Clefyd annoeth.
 Buan i'r wledd
 Buan i'r bedd
 Buan ar farch
 Buan i'r arch

Buan ar droed
 A gyrech hiroed
 Trecha treisied
 Gwanna gwiched
 un drwg, un gwall
 arhoed yllall
 y câr dilys
 Ing ai dengys
 Rhysgyr camwedd
 Ar wirionedd
 ai gwna gan ddig
 yn wyn ffyrnig
 ys dir y llwydd
 llaw gyfarwydd
 Cyngor gan gall
 Barn gan ddeall
 Araf gan bwyll
 a wna'n ddi dwyll
 Bernir yn well
 a geir o bell
 Distadl a gwael
 Pob hawdd ei gael,
 Gwedi neidio
 Rhy hwyr peidio
 Tlws goreu'n bôd
 yw gwain tafod.
 Tafod annoeth
 yn dan chwilboeth

O Lyfr Esaia Powel.
 Iolo Morganwg
 1803.

PRYDYDDIAETH.

I. CAN SERCH, O'R HEN GANIAD.*

- 1 GORTHREW a thrwm a thrist fyddaf,
Ni charaf un tro tra fo gauaf,
Oni ddel mai glasai glosydd
A gwyrddlen penn pob glwys irwydd
Mae immi glas urddas gwyrddail,
Calon hoywfron hyfryd adail.
- 2 Mewn llwyn ffyrdd duwyrdd dyfiad,
Harddgrwn yw hwn hynaws gaead,
Ni ddaw ai annedd y cas ddynion,
Na neb ond medrus moddus mwynfron,
Hyfryd ei bryd clyd pan ddeilio,
Ty glas parlas purlen arno.
- 3 Cyntedd tirion mwynion manwydd,
Ar lawr meillion gleision glosydd
a chog serchog ddoniog ddenus* * ddawnus. *al*
Yn canu n lwys lais cariadus,
A chiw bronfraith buriaith beraidd
Yn canu 'n hardd loyw hoywfardd hafaidd.
- 4 Eos o'i llwyn yn fwyn gyfannedd
Arail mewn gwyrddail gerddi maswedd.
A chyda'r dydd ehedydd hoywdon
a gan yn drylwyn fwyn bennillion.
a phob llawenydd hirddydd hyfryd
O'th gaf wenno yno ennyd.

* "Llyfr John Bradford," medd Iolo Morganwg; ac felly y cyfan o'r Caniadau hynn.—As Iolo.

(Qu? ai can arall hon? Iolo Morganwg.)

5 Moes i'm gusan eirian feinwar,
Lliw cann ydwyd lle can adar,
A moes er mair gair gobeithwych,
Eigu lan fun a'i gael yn fynych,
Fy nyn feinaal hardd fwyn benpryd
Gwn gariad am cur pur yw'r penyd.

6 Cusan a'th wnelai, nid llai lledfryd,
Yn engyn dros-benn awen ynfyd,
Car fi'n bwyllig ddiiddig ddyddiad
Fab afreolus nwyfus nofiad,
Oni ddel amser mwynder moddus
A dail mai ar lwyn swyn cysurus.

7 Dyna mi'n parlas wyrllas irlen
Oed tyddiaw'n wir, hir anniben.
Hir aros bun yn boen immi
A bair i'r galon dirion dorri,
A'm bedd am wenn dan brenn briglas,
Yn iach i 'nynan ai chain wanas.

8 O daw ymorol fanol feinir,
Pwy ganai i'r llwyn mwyn min gladir,
mab sy'n hir arwain orhoen alaeth
Cariad dan wydd herwydd hiraeth.
Anniwyg cadarn a geir arno,
Oes a wnai gannoos aros Gwenno.

Rhys Goch o Dir Iarll ab Rhiccert ab Einion ab Collwyn ai
cant, cylch 1140.

II. CAN I WALLT MERCH.

Mae twf ar benn gwenn gain eiliw,
Modd llaes hirllaes Iarllles odliw,
Llwyn llin lliw gwin gwail dyfiad
Hyd ei sawdl dyw ei osodiad,
Gwail aur arian glan glwys waneg,
Uwch dwyael feinion gloywon glandeg,

Talcen gwastodloyw hoyw hardd hyfryd
 Lliw ffrwd geirw garw garregryd,
 Tan y tal grisial gryswyn lewych
 Tirion olygon llonn llawenwych,
 Dwy seren serch seirian ei gweled
 Ymhen gwenn feingan lan ail Luned
 Gorlliw ei grudd gwin rudd rhaspi,
 Lledawd aur addawd wedi'i roddi.
 cyflw rhos gwylltion gelltydd deiliog
 cwrel iachusder sywber serchog,

A rhwng deurudd,
 Gwawr ysblennydd,
 Trwyn main moddus
 Bychan gweddus,
 a min fel mel
 I'm dyn dawl.

Gwefus mirain liw cain cwrel.
 A mân ddannedd a gwedd hoywgoeth
 Amlwg ymhenn gwenn gymhenddoeth,
 Gèn bychan crwn a hwn mor hynod,
 Ag yn nydd mynydd mewn gwn manod.

Mwnwgl claerwyn
 Deuliw'r ewyn,
 Hardd ei dwyfron
 Fy mun dirion,
 o fewn meingrys
 Dau berl ysbys.
 Hardd ail Enid
 Pei mesurid

gan gymwysder glwysder gleindid,
 Bun deg dawelddawn ysgawn wisgi,
 Ni phlyg manfeillion ar donn dani,
 Alarch. Wylan. glan ei glwysbryd,
 Meindwf, iawndwf hoywdwf hyfryd.

Dwylaw gwynion
 Bysedd meinion,
 ymmod buan
 ar we sidan,
 ag ewinedd
 Gwridog ei gwedd

Medrus hwylus heiliaw gwinwledd,

Hir ei hystlys weddus wiwddyn
 A chanol main gain gymmhwysddyn,
 Bergron esgair
 Wengron iawngrair
 A throed da i lun i'm bun ddiwair,
 Pe cawn i'm byd ennyd annerch
 Dda'r byd o'i benn fe'i cae'r wenferch,
 Er cael un awr lliw gwawr lywy,
 Ym mreichiau honn tonn Gwenhonwy.
 Rhys Goch ab Rhiccert o Dir Iarll ai cant.

III. CAN SERCH.

CLAF wyf o serch annerch Anni,
 ag ni chaf honn lonn liw'r Lili,
 Ni bu Lili gerddi gwyrdion
 Mor deg ym myd na phryd gwenfron
 Gwenfron galon golwg gwisgi,
 Duw Nef ai gwyr llwyr ym lleddi
 Na'm lladd cangen feinwen fwyniaith,
 gad imi fyw rho rhyw obaith,
 Oes i'm obaith hudiaith hedydd,
 Ei chael ai ffrw hoywliw hafddydd,
 Hafddydd y sydd son am Dano,
 wrthyt fy nghwyn gwenn fwyn gwrando,
 Gwrando'n garedig orig eiriau
 Clwyf sydd fal saeth ar faeth dan fassau,
 Dan f'ais maen glais mae'n glwyf yssig,
 O gariad merch nid serch sorrig
 Sorrig iaith lem gem gwlad Gymru
 Yt geisio'n wael fain ael fy nychu,
 Nychdod i'm dwyn trwy gwyn trengaf,
 Am liw od taen eiry gaen gaeaf.
 Gaeaf yw arnaf ernych Dybryd
 Ym o fin alaeth am f'anwylyd,
 Anwyl wyd fun.
 I'th liw a'th lun.
 Eluned am rhoes dan loes anhun.
 Rhys Goch ab Riccert o Dir Iarll ab Einion
 ab Collwyn, ai cant.

IV. CAN Y CUSANAU.

- | | |
|---|---|
| 1 Er Mair meingan,
Moes im gusan,
Moes ddau'n fuan
ydwyd wylan. | 7 Moes imi'r mil
Fy mun gynnill,
na ddos ar gil,
Moes im ganmil |
| 2 Moes dri Meinwar,
Moes im bedwar,
Moes fab a'th gar
Bump yn hawddgar. | 8 Moes fil miloedd,
Moes im luoedd,
Defni Dyfroedd.
Ser y Nefoedd. |
| 3 Moes chwech i'r mau
o'th gusanau,
Muchudd aeliau
Moes wyth yn glau, | 9 Dod yn eu plith
Na fydd gyrrith
Rif defni gwllith
Er fy mendith. |
| 4 Moes naw mun chweg,
Moes imi ddeg,
Moes un chwaneg,
Moes im ddeuddeg. | 10 Yna Bun wenn
Byddaf lawen
a cherdd o'm penn
Itti feinwen. |
| 5 Moes im ugain
Fy ngwenriain
Moes im drigain
ar fin mirain, | 11 Deune'r hinon
Dyro'n Dirion
fy llawn ddigon
Ar dy wenfron |
| 6 Moes ber ei mant,
I'm gyflawn gant,
Eiliw mangant
Moes i'm nawcant,
Rhys Goch ab Rhiccert ab Einion ab Collwyn ai cant. | 12 Eiliw mandes
Galon gynnes
Yn ôl mae'r lles
Nod y neges. |

V. CAN I DDANFON YR ADAR YN LATTEION AT FERCH.

- | | |
|--|--|
| Serch y rhoddais,
ar ddyn feinais,
Hoen geirw mor gwyllt,
Bun ael Essyllt | Ei thegwch hi
Bu'n saeth imi,
E'm saethes honn
O'i golygon, |
|--|--|

O gwelais wenn
Hoen eiry gaenen
Bid gwaeth i mi
Golwg arni
Cyd bai fy ngwenn
Hawdd ei gwyngen
Bwrw gwg y bydd
ar ei phrydydd
Cyd gwyppo'r ferch
Gilwg mwynserch
a'r vab ai car
nid dyd meinwar,

Er caru o honn
y gwydd gleision
Ni chaf dan ddail
Awr ei harail,
Cydbwyf o'm serch
Yn ei hannerch
ffy o'r llwyn glas
rhag serchog was,
Er diriaw cân
ar ne'r wylan
ni wrendy 'nghwyn
Dan frig irlwyn
Dos di'r fwyalch
at ddyn feinfalch,
Dangos iddi,

'mhoen am Dani
Bronfraith a gan
Ar wydd eirian,
dwg oll o'm ewyn
at loyw forwyn,
Tithau'r hedydd
Bardd Boreuddydd
Dangos i honn
Fy nhorr calon.
Dod tithau'r gog
a'th Don serchog
yng nghlust y ferch
fy nghwyn traserch.
Cyfaill cyfnos
Wyd i'r Eos.
Aed honn yn ffest
Am cerdd arwest.
At liw calch gwynn
Yn ael Dyffryn.
Yna d'wedyd
Wrth f'anwylyd
os hi ni ddaw
i'm cysuraw
I goedlwyn fr
F'anwyl Feinir,
o'i serch lliw'r haf
marw a fyddaf
Rhys Goch ap Rhiccert ai cant

VI. CAN I FERCH NI FYNNAI NAMYN HAFODWR
YN WR IDDI

Echdoe gwelais man y rhodiais
Hoen mandes haf Bun a garaf,
Cyfarch i honn eiliw hinon
a son wrthi am briodi,
yna dan wydd tyngai wenddydd,
ni fynnai fod iddi'n briod,
na fyddai wr o Hafodwr,
yn fab diwarth llawn ei fuarth,
Minnau am ferch yn dwyn traserch

a ddodais nod lle gwnawn hafod,
 Cell er ei mwyn ym min Coedlwyn
 Lle cai fy myd droi'n ei bywyd
 Plethais adail o'r mân wiail,
 Yn beth ddillyn ail gwaith gwenyn,
 Prynu defaid, pob ysgrublaidd,
 A'u troi beunydd ar y mynydd,
 Mai ym dir Gwair er Bun ddiwair,
 A phorfeldir llawn dyffryndir,
 Allwest rhywiawg tir meillionawg,
 Hyd wyneb tonn Dolau gleision,
 A Buarth teg yn llawn gwartheg
 aml iawn ei blith ymhob cyfrith,
 Beudai a wnaif erbyn gauaf
 Yn westisiant yn ael gronant,
 Iair a gwyddai am y drysau
 Hwyaidd gerllaw yn cryg leisiaw
 Pob hanas blith: haidd a gwenith;
 Pob peth yn lân: Gardd a pherllan;
 Pob ymborth Byd i f' anwylyd.
 Os at ai car y daw meinwar
 Erddi mae'n wr o Hafodwr,
 Hithau 'min craig yn hafodwraig
 Bydd ryngom serch yn cydannerch,
 Pob cell yn llawn Duw a Digawn
 Rhys Goch ab Rhiccert ai cant.

VII. CAN YN DANGOS A WNELAI O CHA'R FERCH
A GARAI,

CERAI wenferch aml ei hannerch,
 a hir orllwyn, y 'myd addwyn,
 er yn oed mab, bum was arab,
 I orlliw tonn taenferw eigion,
 ne terydr haul, hyd bant araul,
 Dwyn dirfawr boen, am eiry unhoen,
 Ni chaf er hynn, deccaf wenddyn,
 ymlid ydwyf, ymllyn ei phlwyf,
 Bun a garaf ag ni pheidiaf,
 Llwybrau glyn llwyn, Dol llethr a thwyn,

Pob tonn, pob âr, pob cam daiar
 Cyfriw arfaeth, pei bawn ammaeth,
 byddwn er honn, Ammaeth gwirion,
 byddwn im gwlad, yn wr arad,
 byddwn er Gwen, geilwad ychen,
 byddwn er bun, o gwbl eiddun,
 a weddei 'mod, er ne manod,
 a wnelei fodd, bun am hudodd,
 a wnelai mab, er lloer arab,
 a wnelei merch, o'i mawr draserch,
 Byddwn Feirwr, byddwn Filwr,
 Byddwn wr march, gwrdd dihafarch,
 Byddwn wr swydd yn Llys Arglwydd,
 Byddwn beunydd yn wartheegydd,
 am Olwen ail byddwn fugail
 Dan defyll gwydd byddwn ddedwydd dedwydd; h. y.
 Byddwn im naid, yn ddyn Diriaid, gwr wrth gref-
 Byddwn a wnai, bodd am carai, ydd.—*Iolo*.
 Rhyfedd y modd, Gwen am hudodd,
 E hudai honn, adar gwylltion,
 achos ei thwyll, y mau gorffwyll,
 mileines yw, am awneddyw,
 Dywed er mair fy mun ddiwair.
 ai byw ai bedd, gennyd geinwedd,
 Rhys Goch ab Rhiccert ai cant

VIII. CAN YR ANHUN,

Oer yw fy nghwyn, am wawr addwyn,
 Porffor ei gwisg, lwybrau difrisg,
 Gorne gwynlliw, tonn ewynfriw,
 Am dani 'dd wyf, dan loes irnwyf,
 Hoffais ei gwedd, haul rhianedd,
 Er hynn nis caf, wenddyn deccaf,
 Clwyfus wyf fi, claf am dani,
 Hir am hoywfun, yn dwyn anhun,
 ys aml i'r mau, trwm feddyliau,
 Heb gwsig y nos, heb gof agos.
 Nwyf y ddwyfron, berw y galon,
 am orne'r od yn ymdrafod.

Rhyfedd am twyll o bob amhwyll,
 Deall na chof ni cheir ynof,
 Gobaith y cawn deune manwawn,
 A nes er hyn ni fum ronyn,
 Hael yw meinwen wrth bob angen,
 Hael wrth gwynfan dyn tlawd egwan,
 Am lynn, am fwyd; am gylch aelwyd,
 Am nawdd wrth raid i ddieithraid
 Am aur a gwin, Degau Iesin,
 Diarhebant honn Gaillt ag Estron,
 Diarhebant wawr gwreng a brodawr,
 Diarhebant hi Byd Barddoni,
 ai llawened ymhob cerdded,
 wrth ni waeth bwy dyn ai gofwy,
 ac wrth ei bardd o ferw attardd,
 anhael yw Gwen ag aflawen,
 Rhyfeddod cred ei anhaeled
 Wrth wan ai câr gan ddwyn galar,
 Mair a wybydd am ei phrydydd
 ni chwsg y nos awr oi hachos,
 Pan ddel gwawr ddydd, dos di'r hedydd
 Dangos i honn Iâs fy nghalon,
 maint am wenfun fy hir anhun.
 mawr ymboeni, marw am dani.

Rhys Goch ab Rhiccert ai cant.

IX. CAN HIRAETH AM A GARAI.

MAE im lwyn balch lle can mwyalch
 befrgoed bill diwedd Ebrill,
 Llawen i'm llais dydd a welais
 yn arail can ym caid yman,
 yn arail merch ar lawr llannerch,
 Gyda gwenddydd byw'n y coedydd.
 Teccach meinwar na ffrw toniar,
 Ban ferw gweilgi gan wynofi,
 gwynnach gwenfron hoen ewyndon
 nag ar ddail drain glân Lenlliain.
 aethum o'i serch hardd edlinferch
 yn gul fy mron a digalon,

PRYDYDDIAETH.

Claf wyf dan wydd o'i serch Wenddydd,
 yn dwyn trymhaint a gofeiliaint,
 rhaid yw immi dan wyrddlwyni
 Feithrin hiraeth am ddyn wenfaeth,
 cyrchu didrain erddi Riain.
 Lle'm daw dyball cof a deall.

anwr ydwyf achos irnwyf
 Pa les fy myw gan am doddyw.
 un ym mewn rhwyd wyf a ddaliwyd
 Lle'dd wyf yn gaeth gan hudoliaeth.

Gwae fi o'r fann dan wydd eirian
 Lle gwelais honn orne gwendon.
 Cyd bum lawen gweled meinwen,
 Dybu'n ebrwydd immi'n aflwydd
 yn adeg maeth cydnabyddiaeth.
 Lliw blodau mai mwyn y byddai.
 cawn wenau serch gan dawelferch.
 cawn ei harail dan y manddail.
 Cawn iaith addwyn gan loyw forwyn,
 ai chusanu Bun lygeittu.

Rhyfeddod yw modd y deryw
 serch hoyw Wenddydd at ei phrydydd.
 Darfu'r gair mwyn a'r cyforllwyn,
 mwythusder mad, pob cyfliwiad.
 ni chaf yn awr gan od Ionawr,
 air bach yn serch na cyfannerch,
 ni fydd fy myd leihâu 'mhenyd,
 o fedd ni fydd gadw ai gofyn,
 Tost fy nhynged am ail Luned,
 gwae fi f'anrhaith, darfu ngobaith
 am wawr eigan marw yn gelain.

Rhys Goch ab Rhiccert ai cant.

X. CAN Y FRONFRAITH

Bum yn ael Maes
 Dan bren briglaes
 yn clywed ton
 adar gwylltion

yn gwrandaw iaith,
 Ceiliog bronfraith,
 o goed y glynn
 Prydai englyn,

o goed y rhiw
 canai'n gywiw,
 Brith oedd ei fron
 mewn dail gleision
 mal ar gangau
 mil o flodau,
 yn ymyl nant
 pawb ai clywant,
 gan wawr y cân
 mal cloch arian,
 cynnal aberth
 hyd awr anterth
 ar allawr las
 Heiliaw Barddas.
 o gangau cyll
 gwyrddion defyll
 y cân gywydd
 I Dduw Ddofydd,
 a charol serch
 o las lannerch,
 I bawb ar bant
 glyn ai carant,
 Eli calon
 I'r serchogion,

Cefais oi benn
 Cyflais awen,
 Cerdd o fitres
 am boddrones.
 Llawen a'm gwnaeth
 Ei ganiadaeth.

Yna drwy barch
 Dodais gyfarch
 o glais y glynn
 I'r aderyn,
 Erchais yn ffraeth
 Ei Latteiaeth
 at y wenferch
 Lle mae'm traserch.
 Aeth Bardd y dail
 o'r man wiail,
 at ail Luned
 Haul y merched.
 I glais y Fro
 Mair ai llwyddo.
 Er dwyn immi
 Dan ir lwyni
 Hoen ôd unnos
 yn ddiaros
 Rhys Goch ab Rhiccert ai cant.

XI. CAN HIRAETH Y BARD D AM NAS MYNNAI EI GARIAD EF.

Horwdeg Riain hyd dwf lwysgain,
 Eiliw gwenyg geirw am gerryg,
 Heno i'm clwyf heinus ydwyf
 Heiniais o'i serch hardd lawenferch,
 Hauodd i'm bron heiniar gloesion
 a honn a hyllt. o'm hud gorwyllt,
 oed dydd ni chaf nai nawdd arnaf.
 na heddwch Bun na gair cyfun.
 Hudoles deg hoyw adameg
 ni rydd air serch i'm cyfannerch
 Herwr mal hydd wyf dan goedydd,

amgwr ei phlwyf herwr ydwyf.
 Gwae fi nhynged am ail Luned
 Na chawn arail Gwen dan irddail,
 Bun wen am rhoes dan engeirloes,
 Hir iawn y trig dan ais yssig,
 Hiraeth i'm bronn ac im calon.
 Hiraeth a'u hyllt am dwf Essyllt.
 Hualwyd fi yng ngresyni
 gofal i'm hais a ryfegais,
 gofal am Wen, droedled Olwen,
 Hir yw'm anhun achos Gwenfun,
 Eled yn iach y Byd bellach,
 gobaith nid oes, budd o'm heinioes,
 na modd i mi fod awr hebddi,
 Hi onis'caf marw a fyddaf.

Rhys Goch ab Rhiccert ai cant.

XII. CAN I YRRU'R WYLAN YN LLATTAI.

Yr wylan deg ar fol gwaneg,
 ymhlith dystrych yr heli crych,
 Brenhines wenn geirw mor Hafren
 a'th Deyrnas di nawton gweilgi.
 ymborth ydd wyd ar bysgodfwyd,
 Gwisgi meinwen wyd ar aden,
 ag er mwyn hynn wyf yn d'ofyn.

Dwg erof gan o'm oer gwynfan
 At feindwf ferch yn deg annerch,
 Claf wyf am wenn hoen ôd gaenen
 Fe ddodes hon saeth im dwyfron,
 A'u dwyn ydd wyf gloesion irnwyf,
 Dywed wylan wrth liw'r od man,
 Fy mod wen gu yn ei charu,
 Cyrch hyd ei chaer Bun oleuglaer,
 a chan om pen ei mawl meinwen,
 Pei gwnawn arwest o'r pum gorchest
 ni thraethwn fawl a fai moddawl,
 na chanfed rhan clod bun eirian,
 oni chaf honn tyrr fy nghalon,
 af i boeni dan wyddeli,

yno'n draphell yng nghudd coedgell
Meinwar a fydd fy nihenydd.

Rhys Goch ab Rhiccert ai cant.

XIII. CAN I DDANFON MERCH I RUFAIN I DDWYN
PENYD AM LADD EI CHARIAD.

Gwae fi wenferch erioed d'annerch,
gan ni bu nes imi'm neges.
ag ni chawn dal am hir ofal,
a marw ydd wyf o haint gwiwnwyf,
mawr o bechod yt liw manod
Ladd dy was mwyn a fu'n d'orllwyn,
Cymmer di ffonn bert o linon
a dos ddyn fain hyd yn Rhufain.
Pab a ofyn itti wenddyn
"Pa ddrwg benna a'th ddug yma?"
"O mynni Nef rhaid cyfaddef,
yno ydd eddy gwenddyn anhy
Ei bod ar fai am ai carai
Mai hi a wnaeth ei farwolaeth
Torri calon a fu ffyddlon,
I fab o'i gwlad farw oi chariad,
a bod ei benn dan dywarchen,
yna gwisgir rhawn am feinir
Er dwyn penyd dros ei bywyd,
am ladd oi bodd mab ai carodd.
Maddeued Mair i'm dyn ddiwair
Mal ydd wyf fi n maddeu iddi.
Fy nyn gannaid nef iw henaidd.

Rhys Goch o Dir Iarll, ab Rhiccert ab Einion
ab Collwyn ai cant.

XIV. CAN YR HAF.

- 1 CANAF yd haf wyd hoywfeirdd Bennaeth,
Canhewydd llwyn drain gain ganiadaeth,
Caniadau adar gwâr gwydd irion
Cynnadl cerddoriaeth cain dderw Coedfron,

Coedfron blagurlawn dawn dadeni
 Caeadfrig addien gwyrdd llen llwyni
 Llwyni llawn gwiall gwelir beunydd
 Llennyrch lle i dygyrch Degau elfydd.
 Taro tant alaw nant ael y naw twyni,
 Til dy rwm tal dy rwm canu twm teini.

2 Elfydden geimiad ceidwad coedydd,
 Elfyw dail meillion llohn llawenydd.
 Llawen Bardd awen ewybr enau,
 Llywy maes arlwy ar lawr bryniau,
 Bryn a phant tyfant tewfawr waneg
 Brenin hin hoenus hynaws adeg,
 Adeg serchogion dynion dawngar,
 ydwyd haf irlas ar lwyn adar.
 Taro tant alaw nant ael y naw twyni,
 Til dy rwm tal dy rwm canu Twm Teini

3 Adar Bydafau heidiau hedant,
 a daw cain gogau dolau deilbant,
 Dail bawrlwyth garddlwyth amgylch gwyrddlwybr.
 Deiliad gwlad gaead gywen loyw-wybr,
 Gloywybr mandes cynnes ceiniad anterth,
 Glas barlas berwlith blith blawd glynberth,
 Glyn, bryn, brwyn llwyn llawn llewych gwenhaul,
 Glân bryd yn diffryd dyffryn araul.
 Taro tant alaw nant ael y naw twyni
 Til dy rwm tal dy rwm canu Twm Teini

4 Araul dy fore dy fardd ydwyf
 Eirian dy hinon hynaws irnwyf.
 Irnwyf am doddyw dydd ymadfynn,
 Eurner wyd immi dymor gloywyn.
 gloyw a hoyw hygar daiar duedd
 glyw wyd haf hyfaeth hoywfeirdd drasedd,
 Trasawl cariadawl croywdwf irddail,
 Trasyw tres adar llu gwar gwiall.
 Taro tant alaw nant ael y naw twyni,
 Til dy rwm tal dy rwm canu Twm Teini.

5 Gwieildwf newydd, neuadd immi,
 Gwâl dan frig cyngerth berth bedweni,

Bedwen min gorallt ai gwallt gwyrddlas
 Bydaf i Brydydd Bryd cyweithas.
 Cyweithas mwynwas mewn lle didrain,
 Caeth ei gerdd draserch i ferch firain,
 Mirain ei sain iesinfalch Eos,
 Meirwon gwydd herwydd ei hir aros.
 Taro tant alaw nant ael y naw twyni
 Til dy rwm tal dy rwm canu twm teini.

6 Hir aros hafddydd bydd barddoni
 Herwyr hyd briffyrdd gwyrdd gwyddeli.
 Gwyddeli carant cywres ymgyrch,
 Gwedd ael bryn heulawg hoywlawr llennyrch,
 Llennyrch aml ymgais amgaer mangyll,
 Llawenydd canau ceinion defyll.
 Tefyll oed dyddiau tewddail annedd
 Tyfiad paradwys mammwys mwynedd.
 Taro tant alaw nant, ael y naw twyni
 Til dy rwm tal dy rwm canu twm teini.

7 Mwynedd cain adwedd adeg hirddydd,
 Mynnwn i nwyfron nwyf dywenydd,
 Dywenydd gwynferch merch ne mandes
 Dwynwen syberwyd menwyd mynwes.
 Mynwes bun berwen, berw an dyfu,
 Miniaw cusanau swynion caru.
 cerais ne'r wylan Olwen wisgi,
 Cyweiriais adail irddail erddi.
 Taro tant, alaw nant, ael y naw twyni,
 Til dy rwm tal dy rwm canu twm teini

8 Erddi rhygenais geinion odlau,
 Irddyn ganolfain gain gynheddfau,
 Cynneddf serchogwas o dai glaswydd
 Canu mawl didawl dyn ysplennydd
 Ysplennydd dan wýdd dyn wen eirian
 Ys blin immi'r anhun am fun feingan.
 Meingan Lloer arian lliw'r eiry gwynnaf,
 Meingorph harddlun im ceifun canaf
 Taro tant &c. &c.
 Rhys Goch ab Rhiccert ab Einion ab Collwyn ai cant.

XV. CAN Y DEILDY.

ERLYNAIS ferch ar las lannerch.
 Liw blodau man efeill perllan
 Grudd eiliw rhos ar ôd unnos
 Golwg serchog, llygad bwyog (qu. bywiog ?)
 Eurwallt melyn uwch tal gorwyn,
 Ar ben dŷn fau yn fodrwyau.
 Eiliais i honn dan gyll gwyrddion
 Wielin gell yn hoyw babell.
 ym mysg llysiau a fflawr blodau,
 Lle gwahoddais fy nyn lednais
 ys bernid hardd Llys fferyllfardd
 Lle daw meinwen dan gaeadlen
 Lle caf annerch hardd edlinferch
 a rhoi cusan i'm dyn eirian.
 Tra phery'r haf aml y cyrchaf
 I goedlwyn ir gyda meinir
 ymyl dol gain mewn tir didrain.
 ymherfedd cell gwnaethum babell
 Er mwyn bun deg elain waneg,
 Er caru honn mewn encilion.
 aros y dydd ynghêl coedydd
 Yngaru'r nos lle can ëos
 Gwyrdd yw'r ty mau gwrdd ei assau,
 Gwaith llaw Duw lwyd ar ei gronglwyd,
 Gwead cadarn heb waith isarn.
 Gwiall cymmhleth uwch cain eneth
 addurn i fardd ymhlith glasdardd,
 addail i ferch a gar draserch.
 Meinwen a gâr gytgerdd adar,
 mae uwch ei phen ar bob cangen.
 cywedd y can ednaint diddan
 cywyddau serch cwbl gyfannerch.
 canant i fun hoyw ei meinllun
 cydfolant honn adar gwylltion,
 mi o'm serch mawr at fireinwawr,
 nim dawr o ged eithr ei gweled.
 coffeidiaw honn hardd ei gwenfron
 a chael cusan ei min bychan.

Nid âf at wrach draw i gilfach
 Er cael oed dydd gyda Gwenddydd,
 af i lys dail dan bleth gwial,
 yr hafddydd hir gyda meinir.

Rhys Goch ab Rhiccert ab Einion ai cant.

XVI. CAN MAWL MERCH.

Bu bwyall brenn, Bardd anghymen
 Yn naddu can i Wenllian
 yn braenu gwawd i ferch wengnawd
 Heb air oi benn dan nod awen.
 o bu gwas pwl oi wag feddwl
 Truan ei fod er lliw'r manod
 yn gwatwar serch er hudaw merch,
 un anghelfydd dan enw Prydydd
 yn son caru wrth geinwawr gu
 Cybydd anghawr dan enw Cerddawr,
 yn gwarthu honn hoywne hinon,
 Nid o gerdd hwn dengair dyngwn,
 ydd a clod merch ar lef traserch
 ac y clyw byd mawl ei glanbryd,
 ac y clyw gwlad ei gwedd ganiad,
 ac y clyw un son am wenfun.

Minnau'bellach, bwyf amgenach
 O wyddgell werdd fau rieingerdd,
 am serch a'r gan i Wenllian,
 Bun a welais man y rhodiais
 Ne'r Alarch gwyn ar lawr dyffryn,
 Cerddai dyn war wyneb daiar
 yn hardd baunes drwy'r melyndes,
 ag ni phlygai man y cerddai,
 dan wyndraed hon un or meillion,
 Harddwch Bun fain na chyflen gain
 Blawd o gylchon ar ddrain gwynnion,
 Lliwber ei grudd lliw rhosyn rudd.
 Deuwridd ei boch rhosyn deugoch,
 Gwawr cyferbyn o'r gwridd a'r gwynn,
 a mawr y mel ar fin cwrel,
 Gwineufain ael gwyndal urael,

Trwyn moddus hardd medd ei chanfardd,
 medd ai rhygar hoywdeg Feinwar,
 mwnwg lliw cann neu od ar fann,
 a bair i mi ymbendroni.
 Bronnau gwynion tlysau glwysion,
 Eiliw gan ddydd manod mynydd,
 angau am daw o'u trasylliaw,
 a thecced yw mynwes bun syw,
 a thecced llun meingorph gwenfun
 a thecced gwedd gwawr rhianedd,
 Dwylaw bychain agwedd mirain.
 Gwawrne gwinedd meinion fysedd,
 cywraint ai caf neddair alaf,
 Bun bryd éirian yn gwau sidan
 Alaf ei gwaith pob manylwaith
 alaf llaw Gwenn mud yn gymmen,
 Troed bychan teg Bun hardd waneg,
 ysgawn fal hydd hyd y meusydd,
 ni plyg llysiau dan liw blodau
 Llyna bryd cain a llun mirain
 Bun a garaf om calon glaf,
 Campau Bun hardd medd ei gwanfardd,
 Tra rhagorant mal dan warant,
 Ei mwynder gwenn ai gair cymmen,
 ai llafar doeth Lloer awengoeth
 ai goslef gwar lle can meinwar,
 ai goslef maws nawcan eaws,
 am dettry'n llwyr o'm holl synwyr,
 am dwg mal twyll o'm holl ymbwyll,
 a ddod wallcof cadarn ynof
 a'm rhy mewn bedd llyna'r diwedd,
 onis caf honn claf fy nghalon,
 onis caf hi yn chwaer immi,
 Cyn diwedd haf marw a fyddaf,
 meddylied honn iachau nghalon
 ag onis gwna ys gwnn yn dda,
 Ei serch a fydd fy nihenydd.

Rhys Goch ab Rhiccart ab Einion
 ab Collwyn ai cant.

XVII. CAN Y GWYNT.

- | | |
|---|--|
| <p>1 Gorwyllt o'm nwyf
Gwae fi 'ddydwyf
Mynag ym mhlwyf
Man y byddwyf.
Neud gochel wyf
Nad ymbwyllwyf</p> | <p>7 Dolydd nithiaw,
Neb i'th rwystraw,
Rhwysdren rodiaw
Rhydrais bwyllaw;
Noethdir chwiliaw
Nerth draig arnaw</p> |
| <p>2 Ymbwyll ni'm daw
Nag ystyriaw
Ni wnaeth ba'm traw
o rybuddiaw
am liw od ffraw
gwae fi gwynaw,</p> | <p>8 Arnat fy nghwyn
a'th drais ymddwyn,
Attal Bardd mwyn
Rhag Bun addwyn,
Gwr wyd ar dwyn
Garw i'm gorllwyn.</p> |
| <p>3 Owynaw am wenn
Fain fynyglwen
A'm ias im penn
gwallgof cyfrben,
Hoen hynt aerdren
Haerwynt wybren,</p> | <p>9 Gorllwyn meinwen
wyf im hamdden,
Heb fyth i benn
Bodd ai pherchen,
Mydwyf fardd Gwenn
O'm gwawd aren.</p> |
| <p>4 Wybrenwynt gwrdd
I'th daer ymwrdd
Lle dd elych ffwrdd
Llew ynghysgwrdd
A'r a'th gyffwrdd
I'th daith agwrdd</p> | <p>10 Aren wyt ti
arawd weini,
Dwg erof fi
Wawr fain iddi
Mau gân cynni
Mad y medri.</p> |
| <p>5 Agwrdd dy gyrch
Coed a llennyrch
Taendardd tonndyrch
Wybren entyrch
ar ffo drwy ffyrch,
Ergyr aergyrrch.</p> | <p>11 Medri hadeg
at fun wendeg
Hyd arw a theg
Yn ddiattreg.
A'm cerdd anrheg
at ail Indeg</p> |
| <p>6 Aergyrrch ar wýdd,
Gwarrau gelltydd,
Myssaing mynydd,
Myssarn meysydd,
Murn adeilwydd
A dail dolydd,</p> | <p>12 Indeg feinais
un a gerais
Hoen gwendonn bais,
a ryserchais,
ag oer fy llais
am wawr lednais</p> |

13 Llednais ne cann
wrth bawb pob man
Ond wrth druan
Ai câr meingan,
wrth ei bardd gwann
Gwenn nid yngan.

15 Gwendonn Riain
a'i thwf mirain
myth draed elain,
Ar lwybr gwyrain,
mawr am ddyn gain
Mau hir ochain.

14 Yngan wrth honn
Hoywne hinon,
Maint blinderon
A briw calon
Maint eur i'm bronn
Am bryd gwendonn.

16 Ochain a'm hyllt
am ail Essyllt,
ym mangre byllt
Gorsaf gwersyllt.
Serch am eddyllt.
Au gur gorwyllt.
Gorwyllt o'm nwyf
ac". ac". ac".

Rhys Goch ap Rhiccert ab Einion ab Collwyn ai cant.

XVIII. CAN EIDDIG.

GWNEYTHUM o'm serch
Oed a gwenferch,
Dan gangen cyll,
Gwyrddion defyll,
Fe ddaeth Meinwar
at fab ai câr,
Yno Bun dlos
Mi'n ei haros.
Dodi cusan
Ar fin Meingan,
Ar y min mau
Cael cusanau,
Ensail ymgred
ac ail Luned,
Clo cyfaredd
Nwyf cyslynedd,
O'n amgylch hâf
Haul gorphennaf,
Ac ar glawr maes
Glas dwf hirllaes.

Meillion yn frith
Manddail cymmhlith,
Minnau a gwenn
yno'n llawen.
Gorwedd ein dau
ym mysg blodau,
Gorwedd ar donn
ymhlith meillion,
Finfin a gwenn
O'm holl awen,
Gwledd a gefais
ar fin meinais
Gwledd Dewi Sant
Ynghor Hodnant
Gwledd Taliesin
Yn Llys Elphin,
Gwledd y fort gronn
yng Nghaerllion,
Gwledd angel glwys
ym Mharadwys.

Ninnau ddeuddyn
 ar wledd fal hynn
 Heb ofalu
 Am ddim a fu
 Heb fyfyrïaw
 Am ddim a ddaw,
 Gwynfyd y sydd
 Byth ni dderfydd
 yn cyfymnawdd
 yn un ansawdd.
 Hyn ar ein cân
 oedd y cyfan,
 Felly mynni
 cydfoddloni
 I fyw yn lân
 Ar wledd cusan
 I farw ein dau
 O gusanau
 Nycha uwch benn
 Gwr aflawen
 Hen Eiddig du
 Dan wargrymmu,
 Wyneb tomlyd
 Golwg barllyd
 A barf lwydgoch
 Cyfliw gwrych moch
 Dwylaw gwas gau
 yn gigweinïau,

A minbryd glas
 Gan ail Suddas,
 Derchafael ffonn
 Parth a gwenfron
 Ac heb oedi
 Ffonnawd arni
 Ergydiaw gwenn
 ar ei thalcen
 a dodî clais
 Ar gain arlais,
 Ffonnawd neu ddau
 I'm penn innau,
 A meinael gu
 yn llewygu.
 gorfod codi
 ac ymffrommu
 A gyrru tarf
 A was bychfarf.
 a gyrru braw
 a ffwyr arnaw,
 a gyrru ffo
 a mefl iddo.

Am a wnaeth ef
 Ai oer ddolef
 I ddeuddyn gu
 Yn ymgaru,
 A'n rhoi mewn braw
 Oerfel iddaw.

Rhys Goch ap Rhiccert o Dir Iarll ai cant.

XIX. CAN Y DIEILRHYW.

TRIPHETH ni cheir ei heilryw
 Grymialog, serchog a syw,
 Grymialog a fynn rymial,
 Achwyn heb achos a dâl.
 Grymial a grymus dafawd
 Gremian heb daw pei dydd brawd,

Dioer ni fynn o fodd dewi
 Dywedwyf a fynnwyf fi,
 Grymialu grymaldawd maith
 Un ai haw yn anhywaith,
 Ni char daw na diwedd sôn,
 Am y modd y mae dynion,

Beunydd y dydd fal y daw
 Aflonydd pawb iw flinaw.
 Bai ar bawb bei wybai'r byd,
 A ddaw drostaw yn dristyd,
 ag ni fydd wrth ei fodd neb
 Na dyn heb ddwyn dau wyneb,
 Gwell fydd imi ddydd a ddaw
 Nai ladd rhyadael iddaw,
 A grymialled a fynno
 Yma'n y byd man y bo.

Serchog ni serch ar dafawd
 Flas y gerdd na fo lais gwawd,
 I fursen, ar fawrserch fydd
 Orn a boen arni beunydd.
 dim arall gan wallofain,
 Nid annerch ond rhyw ferch fain.
 Llauer iw fryd llwyr iw fron
 Lloer ai henwi lliw'r hinon.
 Ni fydd son na sain amgen
 Dyma ei waith ond am wenn,
 Dim yw ei gais ond am gael,
 Ne manod gain ei meinael.
 Honn y cwbl cablu arall
 Cylch cerdded a gweled gwall;
 Goreu yw oll a gar ef
 Gwira gwynn dan gaer gwiwnes,
 Lle bo pei yno llu byd,
 Un a wel yn anwylyd.
 ni fydd y dynyn dawnsyth
 ymoralw am arall fyth.
 A chlust dyn dinag annerch
 Nid yf swm ond ef ai serch.
 Syw a ddilyn swydd alathr
 Ail serch ar fun bob llun llathr,
 Ni chais aur nag arian fyth,
 Nawswyna phlwm trwm trasynth,
 Mynn gywraint ar faint a fo
 ym myd unawr am dano,
 Mynn lân ar bob mân fal merch,
 A ymdrwsiai am draserch,

Ni thal sôn nid digon da
 Diamommedd dim yma,
 Rhaid ar oll amgylch bylch byd
 Ei wellhau a llaw ddiwyd,
 Ag ar bawb cyd bei gorau,
 Ymlaen o hyd ymlanhau.
 Nid iawn o'r byd llyd lledryw
 nid digon byth boddhau syw.
 Mynnu manol ar bob peth
 Ei Ddofydd braidd yn ddifeth.
 Mawr am y mawr mae bob dydd,
 Ai ddifawr boen ni dderfydd.
 Felly ef heb fall ofeg
 Am oll i ben diben deg
 Ni fydd weled un lled llaw
 Heb oernad mae bai arnaw.
 Na llythryn o'r llythrod mân
 Ar un gronyn o'r graean.

A minnau yn nyddiau nwyf
 Trwy adwyth y tri ydwyf,
 Grymialus wyf trwyf traserch
 Am nas caf ddifeiaf ferch.
 I'm lleferydd bob dydd dioer,
 Grymialus egr am wiwloer,
 Serchogwas serchogaidd wyf
 Yma ornais o'm irnwyf,
 Holl waith fy nghalon sôn serch
 Mal ynydd am edlinferch,
 ag ni ddaw taw im tafawd
 Fy holl swydd i gweini gwawd,
 I ferch, am holl serch y sydd
 Ar loyw geinddyn liw gwenddydd
 Ym mhob mann, er ei mawl hi,
 y mae dyn, son am dani.

Wyf Syw er honn Gwenonwy
 Ni bu o fab gwn neb fwy.
 Ymgallhau ag i m gwellhâd
 Uniawn ystyr yn oestad.
 O'm holl nerth ymbrydferthu
 ymboenu gwn er Bun gu

A lle gwelych gwyh im gwisg,	Hi'n iach yn uchel fawredd,
Difriw er hoen eiry difrisg.	Ai Bardd yn myned i'r bedd.
Glan pob mann a modd arnaf	Rhys Goch o Dir Iarll,
Gwae a nych ym, gwenn ni chaf,	ab Rhiccert ai cant.

XX. CANU'R MARW O'I SERCH.

DEULIW blodau meinion aelïau,
 Mwyn ei champau wrth gydchwarau,
 Serw yng ngolau dan aur dlysau,
 Gwae fi tlysau
 Gwae fi tlysau.
 Tlysau oedd rhaid im dyn gannaid
 Pentre nis caid wrth droi'r defaid,
 A gwenn ni phaid a dwyn fenaid,
 Gwae fi fenaid
 Gwae fi fenaid.
 Fenaid yw'r ferch ar gwr llannerch
 ac am wenferch marw o draserch
 A mi'n llawn serch yn ei hannerch
 Gwae fi annerch
 Gwae fi annerch.
 Annerch Wenddydd gan ei phrydydd
 Annerch beunydd ar don newydd
 A mwy ni bydd lle ddaf trennydd.
 Gwae fi trennydd.
 Gwae fi trennydd.
 Trennydd ydd âf gwenddydd ni chaf
 Gwae fi dd wy'n glaf a marw fyddaf
 Ai chlod liw'r hâf mwy ni chanaf,
 Gwae fi canaf
 Gwae fi canaf,
 Canaf ogan i'm Bun eirian
 O draws amcan lle bum druan,
 Mwyn fy nghwynfan wrth ymddiddan
 Gwae fi 'mddiddan
 Gwae fi 'mddiddan,
 Diddan y bu Cyn ei serchu
 Ynawr dygnu a gwallweddu,
 Yn gruddlasu wrth ei charu,

Gwae fi caru
 Gwae fi caru.
 Caru meinwen wyneb lawen
 Heb oed i benn a dŷn irwen,
 Am nis caf wenn gwnn fy Nien,
 Gwae fi dien
 Gwae fi dien,
 Dien i mi meingorph wisgi
 Dioer os tydi am gwrthodi,
 Gwn wynofi gan ymboeni,
 Gwae fi poeni,
 Gwae fi poeni,
 Poeni beunydd dwyn ei cherydd
 Ochawr ni'm bydd o lawenydd,
 Y fory'r dydd ac fe dderfydd,
 Gwae fi derfydd
 Gwae fi derfydd.
 Derfydd poeni, Bun am deni
 Gwnaeth gwenn imi a welwch chwi,
 Dyn deg yw hi am dug oerni,
 Gwae fi oerni
 Gwae fi oerni,
 Oerni angau dan wraidd f'asau,
 Mi 'mhen tridiau dan fy ngolau,
 Am fun yn fau deuliw blodau,
 Gwae fi blodau
 Gwae fi blodau.
 Rhys Goch ab Rhiccert o Dir Iarll ai cant.

CHWEDLAU'R DOETHION*

1	3
A GLYWAIST ti chwedl Ciwg,	A glywaist ti chwedl Cynrain,
Bardd cyweirddoeth Gwynhylwg	Pen cyngor Ynys Prydain,
Perchen pwyll pell ei olwg	Gwell ydyw cadw nag olrhain.
2	4
A glywaist chwedl Cadeiriaith,	A glywaist ti chwedl hen idloes,
Bardd awenfawr ei araith,	Gwr gwâr hygar ei Einioes,
Cam cyntaf hanner y daith.	Goreu cynneddf yw cadw moes.

* O Lyfr Tre Brynn.—*Iolo Morganwg.*

5	14
A glywaist ti chwedl Meigant, Yn ysgar ai Ysgarant, Enwir difenwir ei blant.	A glywaist ti chwedl Ildud Farchog Aurdorchog astud, A wnel ddrwg drwg ai dylud,
6	15
A glywaist ti chwedl Cattwg Ddoeth, mab Gwynlliw Essillwg, Bid galon lle bo golwg.	A glywaist ti chwedl y Car cu Gwedi gorfod ar gadlu, Nid anghlod ymwellianu.
7	16
A glywaist ti chwedl Cyngar Sant wrth a fu'n ei watwar, Hwy pery llid na galar.	A glywaist ti chwedl Urien A phwy a ddywaid amgen? Dichon Duw trist yn llawen.
8	17
A glywaist ti chwedl Gildas Y Coed aur mawr ei urddas, Ni ryfein ffawd i atgas.	A glywaist ti chwedl Heinin Fardd o Nangon* Llanfeithin Gwrawl ni fydd disgethrin.
9	18
A glywaist ti chwedl Ystyphan Bardd Teilaw atdeb buan, Dyn a chwennych Duw a rann.	A glywaist ti chwedl Ceinddar Wrth a weles aflengar† Ai gwatwores Crist niw car.
10	19
A glywaist ti chwedl Madog, Mab Idwal, Prydydd serchog, Ni lwydd i anghalonog.	A glywaist ti chwedl Cynfarch, Milwr esgud dihafarch, Y neb na'th barcho na pharch.
11	20
A glywaist ti chwedl Cynllwg Fardd llwyd llydan ei olwg, Cafas dda ni chafas ddrwg.	A glywaist ti chwedl Cadgyffro Hen, yn darllain llyfr Cato, Nid mad gwr ni bai Gymro.
12	21
A glywaist ti chwedl y cynfyd. Ai glyw gloywa dywedyd. Chwardd pan y bawdd, yr ynfyd.	A glywaist ti chwedl Dewi Gwr llwyd llydan ei deithi Goreu defawd daioni.
13	22
A glywaist ti chwedl Cynog, [iog, Sant Penrhaith gwlad Brychien- Deuparth addysg ym mhenglog.	A glywaist ti chwedl Ystudfach gyda'i Feirdd yn cyfeddach Wynneb llawen calon iach.

* Qu? Bangor.—Iolo Morganwg.

† Afeugar.—Iolo Morganwg.

- | | |
|---|--|
| 23 | 33 |
| A glywaist ti chwedl Cibddar,
Wrth a weles yn anwar,
Ni thal hustung a byddar. | A glywaist ti chwedl Cynon
Yn ymochel rhag meddwon?
Cwrw da yw allwedd calon. |
| 24 | 34 |
| A glywaist ti chwedl Bedwini,
Oedd Escob da diwegi,
Rhagreithia'th air cyn noi ddodi. | A glywaist ti chwedl gwr hylwydd,
Oedd henwr call cyfarwydd?
Nid treftad anrhydedd Arglwydd. |
| 25 | 35 |
| A glywaist ti chwedl y Cwtta
Cyfarwydd wrth gynnutta,
Nid edwyn diriaid ei dda. | A glywaist ti chwedl Hu Arddar,
Yn ymddiddan ai gylbar?
Dedwydd un ai gwyl ai câr. |
| 26 | 36 |
| A glywaist ti chwedl Dwynwen
Santes, merch deg Brychan hên,
Nid caruaidd ond llawen. | A glywaist ti chwedl Rheged,
Oedd ffyddlawn cyfiawn ei gred?
A wnel ddrwg ymogeled. |
| 27 | 37 |
| A glywaist ti chwedl Huail
Mab Caw, cymmhwylliad arail,
Mynych y syrth mefl o gessail. | A glywaist ti chwedl Cynghellawr
Yn ymddiddan a lliw gwawr?
Ni phery pryd ond unawr. |
| 28 | 38 |
| A glywaist ti chwedl Cawrdaf
Fab Caradawc Freichfras Naf,
Llwyddid gorchwyl llaw araf. | A glywaist ti chwedl Ifor
Hael, Neuaddbyrth egor?
Gwae'r hên a gollo'i mogor. |
| 29 | 39 |
| A glywaist ti chwedl gwr call
Yn cynghori gwas arall
A wnel ddrwg arhöed y llall | A glywaist ti chwedl y gwr hy?
Bid lawen pawb yn ei dy,
Wyneb trist drwg ai ery. |
| 30 | 40 |
| A glywaist ti chwedl Lleynawg,
Milwr urddol ardderchawg?
Gwellbedd nabuchedd anghenawg. | A glywaist ti chwedl Llywarch,
Oedd henwr dryd dihafarch?
Onid cyfarwydd cyfarch. |
| 31 | 41 |
| A glywaist ti chwedl Cynan
Wledig, Sant da ei anian?
Dryccai* bob ammhwyll ei rann | A glywaist ti chwedl Dingad
Yn ceryddu mab drygdad?
Moch ddysg nofiaw mab hwyad. |
| 32 | 42 |
| A glywaist ti chwedl Gwrgi
Ar y sul yn cynghori?
Nid rhaid i Ddedwydd namneieni. | A glywaist ti chwedl Mordaf,
Oedd un o'r Triwyr haelaf?
O'r drygau gorau'r lleiaf. |

* Dyccid, al.

- 43
A glywaist di chwedl Dynolwas, A glywaist ti chwedl Cewydd
Goreu mab yng Nghymdeithas? Sant. wrth aml ei garennnydd?
Deddfol neud hir ei garas. Nid car cywir ond Dofydd
- 44
A glywaist ti chwedl Afaon A glywaist ti chwedl Endigant
Mab Taliesin gerdd gofion? Fardd. lle bu hardd ei amgant?
Ni chel grudd gystudd calon Geiriau drwg adwedd nid ant.
- 45
A glywaist ti chwedl Morgan A glywaist ti chwedl Cydwgi
Mwynfawr, mwynfawr ei anian? Bach, a orffai ar gewri?
Nid doeth ni chel ei amcan. Nid afiechyd ond diogi.
- 46
A glywaist ti chwedl y Famaeth A glywaist ti chwedl Haearnwedd
Yn cynghori ei mab maeth? Fradawg, filwr Teyrnedd? [edd.
Celfydd celed ei arfaeth. Trech nerth na gwir wrth ddigas-
- 47
A glywaist ti chwedl Ysgafnell, A glywaist ti chwedl Bleddyn,
Mab Dysgyfundawd Gad-gym- Yn ymddiddan ai elyn?
Nid anrhegir tlawd o bell. [hell? Nid gwir gwir heb ei ganlyn.
- 48
A glywaist ti chwedl y Caw? A glywaist ti chwedl Eildderw
Cyt bei hawd datrhewi rhew, Marchawg serchawg ger syberw?
Byd anhawdd datrywiaw rhyw Hir y enoi'r tammaid chwerw.
- 49
A glywaist ti chwedl Ysperir, A glywaist ti a gant Caradog
Yn ymddiddan a Menw hir? Breiniol fab Bran ardderchog?
Oâr cywir yn yr ing ai gwelir. Bid pob hir ledrad i grog
- 50
A glywaist ti chwedl Ifan A glywaist ti chwedl Cennydd
Brawd ffydd Cattwg Llancarfan? Fab Aneurin Fardd celfydd?
Tywyned graienyn ei rann Nid diofal ond dedwydd.
- 51
A glywaist ti chwedl Heledd A glywaist ti chwedl Ffollweh
Ferch Cyndrwyn, fawr ei rheuf- O gymmryd edifeirwch?
Ni ellir llwydd o Falchedd. [edd? Gnawd gwedi rhedeg* atregwch.
- 52
A glywaist ti chwedl Eleri A glywaist ti chwedl Hugyflwydd
Lle ni chaid llaw yn rhoddi? Yn cynghori rhag tramcwydd?
Nid llusen a bair tlodi. Gnawd gwedi afrad afriwydd.
- Rheg mewn llyfr arall.—Iolo Morganwg.

- | | |
|--|---|
| 63 | 73 |
| A glywaist ti chwedl Geraint
Mab Erbin. cywir cywraint?
Byrr hoedlawg digasawg saint. | A glywaist ti chwedl Orallo
Lle nid oedd dim yng nghyffro?
Hawd pery i fingam wyllo. |
| 64 | 74 |
| A glywaist ti chwedl Andras
A ddioddefwys Croestear?
Rhannwys Duw nef a gafas. | A glywaist ti chwedl Marthin
Breiniol Sant i gyffredin?
Namyn Duw nid oes Tefin. |
| 65 | 75 |
| A glywaist ti chwedl gwr hywydd,
A fuasai berchen swydd?
Gnawd gwedi traha tramcwydd. | A glywaist ti chwedl Gwrthefyr
Fendigaid, doeth ei ystyr?
Llinyn rhy dynn hawdd y tyrr. |
| 66 | 76 |
| A glywaist ti chwedl Padarn
Pregethwr cywir cadarn?
A wnelo Dŷn Duw ai barn. | A glywaist ti chwedl Gwrhir
Gwas Teilaw, Bardd iaith gywir?
A wnel dwyll ef a dwyllir. |
| 67 | 77 |
| A glywaist ti chwedl Rhydderch
Trydydd hael gorseddawg serch?
Gnawd rhygas gwedi rhyserch. | A glywaist ti chwedl Teilaw,
Pan ydoedd yn penydïaw
A Duw nid doeth ymdaraw |
| 68 | 78 |
| A glywaist ti chwedl Mygotwas
Mawr wybodau ym Marddas?
Ys drwg y ceidw y diawl ei wâs. | A glywaist ti chwedl Rhioged
Gweddy caffael Teyrnged?
Ni chwsg Duw pan ry wared, |
| 69 | 79 |
| A glywaist ti chwedl Anarawd,
Tywysawg doniawg didlawd?
Rhaid wrth ammhwyll pwyll | A glywaist ti chwedl Dyfan
Ferthyr yn nydd cyflafan?
Trech Duw na drwg ddarogan. |
| 70 | 80 |
| A glywaist ti chwedl Pen Gwlad
Yn rhybuddïaw pob anllad?
Haws llosgi ty no'i adeiliad. | A glywaist ti chwedl Ilid
Sant, o'r Israel ei hendid?
Nid ynfydrwydd ond trallid. |
| 71 | 81 |
| A glywaist ti chwedl Mabon
Yn rhoi addysg iw feibion?
Ond Duw nid chwiliwr calon. | A glywaist ti chwedl Gwynlliw
Fab Glywis yn cyfymliw?
Cymmhwyl ag ynfyd, nid gwiw. |
| 72 | 82 |
| A glywaist ti chwedl Sandde
Bryd Angel yn ysgardde?
Nid cadarn ond Brodyrdde. | A glywaist ti chwedl Arthur
Amherawdr mawr Benadur?
Nid difrawd on geuadur. |

83

A glywaist ti chwedl y Fran*
Fendigaid wrth y Clodfan?
Nid da ond Duw ei hunan.

84

A glywaist ti chwedl Angar
Mab Caw, Catfilwr clodgar?
Bid tonn calon gan alar.

85

A glywaist ti chwedl Tyfodwg
Sant o Flaenau Morganwg?
Ni ddaw da o drythyllwg.

86

A glywaist ti chwedl y Penwyn,
Yn gwrthod y medd melyn?
Nid anferthwch ond meddwyn.

87

A glywaist ti chwedl Bleiddan
Sant o Frodir Gwladforgan?
Meddu Pwyll, meddu'r cyfan.

88

A glywaist ti chwedl y Bardd
Yn rhoi cyngor cyweithas? [Glâs.
Gwell cariad y ci na'i gas.

89

A glywaist ti chwedl Rhiwallawn
Yn athrawiaethu Rhadlawn?
Lle na bo dysg ni bydd dawn.

90

A glywaist ti chwedl Gwiawn,
Dremynwr, golwg uniawn?
Duw cadarn a farn pob iawn.

91

A glywaist ti chwedl Taliesin
Yn ymddiddan a Myrddin?
Gnawd i anghall trachwerthin.

92

A glywaist ti chwedl Goliffer
Gosgorddfawr, gwyech ei nifer?
Cas pob gwir lle nis carer.

93

A glywaist ti chwedl Beuno,
Wrth bawb a gyrchant atto?
Rhag Angau ni thyccia ffo.

94

A glywaist ti chwedl y Bergam
O Faelor, wrth ei lysfam?
Hwyr cam ar foethus ei tham.

95

A glywaist ti chwedl Dirynig
Milwr doeth detholedig?
Digawn Duw da i unig.

96

A glywaist ti chwedl Mathafar
Yn rhoi addysg i Fab Câr?
Hir bydd mud ymmhorth byddar.

97

A glywaist ti chwedl Ffagan?
Gwedi dangos ei ddatgan?
Lle taw Duw nid doeth yngan.

98

A glywaist ti chwedl Bardd Cwm
Yn ei henaint a'i heddwch? [Llwh
Dedwydd a gar ddadolwch.

99

A glywaist ti chwedl Clodri,
Gwedi Gormes a Nidri?
Dedwydd a gar ddadoli.

100

A glywaist ti chwedl Hywel Grwm,
Wrth ei gydenw Hywel Llwm?
Pan tery Duw tery'n drwm.

101

A glywaist ti chwedl Eldad,
Yn cynghori gwyr ei wlâd?
Dedwydd, Dofydd a'i rhydd rhâd.

102

A glywaist ti chwedl Gwgan,
Gwedi dianc o'r ffwdan?
Addaw mawr a rhodd fechan.

* Brân, ond odid.—Iolo Morganwg.

103	113
A glywaist ti chwedl Cadwaladr, Brenin Cymru Benbaladr? Goreu cloff yw cloff aradr.	A glywaist ti chwedl ni wyl neb Air ynddi'n annoethineb? Nid harddwch ond cyttundeb.
104	114
A glywaist ti chwedl y melyn, Yn ymddyraith ai elyn? Goreu canwyll pwyll i ddŷn.	A glywaist ti'r chwedl rhwng dau Yn eiste'n eu cornelau? Ni chymmydd Dedwydda Dadlau.
105	115
A glywaist ti chwedl Comminawd Gwr ffraeth ffrwythlawn ei geu- dawd?	A glywaist ti chwedl Guttyn, Ni wyddai o'r dorth ba du'r me- nyn?
Bydd wrth grybwyll pwyll parawd.	Naill ai cadno ai llwyn rhedyn.
106	116
A glywaist ti chwedl Hywel Arglwydd Cadarn yn rhyfel? Lle bo Cariad nid ymgel.	A glywaist ti chwedl hen Awdur A chwilwys holl dyllau Nattur? Ni cheir afal pŕ ar bren sŕ.
107	117
A glywaist ti chwedl Talhaiarn Wrth Arthuryrthwayw tryddarn? Namyn Duw nid oes gadarn.	A glywaist ti chwedl yr Henddyn Wrth Arglwydd balchysgymmyd? Meddwl dyn Duw ai terfyn.
108	118
A glywaist ti chwedl Dathan Sant wedi colli'r cyfan? Duw yn anghyfiawn ni rann.	A glywaist ti chwedl hen Garadog Pan golles hanner ceiniog? Ni wyr llawn gwyn anghenog.
109	119
A glywaist ti chwedl Cadrawd Calchfynydd, fawr fyfyrdawd? Goreu gwraig, gwraig heb dafawd.	A glywaist ti chwedl yr hen frawd, Am drin celfyddyd barawd? Nid Dosparth ond Gwalystawd.
110	120
A glywaist ti chwedl hen Wrlais Lle'dd oedd dau Bia'n creglais? Pob cyffelyb a ymgais.	A glywaist ti chwedl Gwr Doeth, Yn ymbwyllaw am gyfoeth? Ni lwydd a gaffo annoeth.
111	121
A glywaist ti chwedl Idwallon Hen wr llwyd ar bwys ei ffonn? Ag annoeth nag ymryson.	A glywaist ti chwedl Matholwch, A garai bob llonyddwch? Gwledd i bob Dedwydd heddwch.
112	122
A glywaist ti chwedl gwrhyddysg Yn cynghori rhag terfysg? Nag ymryson ag annysg.	A glywaist ti chwedl un Mwynwas Oedd Frenin mawr ei urddas? Gwledd i Gigfrain Galanas.

- 123
A glywaist ti chwedl y Penllwyd
Wrth gyfeillion ei aelwyd?
Ymborth pob Dedwydd ydfwyd. Heb ddechreu ni cheir terfyn.
- 124
A glywaist ti chwedl Myfennydd
Bardd, llyfreugar ei wenydd?
Namyn Duw nid madlywydd.
- 125
A glywaist ti chwedl agant Nonn?
Mam Dewi Sant ydoedd honn.
Nid ynfyd ond ymryson.
- 126
A glywaist ti chwedl Pryderi
Doetha Gwr yn cynghori?
Nid Doethineb ond tewi.
- 127
A glywaist ti a gant Maelwg
Marchog pellgyrch ei olwg?
Nid ymgar y da a'r drwg.
- 128
A glywaist chwedl Peredur,
Ynys Prydain Bennadur?
Calettach glew na llafn dur.
- 129
A glywaist ti chwedl Lleuddad,
Er Athraw gwr anynad?
Digared pob digariad.
- 130
A glywaist ti chwedl Dysgyfn-
dawd,
Ar ei Osgordd yn Bendawd?
Goreu gafael y parawd.
- 131
A glywaist ti chwedl Cadell
Dywysawg, ni chaid ei well?
Ni ddaw da o dra dichell.
- 132
A glywaist ti chwedl Anarawd
Brenin Gwynedd Bro ddiidlawd?
Ni wyl annoeth ei ystawd.
- 133
A glywaist ti chwedl Merfyn
Brenin Powys oedd y Dŷn?
Heb ddechreu ni cheir terfyn.
- 134
A glywaist ti chwedl Gwrgan
Brenin clodfawr Gwladforgan?
Pob Trugarog Duw o'i rann.
- 135
A glywaist ti chwedl Elystan
Glodrydd, doethaf ei amcan?
Gwell rhy draws na rhy druan.
- 136
A glywaist ti chwedl Elfyw,
Gwr tradoeth heb ei gyfryw?
Eled rhyw ar barth pa yw.
- 137
A glywaist ti chwedl hen wr tlawd
Y lle ni chaffai gardawd?
A fo a blawd a gaiff flawd.
- 138
A glywaist ti chwedl Cybi
Sant o Fôn wrth fab Gwrgi?
Nid anffawd on drygioni.
- 139
A glywaist ti chwedl hen wr clau,
Athraw pryyfwnt wybodau?
Taer yw'r gwir am y golau.
- 140
A glywaist ti chwedl gwr geir-
wir
Perchen gwybodaeth gywir?
Ni chydfydd Doeth ag enwir.
- 141
A glywaist ti chwedl hen Uriad
Escob doethaf yn ei wlad?
Hawdd cymmod lle bo cariad.
- 142
A glywaist ti chwedl Mab Merfryn,
Wrth ei chwaer yng nghoed y
Nag ymddiried i'th Elyn. [Glyn?

143	152
A glywaist ti chwedl Meudwy	A glywaist ti chwedl gwr hy-
Gwynn	bwyll,
Tlawd lle nid oedd llaw'n estyn ? Wrth ni wnai a ddylai pwyll ?	
Clyd pob clawdd i Gardottyn. Ni hir lwydd a geir o dwyll.	

144	153
A glywaist ti chwedl Cyfarwydd	A glywaist ti chwedl y Derwydd
A weles lawer digwydd ? [wydd. A weles ansawdd Gwledydd ?	
Gwell crefft nag arllawd Argl- Odid o fil un Dedwydd.	

145	154
A glywaist ti chwedl Difwg	A glywaist ti chwedl gwr cymmen
Bardd hen Forgan Morganwg ?	A wyddai syrth Tynghedfen ?
Na chais y da arhoed y drwg. Hiraeth pob un ei Awen.	

146	155
A glywaist ti chwedl Einion Sais	A glywaist ti chwedl Cadair,
Am ddoethineb mawr ei gais ?	Ymhob ateb byrr ei air ?
Ynfyd ymryson a'i bais	Ysgafn lwyth a glud y gwaith*

147	156
A glywaist ti chwedl gwr doeth,	A glywaist ti chwedl dan y dail
Wrth a golles ei gyfoeth ?	Hen wr doeth ni chaid ei ail ?
Ni llwydd golud i annoeth.	Pob Dedwydd Duw ai arail.

148	157
A glywaist ti chwedl Dafydd	A glywaist ti chwedl y caeth.
Brophwyd, wrth wr annedwydd ?	Wedi gorfod pob hiraeth ?
Ymgais a Duw tra chei Ddydd. Duw da nid adwna a wnaeth.	

149	158
A glywaist ti chwedl Gwiawn	A glywaist ti chwedl Ceredig
Bach yn dangaws deddf gyfiawn ?	Brenin doeth detholedig ?
Iawn pob iawn lle bo Iawn	Pawb ai droed ar syrthiedig.

150	159
A glywaist ti chwedl hen Bryd-	A glywaist ti chwedl gwr golau,
A fu Athraw yn ei ddydd ? [ydd,	Yn treiglo'i fyfyrdodau ?
Heiniar Celwydd Cywilydd.	Uwch pob dim cofier angau.

151	160
A glywaist ti chwedl Gwaith Foed	A glywaist ti chwedl Ieuan
Lle ni charai hir addoed	Ebostol gloyw ei ddatgan ?
Hwya'i oed aed bella i'r Coed.	Cael rhad Duw cael y cyfan.

Ag felly terfyna wythugain o chwedlau'r Doethion a doeth dŷn a'u deallu, ag a elo y ganthynt.

* Gwair, ond odid, herwydd synwyr a phrifodl.—As Iolo.

LLYMA CHWEDLAU DOETHION ERAILL, I DDOETH
AU DEALLO.

- | | |
|---|--|
| 1. | 10. |
| A glywaist ti chwedl y Fran
Yndarogan Tynghedfen? [wenn,
Llaw lan diogel ei pherchen. | A glywaist ti chwedl y fwyalch
Yn ymguddiaw rhag y Gwalch?
Nid oes ond amser i Falch. |
| 2. | 11. |
| A glywaist ti chwedl yr Eös
Yn y Coedydd yr hafnos? [ddos.
Gnawd uwch benn Dedwydd di- | A glywaist ti chwedl y Bi
Le 'ddoedd nyth i'w chysgodi?
Trech llafur na diriedi. |
| 3. | 12. |
| A glywaist ti chwedl y Pelau,
Gyda'i adar yn chwaraeu?
Ymhob rhith y daw Angau. | A glywaist ti chwedl y Grugiar
Wrth y Barcut ym mlaen dar?
Doeth a Diriaid nid ymgar. |
| 4. | 13. |
| Aglywaist ti chwedl fach y Dryw
Yn y nyth lle'dd oedd yn byw?
Elid rhyw ar barth pa yw. | A glywaist ti chwedl y Llyffan
Yn ymgaru ai Maban?
Car pob rhyw rhith ei hunan: |
| 5. | 14. |
| A glywaist ti chwedl yr Hebog
Yn ymddiddan a Budrog?
Cyfaill Blaidd Bugail diog. | A glywaist ti chwedl y Gath
Am y llygod yn chwiltath?
Gnawd i bob rhyw ei gydfath. |
| 6. | 15. |
| A glywaist ti chwedl Dylluan
Yn y coed wrthi i hunan?
Dedwydd digon ei amcan. | A glywaist ti chwedl y Llew,
Yn ymddiosg ai henflew?
Ymhob gwlad y megir glew. |
| 7. | 16. |
| A glywaist ti chwedl aderyn
O ganol y llwyn celyn?
Ni ddaw da hir arofyn. | A glywaist ti chwedl yr Enid
Yn y gwyddel rhag ymlid?
Drwg pechawd oi hir erlid. |
| 8. | 17. |
| A glywaist ti chwedl Morgrugyn
Yn y gaeaf o'i dyddyn?
Bid gwsig Haf gaeaf newyn. | A glywaist ti chwedl y colwyn
Gwedi dyfod dydd achwyn?
Nid twyll ond Gweniaith morwyn. |
| 9. | 18. |
| A glywaist ti chwedl ysguthan
Ar goedydd yn lle cwynfan?
Gossymdaith Dŷn Duw ai rann. | A glywaist ti chwedl y Pysg
Wrth ymdraphull ymhlith gwrsg!
Ys trech natur nag addysg. |

19.

A glywaist ti chwedl yr ŵydd
Gwedi gweled pob damcwydd?
Nid ymgais diriaid ai swydd.

20.

A glywaist ti chwedl y Frân,
Ar bren uchaf y Berllan?
Gwell rhy draws na rhy drïan.

21.

A glywaist ti chwedl y Gegin
Yn ymddadwrdd am ddatrin?
Na fid dy wraig dy gyfrin.

22.

A glywaist ti chwedl y Barcud
Wrthddŷn ysglyfgarglewddrud?
Moch fydd barn pob ehud.

23.

A glywaist ti chwedl y Fronfraith
Wrth wr a rodiai'r diffaith?
Na fid gelyn dy gydymaith.

24.

A glywaist ti chwedl yr hwch
Yn ymloi mewn llaid a llwch?
Anferth a gar anferthwch.

25.

A glywaist ti chwedl y Ci
Yn y clawdd wedi cloffi?
Gwybydder barn cyn crogi.

26.

A glywaist ti chwedl yr Eryr
Gwedi treiglaw pob tymyr?
Nid rhwystr un gwaith ei ystyr.

27.

A glywaist ti chwedl y llinos
Yn ymborth ar Addon rhôs?
Dyfydd dihirwaith aros.

28.

A glywaist ti chwedl yr hedydd
Yn yr wybren foreddydd?
Ni all drwg drygu Dedwydd.

29.

A glywaist ti chwedl yr wylan
Wrth ei chwaer yn ymddiddan?
A rwy gwyn ni ry gwynfan.

30.

A glywaist ti chwedl Peneuryn
A ganai 'ng ngŵydd y Dyffryn?
A lygrwys Duw a lygrwys Dŷn.

31.

A glywaist ti chwedl y Gôg,
Wrth ganu ar fore gwlithog?
Anhydryn pob afrywiog.

32.

A glywaist ti chwedl Bronrhuddyn
Y lle bu er yn Blentyn?
Na chais Ddiriaid yn ei dyddyn.*

33.

A glywaist ti chwedl y Mochyn
Yn ymswyn rhag Camp Bryntyn?
Nid ffaidd ond y Meddwyn.

34.

A glywaist ti chwedl y mau
Gwedi datgan pob chwedlau?
Nid doeth ond dethol y gorau.

Ag felly terfyna hynn o chwedlau'r Doethion.

A gwynn ei fyd y Dyn a fo mor ddoeth ar Mochyn.

* Cais Ddedwydd yn ei dyddyn.—Felly mewn llaw ddiweddar yn yr hen lyfr.—Iolo Morganwg.

ENGLYNION*

GOREUGWAITH un dyn Gwarchadw ty a thyddyn	Goreugwaith ar y cyfan Dedwydd ymgais ag amcan.
Goreugwaith un mab mad Syberwyd i fam a thad.	Goreugwaith Bardd Arail molianus hardd.
Goreugwaith un merch Ystyriaw'n dda pa annerch	Goreugwaith Arglwydd Ymdrefn yn gyfiawn ei swydd
Goreugwaith un gwr Ystyr a ddylai gwladwr	Goreugwaith pob call Ymoludaw yn neall
Goreugwaith un gwraig Syw ar ei chorph ai saig.	Goreugwaith pob doeth, Dangos yn neddf pa goeth.
Goreugwaith un dydd Dala Tifedd wrth fedydd.	Goreugwaith pob gwybod Chwiliaw ei galon ai hadnabod

Ag felly terfyna.—O Lyfr Esaia Powel.

ENGLYNION Y GORUGIAU

Sef y Bardd Glas o'r Gadair ai cant

1.	4.
Goruc Menw ap y Teirgwaedd Gof glud ar a glywai floedd. A chyd a chadw cyfarwydd.	Gorug Rhufawn ar gledrad A cherdd a chof caffaeliad Iawnder greddf ar ddeddf cywlad.
2.	5.
Gorug Einigan Gawr hên Llythyru llafar addien A dosparth dispwyll Awen.	Goruc Gwron gyfreuau A threfn lefn ar lef odlau A chyfawd gorddawd goreuau.
3.	6.
Goruc Tydain Tad Awen Oi fyfyrdawd fawr aren, Glof ar gof gan gerdd gymhen.	Goruc Hugadarn Gymmhraïn Ar Gymry Ynys Prydain I ddyffryd o ddeffro Bain

* Maent yn ddienw yn rhagysgrif fy Nhad.—As Iolo.

- | | |
|--|---|
| 7. | 16. |
| Goruc Prydain ab Aedd Mawr
Gyfrdanc ystre gyfarlawr
Barn gan Benraith gymmrodawr. | Goruc Brân ap Llyr Llediaith,
Rhag drwg o dranc yn Niffaith,
Ffydd ynghrist ynghrair dyraith. |
| 8. | 17. |
| Goruc Arthen ap Arth Hen
Rhag ffwyr Esgar ac asgen,
Llafn ynghad ynghadr aerfen. | Goruc Coel fab Cyllin Fardd
Drefn gynneddf ar gain Osgordd,
Golychawd a gwawd Gwengerdd. |
| 9. | 18. |
| Goruc Dyfnwal Dâr moelmut
Rhag anneddf a ffawdd ehut
Deddfen a cherddeu cydlut | Goruc Manawydan ddoeth,
Gwedi galar a Bâr poeth,
Gaer Esgyrn Oeth ac Annoeth. |
| 10. | 19. |
| Goruc Ffermael ap Ffêr Gwyllt
Gwallofiad Gwelleifau Gwellt
Agwrdd yn âr Dâr Dryollt. | Goruc Lleirwg gwâr unben
Fab Coel fab Cyllin Aren,
Gyfyrygeu a Llyfreu Llên |
| 11. | 20. |
| Goruc Coll ap Collfrewi
Rhag amgyrch amgymphelri
Yd yn ar a chyferi. | Goruc Gwdion ap Dôn Ren
Gan gynghor Mor ap Morien
Ar Dir Gwynedd Dynghedfen. |
| 12. | 21. |
| Goruc Beli mawr mynawg
Ab Myhogan* wr bannawg
Wyr meirch a threfneu march-
awg. | Goruc Sefyr Udd waith Cain
Ar draws dros Ynys Prydain,
Rhag Gwerin Gythrawl gwaw
Tain. |
| 13. | 22. |
| Goruc Greidiawl llynghesawc
Unben mawr mor ewynawc,
Gweilgi gwelwgan yn eichiawc. | Goruc Garmon Gwr mwyn ef
Waith cyfrain cain cyfystref,
Saint yng Nghôr yngnghaeraddef. |
| 14. | 23. |
| Goruc Alawn Fardd Prydain,
Gofrodeu cleu clodyagein,
Coel cyd celfyddyd cyfrein. | Goruc Cynwyd Cynwydion
Cynnwyre cain Ddefnogion,
Ag ar Gorau Deddfau doethion. |
| 15. | 24. |
| Goruc Caswallawn wallofiad
Ffo ystrin ar Estrawn Gâd
A gwared gwerin a'u Gwlad. | Goruc Manawydan ddoeth
Rhag Twyll Brad Gwlad a Chyf-
oeth
Garchar Pyd Oeth ag Annoeth |

* I. e. Mynogan.—(Iolo)

- | | |
|---|--|
| <p>25.
Goruc Urien fab Cynfarch
Yn Aberllyw lladd dihafarch
Ugeinmil Gwyddyl Gwr March.</p> | <p>29.
Goruc Llew ap Cynfarch Fardd
Orwyddawd ar blagawd Hwrdd
Yn addawd Llên a chof Cerdd.</p> |
| <p>26.
Goruc Morfudd Merch Urien
Gwerinaw gwybodaau Llên ;
A dangaws deuparth Awen.</p> | <p>30.
Goruc Arthur amherawdr
Eirf ar bais Sais yn floawdr,
Ger Llu ef Goren Llywlawdr.</p> |
| <p>27.
Goruc Owain ap Urien
Yn Aberllychwr rhag Asgen
Rhaith Barn a Charn a Chaer
Wenn.</p> | <p>31.
Goruc Rhodri ap Merfyn
Frych ei wyneb, Gwr terwyn ;
Gymmrawd ar Gymru Derfyn</p> |
| <p>28.
Goruc Plennydd ab Hu hydr
Arwain coel cylmau cymydr,
Awgrym cof cyfawd ar glydr.</p> | <p>32.
Goruc Hywel Fab Cadell,
Da oedd, ac ni chaid ei well
Rhaith a chyfraith ar Freithell
Y Bardd Glas o'r Gadair ai cant.</p> |

Bu farw Alfred yn 899. Gwnaeth Hywel ei Gyfraith yn 927.
Gallasai'r Bardd Glas fyw i ganu Clod a chof Hywel Dda.

IOLO MORGANWG.

GORUGIAU ETTO,

- | | |
|---|--|
| <p>Goruc Hywel fab Cadell
Hynaf Rodri Ystafell
Ddosparth Brawda defawd gwell.</p> | <p>Goruc Garmon mab Rhedie
Arwedd ar wŷr eglwysic
A ffydd yn Nydd neuedic.</p> |
| <p>Gorug Bran ap Llyr Llediaith,
Gorddawd arawd yn Nifaith,
A chyfawd rhawd rhag anraith.</p> | <p>Goruc Mor ap Morien Fraint
Ar Dir Cymru gyfurddaint
Arad yn rhydd a ffydd Saint</p> |
| <p>Goruc Cystenin Carneu,
Deddf yng ngreddf anrhyfertheu,
A gwleith gweith gorwyau</p> | <p>Goruc Garmon Sant Gymri,
A Braint Saint ag Eglwysi,
A llaith llawd Llyr Merini</p> |

LLYMA BROFFWYDOLIAETH Y CORONOG FAB*

1. Coronog Faban medd Aneurin
Wrth Seiniau Cylfeirdd Cor Llanfeithin,
Canol ei oes ef nertha'i werin
Ac yn y diwedd y bydd Frenin.
2. Coronog Faban yn y dydd cynta
A gant ganon yn y gwenydfa
Ac Awen gogoniant o'r uchelfa
Gan dardd bydoedd a byw Adda
Ganfloedd Bydoed (mewn llyfr arall)—H. Y.
3. Coronog Faban goreu dawn Deön
A Ddyfu o nef er nawdd dynion
Yn arwedd ei addysg yn oen tirion,
Ac yna a las gan lu Iuddewon,
4. Coronog Faban penna yw Iesu,
O dir Gogelau y daw i Gymru,
Gwynfyd geli pan weler Teulu,
A meibion dyddon dysg weinyddu.
5. Coronog Faban llyma beth rhyfedd
gan ddyfod cawod a gil i'r gogledd,
Ef gyll yn Lloegr Arglwyddiaeth mawredd,
Ac etto Brenin fydd e'n y diwedd.
6. Coronog Faban medd *Barddoni*
A nertha Brydain o gefn Gweilgi,
Pan ddel Llynges daer hyd Gaer Ceri,
Yno gwae Saeson a'u holl gymhelri.
7. Coronog Faban a dynnir ei adanedd
O waelod Lloegr hyd llwybr y gogledd.
Ond un o'i esgyll a dyf yn y diwedd,
Yn nheyrnas y beilchion a bydd rhyfedd.

* O Lyfr Mr. Sanders, o'r Nortwn.

8. Coronog Faban medd hen Dderwyddon
A wna ryfeddod ym mysg Iuddewon,
Pair iddynt gredu fal Cristnogion
I Grist a golles waed ei galon.
9. Coronog Faban medd doethion Dwyrain,
A dry dros foroedd i diroedd Deain,
I ddwyn tair Coron, cariad ddarwain,
Ac i ddwyn urddas i Ynys Prydain.
10. Coronog Faban credwn yn ddiau,
Yn Nhwr Bablon a gyfyd Eglwysau,
Brenin Coronog fydd ef heb ammau,
Ar bawb fe orfydd yn ddiafau.
11. Coronog Faban a orchfyga,
O'r mor gogledd hyd Tir Iwdaia,
Pob cenedl ai cais am y cynta,
Gwae Feileh o'i ddyfod i fawr ddifa.
12. Coronog Faban gwedi'r gadfel
Er moroedd a thiroedd a thra rhyfel,
A glywir yn glaer a llais Archangel
Yn Nyffryn Euron ar y tir isel.
13. Coronog Faban medd y Barddas,
a eilw yn galonog o'r galanas,
Yn ol caethyd cyfyd ei urddas,
Hyd glawr y byd y bydd gwynias,
14. Coronog Faban â dan irgyll
A Chaerau Cedyrn y pair yn gandryll,
Fe gyfyd Baner yn ei sefyll,
Gwae Arglwydd wrth gledd. Pen y Pebyll,
15. Coronog Faban gan gaseion
A sengir yn llaid a chaiff drallodion,
Ac yn y diwedd, dial ar Alon,
A thra bo byth bydd Frenin ar ddynion.

16. Coronog Faban ceir ef gyferbyn
 Angerdd y llew a llif dyffryn,
 Ac am ei orsedd, fal y perthyn,
 Gwyn ei fyd o fab a fo'n ei ganlyn.
 Aneurin Gwawdrydd ai Cant.

ENGLYNION ERAILL I'R CORONOG FABAN, A GANT
 IONAS ATHRAW MYNYW.

1. Coronog Faban medd y Beirddion
 A ddaeth or nef i wlad Iuddewon.
 Ac yno ei erlid a llid creulon,
 A'i ladd ar y grog rhwng dau ladron.
2. Coronog Faban Wawr y trydedydd
 A Gyfodes o'r bedd yn ysplennydd,
 Ac yn ei lawnoed ef a ddyrydd
 I bawb o'r holl fyd gred a bedydd
3. Coronog Faban gwedi mawr draha,
 Medd Ieuan Broffwyd drei y passia
 ef a gaiff orfod ar bob tyrfa,
 Ac ar frenhinoedd Byd bydd y penna.
4. Coronog Faban a gaiff mawr urddas
 Medd Bardd o broffwyd a elwir Gildas,
 yn Rhufain dir ef a wna farddas
 Ai gasogion a syrth mewn anras.
5. Coronog Faban a gaiff ei gyfarch
 gan werin ym Mhrydain er cael ammharch
 Ef ddiane o ddwyllaw fal hen Lywarch,
 Fal y diengis Ionas o fol y morfarch
6. Coronog Faban medd Taliesin
 Ac y lleir yn llyfrau Merddyn,
 Gwae a gant ragddaw ruthr ei elin
 Ban dyddwg yn wlad ei gad gyflin.

7. Coronog Faban medd Ernigus
Hen Broffwyd yr Alban a fydd allus
Gwisg yn ei Ieunetid goron ddestlus,
Ag yn ei henaint bydd Ior dawnus.
8. Coronog Faban medd Bardd arall,
Mydonwy Escob, a fydd rŷall
Ef yn ei Ieunetid a las yn ddiball
Ef yn ei lawnoed a ladd a bwyall
9. Coronog Faban gwedi'r gorymfel
Ar foroedd a thiroedd a thwrw rhyfel,
Ef a glëddir tra thridiau medd yr Archangel
Yn Nyffryn Josaphat yn y tir isel.
10. Coronog Faban credweh yn hylwydd,
A ddwg y groes gyda Sancteiddrwydd,
Ac yn ei amser ni ludd un affwydd
Efe ymddengys yn wir ac yn ebrwydd.
11. Coronog Faban a gyfyd Dduw Gwenar
Yn erbyn Gog Magog a'u holl nifer
Yno gwae'r Sarsin a fo'n ei amser,
A gwae battelu dan ei faner.
12. Coronog Faban a gyfyd lynges,
Medd Sibli ddoeth a fu Frenhines,
Ac i'r Twrciaid gwna'r mawr afles,
A chilio rhagddo nid oes neges.
13. Coronog Faban ar dir a moroedd
A geidw yn gadarn ei holl luoedd
Er llid yr anghred a'u niferoedd,
Ag yn y diwedd a'n dwg i'r nefoedd. *al. au dwg &c*
Ionas Athraw M ynywai Cant.

ENGLYNION ETTO I'R CORONOG FABAN A GANT RHYS
GOCH O'R RYRI.

1. Coronog Faban medd Rhys o'r Ryri,
A ddenfyn llynges i Aberteifi,
Ag yn Swydd Benfro y bydd gweiddi
Pan ddel ai wyr i dir Pryderi.
2. Coronog Faban medd merddin Emrys
A gwr a elwir *Iohannis Collescensis*,
Yn ei Ieuenetid y bydd gwr ofnus
Ac yn ei henaint y bydd gwr grymmus,
3. Coronog Faban a ddenfyn i'r Coedgyll
Ac at y gwyr sy'n cadw'r Cestyll,
ac yna codi Banerau'n eu sefyll,
Gwae Arglwydd Rhaglan pan wel y Pebyll.
4. Coronog Faban pan ddel ei henaint,
Drwy nerth Iesu, pen yr holl-Saint
A fyn gyfiawnder i'w holl geraint,
Er ei fod heddyw yn Salw ddichwaint.
ddifraint, in al.
5. Coronog Faban a dynn i'r mawredd.
O waelod Lloegr y cyrch i'r Gogledd,
Ef yw un asgell a gyfyd o Wynedd,
I ynnill Prydain hynn fydd ryfedd.
6. Coronog Faban credwch yn ddiau,
A ddaw a'i llynges i Aberdaugleddau,
yno crŷn Lloegr pan clywir chwedlau
Am un nis bawdd dwr deyrnas faddeu.
7. Coronog Faban a gaiff Dir Prydain
Ei enw adwaenir ym Mharlant Llundain,
Trwy gyngyr saith iaith a saith ugain,
Gwae'r Sais a'i clyw onid ar ddamwain.

8. Coronog Faban medd Doethion Rhufain

Yn ol amser Iesu mab Rhiain,

Mil pumcant deg a phedwar ugain

a ddial draha gwyr Tre Llundain,

Rhys Goch o'r Ryri ai cant. (Quære ?)

Y Caniadau rhagflaenol a gefais o Lyfr Huw Huws, y Bardd Coch o Fon yn niwedd y flwyddyn 1771.

Fe allai mai gwir waith Aneurin yw'r gan gyntaf, a'r Testun mewn rhann i'w trallodion ac, agos, dadymchweliad yr Eglwys Gristnogawl yn Ynys Prydain dan ormes y Saeson. Ac mewn rhann darogan ei hadfywiad ymhen hir o amser yn Ynys Prydain, ai gwaith yn goresgyn yr holl fyd; nid oes yn honn nem-mawr neu ddim o'r ofergoelion pabaidd; ac am y meddyliau, ni pherthynant i oesoedd diweddarach nac Aneurin, ag nid oes ynddi ddim yn y byd a ellir meddwl a barnu ei fod wedi ei ysgrifenu ymhlaid ac er annogaeth a chefnocid i unrhyw Farn neu ragfarn, i unrhyw Drefn a Dosparth, mewn na gwlad nag Eglwys yn unrhyw oes ac amser canlynawl. Hefyd, nid yw'r Bardd, pwy bynnag ydoedd, ai Aneurin ai arall, yn cymmeryd arno i brophwydaw am ddim yn y byd ond a gefir yn amlwg yn yr ysgrythyrau, Sef er maint y rhwystr ar amgudd a ddelai ar Gristnogaeth, yr adgyfodai yn y diwedd, megis o farw yn fyw; ac os felly, ceid ei weled yn ddilys yn Ynys Prydain, yn gystal ac mewn gwledydd eraill; canys ynnill yr holl fyd yn y diwedd a wna'r Grefydd Gristnogawl ai hegwyddorion tangnefgar. Y mae iaith a mydr y gân, hefyd, yn cyttuno'n dda ddigon ac Iaith amser Aneurin. Ac nid oes yn hon, nac yn un o'r amgylchiadau eraill a nodais, a ludd i Aneurin y Gan hon. Er hynny nid analledig iddi fod yn waith mwy diweddar. Ni fyddwn haerllug ymhlaid y naill na'r llall o'r ddwy farn. A fo cyfarwydd a'r hen Farddoniaeth Gymraeg, barned hid eithaf ei wybod ai ddeall; nid iawn i amgen agor ei fin.

Gildas ap y Caw ai cant medd rhau Lyfrau. Brawd Aneurin oedd Gildas, medd ambell hen Lyfr achau, eithr yr un, yn fy marn i, oedd Aneurin a Gildas, canys yr un peth yn y Saesoneg yw Gildas ac yw Aneurin yn Gymraeg, a Chrysostom yn y Groeg. Y mae rhai amgylchiadau eraill, pe bai lle yma iddynt, a brofant yn lled amlwg hynn o beth.

Am yr ail gan, hawdd y dichon mai gwaith Ionas, Athraw Mynyw, yw hi. Ni ellais erioed ddeall i'm boddlondeb, pa amser

ydoedd Ionas yn byw, fy marn yw mai ynghylch y flwyddyn
 1200 yr oedd ef. Hoff oedd gantho, yn ei gerddi, ddynwared
 Taliesin, ac eraill or hen feirdd. Yn ei gan ef, *Iesu Grist*, fal
 ynghan Aneurin, yw'r *Coronog Faban*. Amcan y Gan hon yw
 annog i ymarfogi yn y Crwysgadau (Crusades) yn erbyn y *Sar-
 siniaid* ar *Turciaid*. Yr oedd Athraw Mynyw, debygid, yn ryw-
 faint o ysgolhaig; y mae yn ei gerddi rai Meddyliau lled anghyff-
 redin, yn enwedig i'n hamseroedd ni.

Dywedir mai Gwaith Rhys Goch o'r Yri yw'r drydydd Gân;
 nid annhebyg i wir hynny. Nid mwyach *Iesu Grist*, eithr Harri,
 Iarll Rhismwnt, neu yn hyttrach ei hynaif, Owain Tudur, o Fon,
 yw ei Goronog Faban ef. Yn amser Rhys Goch, yr oedd gwybod-
 aeth grefyddol ac ysgrythurol, mor isel ei sawdd ynghymru, fal y
 gellir barnu'n dëg ddigon, nad oedd hen Fardd yr Yri yn deall
 achos ac amcan caniadau Aneurin ac Ionas Mynyw. Cymmerer
 hynn, bydded a fynno, yn lle meddwl, neu ddychymmyg, yn hyt-
 trach na'm barn, yn hynn o beth.

Y mae'r Tair Can uchod wedi eu cymmysgu, neu eu cym-
 mhlethu, yn un, mewn llawer llyfr; ac ynddynt fwy neu lai o
 ddiffygion a chamsynniadau, fal y gwelir, mewn rhan, yn y
 Copïau canlynol.—(*Iolo Morganwg.*)

AWDL Y CORONOG FABAN.*

1. Coronog Faban medd Taliesin
 A ddarlleir yn llyfrau Merddin,
 Ynghanol ei oes ef nertha Werin
 Ac yn niwedd ei oes ef a fydd Brenin.
2. Coronog Faban a gyfyd Dduw gwener
 Yn erbyn Gog Magog ai holl nifer
 Ac a dynn battelu o dan ei fanner
 Yno gwaer Sais a fo'n ei amser.
3. Coronog Faban penna yw Iesu
 O dir y Gogledd y daw i Gymru,
 Gwynfyd Elise pan welir teulu,
 A meibion *Gruffudd* ac wyrion Dyddgu.

* O Lyfr Mr. Williams, Llanrhwt.

4. Coronog Faban llyma beth rhyfedd
Rhag ofn cafod ef a gilia i'r Gogledd,
Fe gyll yn Lloegr Arglwyddiaeth ryfedd,
Ac etto Brenin fydd e'n y diwedd.
5. Coronog Faban credwn yn ddiau,
Y daw llynges i Aberdaugleddau,
Yna y cryn Lloegr pan glywer chwedlau,
A'r ynys bawdd dwr Deyrnas maddau.
6. Coronog Faban medd proffwydi
a ddaw i Brydain dros gefn Gweilgi
Pan ddel llynges daer i Gaergybi.
Yna gwae'r Saeson ai holl gwmpeini gymhelri, *in al.*
7. Coronog faban a dynnir adanedd
O waelod Lloegr hyd y gogledd,
Ond un o'i esgyll a geidw Gwynedd
Ac yn nheyrnas y beilchion hyn sy ryfedd.
8. Coronog faban medd Henric's
Hen brophwyd yr Alban a fudd gall's
Ac yn eu ieuenctid y goron ddystl's
Ac yn ei henaint a fydd ddown's
9. Coronog faban medd prophwyd arall
Mettonys Esgob a fu rygall,
Ac yn eu ieuenctid ef a ladd a bwyall,
Ac yn ei henaint ef a ladd yn ddiball.
10. Coronog faban a gyfyd Llynges,
Medd Sibli ddoeth a fu Frenhines,
Ac i'r Twrciaid ef a wna afles,
a chilio rhagddo nid oes neges.
11. Coronog faban medd Apostolion,
A wna rhyfeddod ym mysg yr Iuddewon.
Ef a bair iddynt gredu fel Cristnogion
I Grist golli gwaed ei galon.

12. Coronog Faban medd doethion Rhufain
A â dros for i dir y Dwyrain,
I ddwyn tair Coron ef fydd ar ddamwain
Ac i ddwyn urddas i Ynys Prydain.
13. Coronog faban a gaiff mawr urddas
Medd hen broffwyd a elwir Gildas,
Yn Rhufain tir ef a wna urddas,
Ai gasogion a syrth mewn anras.
14. Coronog faban gwedi mawr draha,
Medd Ioannes drei y passia
Ef a gaiff gorfod hyd Gaerdroea,
Ac yn mysg Brenhinoedd ef a fudd *penna*.
15. Coronog faban yn ddiammau,
Yn Nhwr Babilon a gyfyd Eglwysau
Brenin coronog fydd yn ddiammau
Gwae'r Twrc a'r Sarsiniaid pan ddel heb ammau.
16. Coronog faban a gaiff ei gyfarch,
rhag ofn i Loegr gaffael ammharch,
fe ddianc o ddwylo hil Lwarch,
fel y diengis Sionas o fol y morfarch.
17. Coronog faban wedi mawr drafel,
Dros foroedd a thiroedd a chwedi rhyfel,
fo ai clywir medd yr Archangel,
Yn Nyffryn Siossifath yn y tir isel.
18. Coronog faban a dan irgyll
At y gwyr sy' yn y Cestyll,
fo gyfyd baner yn ei sefyll,
Gwae Arglwydd Rhaglan penn y Pebyll.
Ag felly y Terfyna
O Lyfr J. Wms. o Lanrwst
gan Owain Jones.

AWDL CORONOG FABAN MEWN MODD ARALL*

1. Coronog faban medd Aneurin
ac a ddarlleir yn Llyfrau Merddin
Ynghanol ei oes ef a nerth ei werin,
Ac yn y diwedd bydd eu brenin,
2. Coronog faban yn y dydd cynta
A gant ei ganon yng ngwenydfa,
A cherddi gogoniant yr uchelfa
gan floedd bydoedd a byw Adda.
3. Coronog faban credwn yw'r Iesu
O dir y Gogledd y daw i Gymru,
Gwynfyd ei wal ban wele'r teulu
A meibion Dyddon dysg weinyddu
4. Coronog faban medd Barddoni
Daw i dir Prydain dros gefn gweilgi
Ail yngesdaer o Gaer Geleri
Yna gwae Saeson gan gymhelri,
5. Coronog faban a dynnir ei adeinedd,
O waelod lloegr hyd lwybr y gogledd
A'i holl esgyll a dyf yn y diwedd
Yn nheyrnas y beilchion a bydd rhyfedd.
6. Coronog faban credwn yn ddiau
A ddenfyn llynges i Aber Cleddau,
yn y cryn Lloegr lle delo'r chwedlau,
Yn ysbawdd dwr deyrnas maddau.
7. Coronog faban llyma beth rhyfedd
Rhag ofn cafod a gil i'r Gogledd,
Cyll yn Nhir Lloegr yn llwyr ei fawredd,
Ac etto brenin bydd ef yn y diwedd.

* O Lyfr Ifan o'r Fferm.

8. Coronog faban a gyfyd Ddyw Gwener,
Yn erbyn Gog Magog a'u henifer,
yna gwae Sarsin a fo'n ei amser,
A gwae rhyfelu dan ei faner.
9. Coronog faban medd Derwyddon
A wna waith rhyfedd ym mysg Iddewon,
Pair iddynt gredu yn Gristnogion
I Grist a golles waed ei galon
10. Coronog faban medd Doethion Deäin,
A dry dros foroedd o Dir y Dwyrain,
I ddwyn tair coron cariad ddarwain,
Ag i ddwyn iawn i Ynys Prydain.
11. Coronog faban creder yn ddiau
Yn Nhwr Babilon y cyfyd Eglwysau
Brenin coronog y bydd heb amman,
Ar bawb fe orfydd yn ddiafau.
12. Coronog faban a orchfyga
O For y gogledd hyg gaerau Iwdaia,
Pob cenedl ai cais am y cynta,
Gwae ddiriaid oi ddyfod gan fawr ddifa.
13. Coronog faban medd y Barddas
A eilw yn galonog o'r galanas,
Ynol caethfyd cyfyd i urddas
Hyd bannau byd y bydd gwynias.
14. Coronog faban a â dan irgyll
A gado'r gwyr sydd yn y Cestyll,
Fe gyfyd baner yn ei sefyll
Yn Arglwydd eurglod pen y pebyll.
15. Coronog faban gwedi'r gadfel
Ar foroedd a thiroedd a thra rhyfel,
A glywir yn glaer medd yr Archangel
Yn Nyffryn Ebron ar dir isel.

16. Coronog faban ceir ef gyferbyn,
Ag angerdd y llew a llif dyffryn,
ag am ei orsedd fal y perthyn
Gwyn ei fyd o fab a fo'n ei ganlyn.
17. Coronog faban gan gaseion
A sernir y llaid a chaiff drallodion,
Ac yn y diwedd dial ar alon
Ac hyd fyth brenin y bydd ar ddynion.
18. Coronog faban goreu dawn Huon
a ddyfu o nef er nawdd dynion.
Yn arwedd ei addysg yn oen tirion,
Ac efe a las gan lu luddewon.
19. Coronog-faban a ddaw fal Ionas
O fol y morfarch mawr fydd ei urddas,
Efe a esyd pob gradd yn ei addas
Ef yn bennaf un Gwr Twr Teyrnas.
20. Coronog faban medd Aneurin
Wrth Seiniau Cylfeirdd Cor Llanfeithin
Ef goreu Ner nerth ei werin,
Ag ar bobloedd byd y bydd frenin.
Gildas Broffwyd ai cant.

LLYMA ETTO AWDL ARALL I'R CORONOG FABAN,

(anghof o ba lyfr a'i tynnais, fallai mai o ryw Lyfr yn Ysgol y
Cymry yn Llundain.) Medd Iolo Morganwg.

1. Coronog faban medd Taliesin
A ddarllëir yn llyfrau Merddin
Ynghanol ei oes ef a nertha werin,
Ac yn niwedd ei oes ef a fydd brenin.
2. Coronog faban yn y dydd cynta
A gant ganon yn y gwenydfa
Ac Awen gogoniant o'r uchelfa
Gan dardd bydoedd a byw Adda.

3. Coronog faban er nawdd dynion
A ddyfu o nef i wlad y Ganon
Yn arwedd ei addysg yn oen tirion,
Ef yno a las gan lu Iuddewon.
4. Coronog faban a gyfyd dydd gwener
Yn erbyn Gog Magog a'i holl nifer
Yno gwae'r Sais a fo'n ei amser
A gwae battelu dan eu faner.
5. Coronog faban penna yw Iesu
O Dir y Gogledd y daw i Gymru,
Gwyn fyd Elise pan weler teulu
A meibion dyddon dysg weinyddu.
6. Coronog faban llyma beth rhyfedd,
Rhag ofn cafod a gil i'r gogledd,
E gyll yn Lloegr Arglwyddiaeth Rheufedd
Ac etto brenin y fydd ef yn y diwedd.
7. Coronog faban credwn yn ddiau
Daw a'i lynges i Aberdaugleddau,
Yno y cryn Lloegr pan glywer chwedlau,
Ar Ynys bawdd dwr deyrnas maddau.
8. Coronog faban medd Barddoni
a ddaw i Brydain dros gefn gweilgi
Pan ddel llynges daer i Gaer Gybi,
Yno gwae Saeson au holl gymhelri,
9. Coronog faban a dynnir ei adanedd
O waelod Lloegr hyd llwybr y Gogledd,
Ond un o'i esgyll a dyf yn y diwedd
Yn Nheyrnas y beilchion a bydd ryfedd.
10. Coronog faban medd Ernigus
Hen broffwyd yr Alban a fydd allus,
Gwisg yn ei ieuenctid goron ddestlus
Ag yn ei henaint bydd Ior dawnus.

11. Coronog faban medd Bardd arall
Mydonwy Escob a fydd ryall,
Ef yn ei ieuenctid a las yn ddiball
Ef yn ei lawnoed a ladd a bwyall.
12. Coronog faban a gyfyd llynges
Medd Sibli ddoeth a fu Frenhines,
Ac i'r Twrciaid efe a wna afles,
A chilio rhagddo nid oes neges.
13. Coronog faban medd Derwyddon
A wna ryfeddod ym mysg Iuddewon,
Pair iddynt gredu fal Cristnogion
I Grist Golli Gwaed ei ddwyfron.
14. Coronog faban medd doethion dëain
A dry dros for i Dir Prydain,
I ddwyn tair Coron, cariad ddarwain
Ag i ddwyn urddas i Ynys Prydain
15. Coronog faban a gaiff mawr urddas
Medd Bardd o broffwyd a elwir Gildas,
Yn Rhufain dir ef a wna farddas,
A'i gasogion a syrth mewn anras.
16. Coronog faban gwedi mawr draha
Medd Ieuan broffwyd drei y passia,
Ef a gaiff orfod ar bob tyrfa,
Ag ar frenhinoedd byd bydd penna.
17. Coronog faban credwn yn ddïau,
Yn nhwr Bablon a gyfyd Eglwysau,
Brenin coronog fydd ef yn ddiammau,
Ar bawb fe orfydd yn ddiarfau.
18. Coronog faban a orchfyga
O'r mor gogledd hyd dir Iwdaia,
Pob Cenedl ai cais am y cynta
Gwae'r Twrc oi ddyfod gan fawr ddifa.

19. Coronog faban a gaiff ei gyfarch
Rhag ofn i Brydain gaffael ammharch
Fe ddianc o ddwylo fal hen Lywarch,
Fal y diengis Sionas o fol morfarch.
20. Coronog faban gwedi'r gadfel
Ar foroedd a thiroedd a thra rhyfel
A glywir yn glaer medd yr Archangel
Yn Nyffryn Ebron yn y tir isel.
21. Coronog faban medd y Barddas,
A eilw yn galonog o'r galanas,
Ynol caethyd cyfyd ei urddas
Hyd bawr y byd y bydd gwynnias.
22. Coronog faban a dân yr irgyll,
Ac at y gwyr sydd yn y Cestyll,
Fe gyfyd baner yn ei sefyll
Gwae Arglwydd wrth gledd Pen y Pebyll.
23. Coronog faban cair ef gyferbyn
Angerdd y llew a llif dyffryn,
Ac am ei orsedd fal y perthyn,
Gwynfyd o fab a fo'n ei ganlyn.
24. Coronog faban gan gaseion
A senglir yn llaid a chaiff drallodion,
Ac yn y diwedd dial ar Alon,
A thra bo byth bydd frenin ar ddynion.
Ac felly terfyna.

AWDL Y CORONOG FABAN.

O Lyfr Printiedig gan mwyaf yn Saesoneg, a elwir fal hynn
“*British and Outlandish Prophecies, &c. Published by Thomas
Pugh.* London printed by Lodwick Lloyd, at his Shop next to
the Castle in Corn hill. 1658.”

1. Coronog faban medd Taliesin
a hynny a ddarllenir yn llyfrau Merddin
Ynghanol ei oes i rhuthr iw elin,
Ag yn ei diwedd y bydd brenin.

2. Coronog faban dyma beth rhyfedd,
Rhag ofn cafod i cilia i'r Gogledd,
Ef a gyll yn Lloegr Arglwyddiaeth a mawredd
Ag etto Brenin fydd é'n ei ddiwedd.
3. Coronog faban medd Hen Riccus
Prophwyd yr ^{Alban}_{almaen} yn Abergassis.
A gyll yn ei ieuenctid y goron ddyledus
Ag yn ei ieuenctid y bydd gwr dawnus.
4. Coronog Faban medd prophwyd arall
Estodiws esgob a fydd anghall
Pan el yn ei henaint i ladd a bwyall
Ag yn ei ieuenctid yn farnwr angall.
5. Coronog faban a gyfyd lynges
Medd Sibli ddoeth a fu Frenhines,
Ag i'r Twrciaid ef a wneiff afles,
Ffoi rhag hwnnw nid oes neges.
6. Coronog faban medd yr Apostolion,
A wna ryfeddod ym mysg yr Iuddewon
Par iddynt gredu fal Cristnogion
I Grist a golles irwaed ei galon
7. Coronog faban medd llyfrau Rhufain
Ef â dros foroedd i dir y Dwyrain,
I ddwyn coronau yn ol y damwain,
Ag i ddwyn urddas i Dir Prydain.
8. Coronog faban a gaiff fawr urddas
Medd hen Brophwyd a elwyd Gildas
Ag yn Rhufain Dir ef a wna Bwrcas
Ai gasogion syrth mewn andras.
9. Coronog faban credwch yn ddiau
Yn Nhwr Babilon i cyfyd Eglwysau,
Brenin coronog fydd yn ddiammau,
Gwae i'r Twrciaid pan ddel i'w difau.

10. Coronog faban a gyfyd ddydd Gwener
Yn erbyn Gog Magog a'u hannifer
Ag a rydd fattel dan ei faner
Gwae'r Sarasiniad pan ddel ^a anifer

11. Coronog faban medd doethion Rhufain
Yn ol amser Iesu mab Rhiaïn,
Mil pumcant deg a phedwar ugain
A ddial Draha Gwyr Tre Llundain.

12. Coronog faban pan ddel i henaint
Trwy nerth Iesu pen yr holl saint
A fyn gyfiawnder iw holl Geraint
Er ei fod heddiw yn salw ^{ddichwaint} ^{ddifaint} ,

13. Coronog faban medd Merddin Emrys
A'r gwr a elwir *Johannis Collescencis*,
Yn ei ieuencid y bydd gwr ofnus
Ag yn ei henaint i bydd gwr grymus.

14. Coronog faban a ddenfyn dan irgyll
At y gwr a fo'n cadwr Cestyll,
Ag yna codi'r manerau'n eu sefyll,
Gwae Arglwydd Rhaglan pan welo'r Pebyll.

15. Coronog faban medd Rhys o'r Yri,
A ddenfyn llynges i Aberteifi,
Ag yn swydd Benfro i bydd gweiddi
Pan ddel ei wyr i dir heb ballu.

16. Coronog faban a gaiff ei gyfarch
Er iddo yn Lloegr gaffael ammharch
Ef a ddianc o ddwylo hil Llywarch,
Fal y diengis Ionas o fola'r Morfarch.

17. Coronog faban wedi mawr amrafael
Ar foroedd a thiroedd a chwerw rhyfel
Ef ai cleddir medd yr Archangel,
Yn nyffryn Iehosaphat yn y tir isel.

18. Coronog faban a dynn i'r moroedd,
O waelod Lloegr hyd y Gogledd,
Ef yw un asgell a gyfyd o wynedd
I ynnill Prydain hynn fydd ryfedd.
19. Coronog faban a gaiff dir Prydain,
ei enw adwaenir ym Mharlment Llundain,
Trwy gyngor saith iaith a saith ugain
Gwae'r Sais ai clyw onid ar ddamwain.
20. Coronog faban credweh yn hylwydd
Y groes fe ddwg gyda Sancteiddrwydd,
Ag yn ei erbyn ni ludd dim afiwydd,
Pan ymddengys yn wir ag yn ebrwydd.
21. Coronog faban credweh yn ddiau
A ddenfyn llynges i Aberdangledan,
ag a gryn Lloegr pan glywer chwedlau,
Nis bawdd dwr dur nis maeddau.
Diwedd.

MYRDDIN WYLLT

koronog Faban a dynn i'r moroedd
o waelod Lloegr hyd y Gogledd
ef yw un asgell a gyfyd o'i omedd
i enill prydain hynny fydd ryfedd

koronog faban a gaiff tir brytain
i enw adwaenir ym harlament llundain.
trwy gyngor saith iaith a saith igain
gwae'r sais ai klyw onid ar ddamwain

koronog faban a gymer arwydd
Y groes fendigaidd ai santaiddrwydd
ag yny erbyn ny lydd dim afiwydd
pan ymddengys yn wir ag yn ebrwydd

koronog faban kredwch yn ddiau
a ddenfyn lynges i Aber dan gleddau
ag a gryn lloegr pan glyw r chwedlau
nis bawdd dwr dur nis maeddau.

koronog faban mêdd Taliesin
a hynny ddarllenir yn llyfrau Myrddin
ynghanol i oes i rhythur yw elyn
ag yny diwedd i bydd brenin

koronog faban dyma beth rhyfedd
rag ofn kafod i kilia ir gogledd
ef a gyll yn lloegr arglwyddiaeth a mawredd
ag etto brenin fydd yn i ddiwedd

koronog faban medd hân Elennys
proffwyd yr Almaen yn abergasis
a gyll yny iengtîd y goron ddyledis
ag ny henaint i bydd gwr dawnis

koronog faban medd proffwyd arall
Estodiws esgob a fydd angall
pan el yn y henaint i ladd a bwyall
ag yn y ieuenetid yn farnwr angall

koronog faban a gyfyd llynges
medd Sibli ddoeth a fu frenhines.
ag ir Twrkiaid fe a wnaeff atles
ffoi rag hwnnw nid oes neges

koronog faban medd yr apostolion
a wna ryfeddod y mysg yr iddewon
par iddynt gredu fal gristnogion
i grist a golles irwaed i galon

koronog faban medd llyfrau Ryfain
ef a dros foroedd 1 dir i dwyrain
i ddwyn koronau yn ol y damwain
ag i ddwyn urddas i dir prydain

koronog faban a gaiff fawr urddas
medd hen broffwyd a elwid Gildas
ag yn Ryfain a wnaiff bwrkas
ai gasogion fyth mewn atcas

koronog faban kredwch yn ddiau
yn hir babilon i kyfyd eglwysau
brenin koronog fydd yn ddiammau
gwaer Twrkiaid pan ddel yw difa

koronog faban a gyfyd ddydd gwener
yn erbyn Gog a Magog ai hanifer
ag a rhydd fattel dan i faner
gwaer Saraseniaid pan ddel yr anifer

koronog faban medd doethion ryvain
yn ol amser iesu mab y rhiaid
mil pum kant deg a ffedwar ugain
a ddielyff draha gwyr tre lundain

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koronog faban pan ddel i henaint
trwy nerth iesu pen yr holl saint
a vynn gyviawnder yw holl geraint
er i fod heddyw yn salw ddisgaint

koronog faban medd Myrddin Emrys
a gwr a elwir johanis kolosencis
yny ienctid y bydd gwr ofnis
ag yny henaint i bydd gwr grymis

koronog faban a ddenfyn dan ir gyll
aty gwyr a fon y kadwr kestyll
ag yna roddir mannerau yn y sefyll
gwae Arglwydd Raglan pan welor pebyll

koronog faban medd Rys o r yri
a ddenfyn lynges i Aberteifi
ag yn swydd benfro i bydd gwaiddi
pan ddel i wyr i dir heb balli

koronog faban a gaiff i gyfarch
er iddo yn lloegr gaffael amarch
ef a ddiank o ddwylo hil lowarch
fal y diengis jonas o fola r morfarch

koronog faban wedy mawr amrafael
ar foroedd a thiroedd a chwerw ryfel
ef ai kleddir medd yr archangel
yn nyffryn jehosaphat yn y tir isel

ENGLYNION AR ENWAU DUW GWAITH SION Y CENT.*

1. Duw Tri, Duw Celi coeliwn, (Daf, Eli,
Dwyf eilwaith dâ folwn.
Gwiwner ei glod a ganwn
Arglwydd Dad mawr gariad gwn.
2. Ener, Muner, Ner, naf ydyw, heb au
Pob bywyd a wneddyw,
Cynnon neb un nis cenyw,
Modur y Byd am du'r byw.
3. Ior, Por, puraf Iaf, iawn weithiau Dëon
Yn dyall calonau,
Huon, Ion, goreu i ddoniau,
Duw, Dofydd mawr, Ionawr, Iau.
4. Crist, Rhion, Dafon, difeth, Creawdur
Cariadawl ei Achreth,
Mab Mair dianair Eneth,
Pab Byd yn peri pob peth.
5. Pannon ar Ganon gannaid ai gelwir
Da gwelwn ef o'n plaid,
O. I. ac W. yw a gaid
Oiw beunydd i pob enaid.
Sion Y Cent ai Cant.

* Llyfr Wm. Rosser.

OEDRAN A PHARHAD PETHAU.

Tri oedran hoywlan helynt	
Trioedd a fu gyhoedd gynt,	
Tair blwydd oedran yn fannawd	
Yw pawl gwern medd eppil gwawd	
Tri oed pawl gwern a fernir	
Ar gi da mewn argoed ir—	9 blwydd.
A thair oes ci gwaith eryw	
Ar farch dihafarch da yw, Da ei barch i'r 27	
Tri oed march dihafarchdroed	[byw.
Ar wr a bychan yr oed,	81
Tri oed gwr toriad gwiwrym,	
Ar yr hydd llamhidydd llym,	243
Tri oed Carw hwyrfarw hinfain,	
Ar fwyaleh goed eirfaleh gain,	729
Tri oed y Fwyaleh falehdeg,	
Ar Dderwen Daiaren deg,	2187
Tri oed Derwen a fernir	
Gwarant yw ar y Grwn Tir	6561
Oll honyn fal rhwymyn rhod	
A dderfydd yn ddiafod	
Ac nis gall neb wrth hebu*	* wrnebu
Awr ing y daw'r angau du,	
Angeu ni ad fwy'n angof	
Y gwyllt na'r diwyllt ar dof,	
Fal gwar a'r un drugaredd	
Y rhydd glew i Bydew bedd,	
Dywain ef ni ad yn ol	
Anrhydedd fwy na'r hudol.	
Ceisiwn anrhydedd gwiwsyth	
Y Gwr fry a bery byth,	
Yn y nef yn bendefig	
Heb dranc heb orphen a drig,	
Lle mae pob prif ddigrifwch	
A phlas ein Penadur fflwch	
Dydd heb nos cunos canu	
Heb fwg heb dywyllwg du,	
Iechyd heb orfod ochain	
O glwyf cy iached a'r glain,	

Pawb yn ddengmlwydd, herwydd Ior,
 Ar hugain heb ddim rhagor,
 Y lle mae pob pwyll awen
 Heb un bach a phawb yn bèn,
 Awen a llên yn ei lle
 Da i achreth fal bu'r dechre,
 Gochel uffern Gethern gaeth
 Ai helwyr drwy hy alaeth,
 Lle mae'n barod cyfnod cas
 Bachau cigweiniau gwynias,
 A rhew er hynn cynn cancoed
 Ar iâ ni thoddwys erioed,
 A maglau rhwydau mal rhod
 Meginau peiriau parod,
 A chloi uffern o iernyn
 Ar fuchedd dialedd dyn,
 A phawb yn taflu a ffon
 Eneidiau am anudon,
 Ag yfed mewn gogofydd* * gwagofydd
 Gyda'r ffeils a gwadu'r ffydd,
 Yno bydd llwm trwm trymfryd
 Dyn a fu da iawn ei fyd,
 Heb rhoi cardod i dlodion
 Na dim er mwyn enw Duw lân
 Gwrthod pader a fferen
 Sul a gwyl a Selwi† gwenn, † Selu,
 Nid o hynny gwedy'r gwaith
 Mawr gwybydd y mae'r gobaith,
 Trown on bai trueni byd,
 Yw awch hudlawn pechodlyd
 Am gyfoeth annoeth unawr,
 A phrif wyd ni phery fawr,
 Awn heb au er golauad
 I Eglwys Duw ein glwys dad,
 Gwnawn gyfiawnder arferol
 Er nef heb droi'r gwir yn ol,
 I wan, bid ei enw yn ben
 Hael Iesu rhown elusen
 Os hynn a wnair gair gwrol
 Ar hynt ni a gawn yr hawl

A thrugaredd a wedda
Yn y Bedd, a Diwedd da.
Yr Athro Gân Sion y Cent ai Cant,

Yr oedd ef yn byw yn amser Wicliff ac yn un o'i blaid.

LLYMA GYWYDD

A wnaeth Gruffydd Llwyd ap Dafydd ap Einion Lygliw, i Forgan Dafydd Llywelyn ab Philip Trehaern o Rydodyn yng Nghaeo pan ydoedd yn myned ar Gwest am ladd Ustus Caer o hanaw ar Faine Caerfyrddin. Yr hwn Forgan Dafydd Llywelyn ap Philip Trehaern oedd frawd i Ifor hael o Wern y Cleppa yn Sir Fynwe.—(O Lyfr Mr. Lewys o Ben llin.)

Syr Dafydd ddiheurydd* hawl	* ddihedrydd
Saer y gyfraith fesurawl	<i>in al.</i>
Helm eurdo o hil Mordaf	
Henw mawr yn wyd Hanmer Naf,	
airian berffiaith gyfrithiwr	
Ail Dafydd i'n dydd wyd wr	
Pell glod o'th dafod a'th dyf	
Pell y seiliaist pwyll Selyf.	
Dyred i Gaer drwy dy gof	
Fawrddawn wr Fyrddin erof.	
I gynnal dros ganol y drin	
Rhisiart farwnwart frenin,	
Pan welych anwylwych Naf	
Holi gwr hael a garaf	
Mil gydag mi ai diaur,	
Morgan un a rann yr aur,	
Par i hwn cyn cyfrwn cant	
Gwest lwyswych gwas dilysiant,	
Ni fyn hael moel helm wiwlas	
Na thaelwyr procurwyr cas,	
Na chryddiaid, haid ddi hyder,	
Na phorthmyn o gyndyn ger,	
Na gwŷr dyrif a rifir	
Ar y gwaith† ni wyr y gwir	† Gwalch, <i>al.</i>

1. *Griffydd ap Rys*, Gwr hoffhael
Gwinionydd hoyw brydydd hael
Gwr er aur, nid garw ei rôn,
Awdur ni thwng anudon,
2. *Llywelyn* rathlyn rythloyw
Berchen gwyh awen goch hoyw
Nid anhawdd cael, hael hoywlys,
3. Barn gywir o rhifer *Rhys*,
Un o'r gwyr goreu ieuaine
dyry farn ef aed i'r faine.
4. *Moel y Pantri*. nid milain
Eurwr cerdd yw'r eryr cain,
Gair honnaid y gwr hwnnw
Gyda'i wlad a geidw ei lw,
5. Rhifer *Rhys* hysbys ei hawl
Brydydd y gerdd briodawl,
6. A *Dafydd* awenydd wawd.
Gerth fab *Iorwerth* bybyrwawd,
7. Deddf yw dioddef *Owain*
Fab *Dafydd* SÆB CYWYDD cain
Gwr a gân organ irgoed
Gwiliadus certh gwlad is Coed,
8. A rhwydd fydd cywydd y *Cyw*,
Ag afrwydd cael ei gyfryw,
9. Gwr yw'r *Pamed* a gredir
Awdur Serch adar y Sir
Nid amheuwn gwn gannair
10. Lw'r *Crack* ai law ar y crair,
Rhoer yn y gyfraith ar hynn
11. Rhifer ar Swpper *Syppyn*
Rhemnant ydyw'r moliant mau
12. Rhifer pan fynner finnau,
Neu'm gwnaeth Duw Nef dangnef dôn
Un ni âd dyngu nidon,
Onid awn gwynlawn ganlyn
Un ai twng am enaid dyn,
Os dydd y cydeisteddir
Yn nhal ty gwenllian hir
Diddau* yw ynt y deuddeg
Om barn yn y dafarn deg.

* diddau
Glam.

Er deulong o aur dylith,
 Ni adwaenan Forgan fyth,
 Boed melldith Mair feurgrair fro
 A Duw ar ai gadawo.

Gruffydd Llwyd Dafydd ap Einion Lygliw
 ai cant, ynghylch 1390.*

A hynn a fu yn amser Rhisiart yr ail Brenin Lloegr, a'r Syr Dafydd Hanmer rhagenwedig oedd Penn Ustus ar faine Caerfyrddin pan y cafas y Morgan a enwyd ei ddodi ar Gwest am ladd y ddau Ustus ar y Faine.

* Cymmerais y Cywydd uchod, (ac felly y cyfan yn agos o barthred Gymmraeg y llyfr hwnn,) o dynysgrifau fy NHAD; ond gann fod y bummed linell yn eisiau yno, herwydd y cyfryw ddiffyg yn y cynysgrif, lloffais honno o hen ysgrif arall yn fy meddiant, tua 250 mlwydd oed: pa un, beth bynnag, a fernais yn rhy lygredig, parth y cyfansoddiad trwyddo, iddei dilyn ym mhellach. Ar ol y Cywydd, yn yr hen ysgrif grybwylledig, rhoddir, yng Nghymmraeg a Saeaneg, y cyfarwyddyd canlyniadol, parth y ddichwain hynod a gyfeirir att i yn y rhagymadrodd:—sef—

“griffith llwyd davyd ap Inon Ligliw ai kant y vorgan davyd llen ap phillipp traharne orydodyn yng hayo, pan ydoedd y mynd ar gwest, am ladd iestys Caer a Canaw, ar vauk Caervyrddin, rwn r vorgan dd llen ap phe traharn oedd vrawd un vam y Ivor hael o wern y kleppa in sire vonwe

and this was don in y^e tyme of Rychard the second then king of England, and the above named Sir davyd hanmer was cheif Jestys in the countye of karmarthinshire when this morgan was rayned for the killinge of the sayd two judges viz Caer and Canw”—AB Iolo.

ENGLYNION A GANT SION CENT AR EI WELY ANGAU.

1. BETH a gaiff Cristion o'r Byd a dirawd
 Daiaroedd a golud,
 Ond bedd i orwedd wryd
 Ag un amwisg bach i gyd.

2. Ni lenwir i'r corph lonaid byth yma
Beth ammall melldigaid
Ceisio'dd wyf o'm rhwyf am rhaid
Wrth rann ymborth i'r enaid.
3. Un doeth yw Cristion a da yn gysson
o geisio Duw'n benna
A gaffo Dduw a gaiff dda
Dawn a gaiff dŷn o'i goffa.
4. Da yw'r diēn yn y diwedd i ddŷn
A ddywed y gwired,dd,
Duw a digon wiwdon wedd,
Heb Dduw gwynn heb ddigonedd.
5. Tostedd dialedd yn dielwi y sydd
ysowaeth i'm poeni,
gwa'e'r ŷn a gwa'e 'rieni,
A gae rann om gweywyr* i, *pro gwewyr
6. Clyw fi yn ochi ag yn achwyn yn flin
ail i flaidd wrth gadwyn
Paid Iôr Nefol adolwyn
O fyd yn danllyd a'm dwyn.
7. Oes undyn nag un a gair yn ddifai
I ddyfod i'r gadair!
Oes un er nad oes anair?
Oes, mab ein Arglwyddes Mair.
(Fab al) (Fair al)
8. Duw Geli imi maddeu o bechod
A bechais ersdyddiau,
Cyn treng, cyn cwŷn taer angau,
'Y nydd y sydd yn neshâu.
9. Ir Bedd oer ddygnedd ddignawd asgwrn
Heb ysgog un aelawd,
Heb olwg gwiw heb le gwawd
Hyd ddiweddbrawf hyd ddyddbrawd.

10. Balch yw'r Cristion llawn mewn llwyn (llynn)
 a rhyfedd yw'r Englyn [ar ryfig
 Ystyria'r dyrfa derfyn,
 I'r ddaear dew ydd a'r dŷn.

11. Da fydd ar rywddydd rhyddyd mab Duw
 ym mhob dyn ei Ysbryd,
 gwedi'r dydd ni bydd bywyd
 Dyn na dydd ni bydd na byd.

12. Ni bydd gwedi'r dydd dyddhun yn llwyr
 Haul na lloer iwch attun
 Na ser na llais aderyn.
 Na bref hydd na dydd na dŷn.

13. Goreu gair myn Mair ymaraw a Duw,
 Am nad oes dim hebddaw.
 Angau dall i'n wng dwyllaw
 a'r angau'n ddiau a ddaw.

Sion Cent ai Cant ar ei wely Angau, yn amser y Brenin
 Harri'r pummed ydd oedd ef.—(Llyfr T. Bona.)

LLYMA GYWYDD VLLTUD SANT

[O Ysgrif yn llaw Thomas ab Ievan o Dre'r bryn, plwyf Llan-
 grallo ym Morganwg, cylch 1670.]

☞ sant ŵr da saint wâr dir
 vlltyd o waed llydaw dir
 marchog o lin olin oedd
 ymrytain wr mawr ytoedd
 Bikanys vab kenais vawl
 barrwn hen waed brenhinawl
 brenhinferch bur vu henfam
 brytaen vawr brytwn i vam
 dysgai nâf dŷsg iawn ovwy
 ny ddysgawdd vab ddysg oedd fwy
 arfer yn wr fry a wnaeth
 o lorig a milwriaeth

milwr düw yn malur dür
 marchog mawr waithog Arthur
 Oi dir ogylch drwy aigion
 i troi sant yr ynys hon
 i ymweled a milwyr
 a thair wyl Arthur au wŷr
 brenin gwlad vawrgad vorgan
 bu wr o lais mewn brô lân
 aeth i weled wrth helynt
 ansodd gwŷr yn soddi gynt
 ef ai dy o vadwyaeth
 ag at ei gar gatwg aeth
 ymadaw megis maudwy
 or byd mawr ar bywyd mwy
 a bwrw i vâb wry a vedd
 i holl vaich wella i vychedd
 gwrthodes gwyrth ehydwyh
 gwleddau gynt i Arglwydd gwŷch
 ynglynn nant Angel ai nawdd
 oi hun fwyn ai hanvonawdd
 hyd y mann i damunwyd
 hyd y nant lynn hodnant lwyd
 lle sailiawdd llys a welwn
 lle glwys hardd oll eglwys hwn
 Dy frig a fyn bendigaw
 urddal i iad ar ddwy law
 yno i bu yn dwyn bywyd
 ai drefn bwys dra vy ny byd
 yn weddiwr yh dduwiol
 i dduw nef am a ddoi'n ol
 un pryd a phenyd i ffydd
 yn bennoeth a wnai baenydd
 A phaenoeth mewn oer ffynnon
 awr yn hoeth ir ai i hon
 gwnaeth wrthau ar liniau r lyd
 wrth fôr hållt wrthfawr Ultyd
 llafur dwys llafirio i dir
 llif vordwy vy'r holl lavurdir
 mor a yfroedd mor wrol
 oi ffon ef i ffo yn ol

lle ni ddoi y llanw i ddawon
 lle dodai ffwys Ulltud ffonn
 y karw ymlaen kri emlyniaid
 yw nawdd i'r aeth ban oedd raid
 kyvaill march a thwarchawr
 kario main a wnaï'r karw mawr
 bu lawen wrth y brenin
 bu or dwr barod i win
 bu or halen dduw gwener
 bu or pysg ar bara pêr
 pen swyddwyr pan nas hoeddynt
 yn oes gwr marsianws gynt
 un a doddes enw diddawr
 y llall a lynkawdd y llawr
 bâr a llid lle bo'r lledwg
 bu arnon drist brenin drwg
 aeth vlwyddyn aeth vawl yddaw
 gaiïaf drüd ir ogof draw
 i boenyddiaw ban ydoedd
 ar vara dwr i vryd oedd
 Marsianws lle mrysonid
 mynnai ladd er mwyn i lid
 lle gwelas yn lle gelyn
 llid ai dwg ar Ulltyd wynn
 ddoer gwyr yn y ddaear gau
 i syrthient lle roes wrthau
 danfon yd noeïo a wnaeth
 draw i dynnu drydaniaeth
 dwy sgibor lawn dros voroedd
 i lydaw aeth i wlad oedd
 i briod dâll brid diwg
 a gae ailwaith i golwg
 y ddau laidr i ddiawl ydynt
 y gwyr caeth aen gerrig gynt
 Adar yngwarcha ydoedd
 wylt a dôf gan ulltud oedd
 ymladdoedd a mil addef
 liw nos wrth olau o nêf
 marchog kaidw i blwyvigion
 moled düw am y wlad hon

Aros heddyw ras yddynt
wrth i ras ai wrthau'r ýnt
aros ir wyf awr sy raid
i minnau nef ym enaid

lewys Morganwg ai kant.

(O Ysgriflyfr Thomas ab Ievan o Dre'r bryn.)

LLYMA GYWYDD TEILO SANT.

radau dalm Rô düw deilaw
ryeddogloew aurog law
gwyh vu r term yth gonffermwyd
glan val diddig ensig wyd—
llin hychdwn pen varwn pür
dawn i wiwglod yn eglur
A llin yrddedig sant llwyd
kedig karedig ydwyd
mawr oedd vonedd cynedda
wiw loewdeg ddawn wledig dda
dovraeth benadur divreg
dy orügaw deilaw deg
esgob santawl vrainiawl vryd
a vuost o iawn vywyd
Aur lythr diorwäg ragor
yn llann dâf karaf y kôr
Wr gwleddrym o Arglwyddryw
ef ath gonffermwyd lwyd lyw
yn benn raith drwy saith iaith sant
morganwg mawr ogoniant
val i mae gwarau gwiwras
o rym gwrthau düw ai ras
dewi dy iawngar diwael
yn hir dehenbarth ŵr (yn) hael
wr kadr val i mae padrig
vycheddawl o vrainiawl vrig
yn benn or saint iawnfaint iôn
aur wiwddull ar iwerddon
megis tomas yrddasaawl
merthyr lle kyr bwyllyr mawl

Arlwydd ar fonedd aur lyn
 o gantrbri gwn honni hyn
 velly sant trwy warantrwydd
 ir wyd rywiog broffwyd rwydd
 yn saith gantref nef nifer
 morganwg fy niwg nêr
 un or tri per voli pûr
 da ydwyd myn düw awdûr
 oedd yn myned ged gyfoeth
 ti a Ryvain deml gain goeth
 per voliant pan gânt yn gain
 gloywach ryvedd gloch Ryvain
 yn wir praff i honnir hynn
 wych hirbarch yn ych erbyn
 yno yn ffys union ffawd
 ath bregeth diveth davawd
 ti a gefaist teg avael
 tailaw yth ddeulaw hael
 gloew chwaen wimp y gloch yn wir
 velen glaer gain a volir
 yr hon a wna wiwdda wedd
 byw o varw heb overedd
 wedi hynny i honnir
 da len wych deilaw yn wir
 ar ôl mae duw yth voli
 aüryn dy wir derfyn di
 tri llu pwnk blin vy r trallawd
 a aethant trwy ffyniant ffawd
 i ben alyn gyvyn gâr
 dyvod gwaith di edivar
 ai bryd ar gael ddiwael ddydd
 dy gorff deilo deg aur ffydd
 yna rhag terfysg annoeth
 am danad y kywrad koeth
 tailwng waith glan di anair
 tri chorff a wnaeth mab maeth mair
 pob un or tri ddifri ddawn
 a gafas korff yn gyfiawn
 da vy ran gwyr morganwg
 düw ir rai grasys ai dŵg

kael yno nyd koel annoeth
 y korff kysegredig koeth
 ath drwsiad glanwedd heddiw
 ath dlysan gwrthfawr gwawr wiw
 ath goron trwy ddaioni
 wasgad düw a wisgyd ti
 Ath gloch mi yw un oth glêr
 ath grib ath lyfr iaith groewber
 duw a wnaeth llawer erod
 da wrthau glan di warth glod
 gwna dithau mygr drwy wrthau mwyn
 draw deilaw dros adolwyn
 dewin wyd o daw yn nes
 llongau gwyr lloegr ai llynges
 lladd rai ar drai o ryw draill
 bydd ddewra sant bawdd eraill
 dial yn sorr am dorri
 da glôs duw dy eglwys di
 teilo vâb llewych fâb llais
 ensig na ado un sais
 gyrr hwynt oer vraw bwynt ar vrys
 aürfawl enw ar vel ynys
 teilwng wynfyd pryd prydferth
 tegan wyd ti a gau nerth
 o rai ysbrydol ar hynt
 atad dy genedl tynt
 gwenllaw práff gwinlliw proffwyd
 diwael iw a dewi lwyd
 gwedy keffych koeth wych kâd
 gwir ytiw y gwŷr attad
 na vydd wâr na thrigarawg
 bydd groelawn radlawn yr hawg
 ynghilbant ny lyniant lês
 wrthynt lin alis arthes
 teilwng gwna ddinist tylwyth
 hen sais o lin heinsies lwyth
 aür oedd dy sens vab ensig
 er düw ai wrthau iôr dig
 hêl ar unwaith hil Ronwen
 vryt iawn waith o vrytwn wen
 ievan llwyd ap gwilym ai kant.

LLYMA GYWYDD DEWI SANT

(O Ysgriflyfr Thomas ab Ievan o Dre'r bryn.)

wrth glybod chwedl tafod tyfyr
 a darllain pôb diwair llyfyr
 o lyfyr aür lythyr loewfaint
 a son am vycheddau saint
 nyd gwell sant ffyniant i ffawd
 na dewi iawn i dywawd
 deng mlynedd kyvannedd kôr
 arigain teg vy ragor
 kyn geni dewi i doeth
 kanu teg kaniad hoewgoeth
 i yrru padrig orior
 er mawl i ddewi ir mor
 a gadyr tir a güddiwyd
 o dduw lân i ddewi lwyd
 sant i dad o vwriad vy
 a nillwyd o iawn allu
 o nonn santes wenn annwyl
 verch gynyr nâf hoewaf hwyl
 rwydd i manegaf yr hawg
 vychedd nonn dra vu vaichawg
 bara or haidd a berwr rif
 a dwfr fy ymborth difrif
 Gildas yna gas anair
 heb alli pregethu gair
 am vôd non wiw gainlliw gynt
 is gil y ddor nys gwelynt
 yn eglwys y groes oesir
 i ganed hwn ganiad hir
 pan esgores y pennaeth
 y llêch yn ddwy lêch y ddaeth
 duw wrth vedyddio dewi
 a wnaeth ffons o ddwfr i ni
 roes yw dad bedydd medd rai
 i olwg gynt ny welai
 gwelad kalomen wen wâr
 yny ddysgu iawn ddwysgar

palinus gwn pa lyniaeth
 dull o nych dallu a wnaeth
 gwnaeth dewi rod-di ar hynt
 i lygaid fal na lwygynt
 pan vy ŵr wiw gyflwr wêdd
 aeth i Ryvain waith ryvedd
 klych Ryvain aurgain ergyd
 a gânt i hunain i gyd
 kroeses heb vôt ar osteg
 yr enaint twym ryw nant tég
 gwnaeth yn rydd luniaeth y wlad
 gwanwyn y grawys gwynnad
 bwyd dewi gu dra vy vyw
 bara a dwfr bwriad afryw
 i dad ef ai hôll daid oedd
 arglwyddi mawr i gwleddoedd
 angel a ddoeth goeth gerynt
 i gor llann gyvelach gynt
 i yrru dewi aüriaith
 i vedd kaerysalem vaith
 dyg hynt y ddau sant dæg hael
 gydag ef i gadw gavael
 pwy a dry rann padarn rwydd
 a theilo sant iaith hylwydd
 daüthant a phob meddiant mawr
 i vyniw santaidd vaenawr
 düw a roes meddiant nys dŵg
 i deml dewi naid amlwg
 ryw dyd nêf rydid i ni
 a roes duw o ras dewi
 roes yn deg lynn rosyn dir
 rydid i gymry lle redir
 velly i gwnaeth aürfaith arfoll
 dewi deg yn diwyd ôll
 a da i gwnai vagna oi vagl
 o varw yn vyw oi vyragl
 mawr vy r nifer am gerynt
 a gad ynghwm brevi gynt
 saith igain mil syth ganiad
 o saith mil kynnîl i kâd

a ddauth i bregeth ddethol
 a wnaeth dewi sant yn ôl
 kyvodes bryn côf ydoedd
 dan i droed arglwydd gwaed oedd
 klywad ef klav wawd ofeg,
 val cloch yn llann dydoch dêg
 karas vod kyvoesi vydd
 yny bennaf or saint baenydd
 teml dewi sant saith gant sathr
 teg olaule tai gloew lathr
 davydd broffwyd loywlwyd lem
 a sailiodd kaerysalem
 yn un rodd i ddüw'n anreg
 yngwlad dda diwidia deg
 velly davydd ddedwydd ŵr
 da ddfiri dewi ddyfrwr
 sailiodd deml glau di seml glau
 ail kaerysalem olau
 pefr waith dwys amlwaith di seml
 pryd ystaen paradwys deml
 a thoi y plas a tho plwm
 a chrbl a nonn a chriblwm
 a sainsau einioes iawnsyw
 sens a mwg ail sain siom yw
 ryw le hardd ry olav hoew
 Relix a gwisgoedd ryloew
 delwau hoywdeg lampau hydr
 disglair waith dwys eglurwydr
 eglur gôr a gloew organ
 eglur gerdd a gloew ar gân
 a chlywed kerdd wych lewych
 a chlau lêf musig a chlych
 cystal om ordal i mi
 dwywaith fyned at dewi
 a phe delwn kystlwn kain
 o rif unwaith i Ryvain
 myned dairgwaith araith yw
 am enaid hyd y mynyw
 i maen kystal a myned
 i vëdd krist unwaith vydd krêd

bedd krist kynny ddi drist kain
 a ryvedd deml o Ryvain
 dewi a bair gywair gêd
 i werin Gymro wared
 dewi ddyfrwr yw'n diwyd
 dafydd bensaint bedydd byd
 o nef i doeth ffyrf goeth ffydd
 i nef i ddaeth yn yvydd.
 ieuan Rydderch ap ieuan llwyd ai kant

LLYMA GYWYDD SANT KATTWG.

Y SANT dewis syn tyedd
 i ddwyn i vvw ddyn oi vedd
 mawr i ddeall aü allu
 aü wrthau n vab wrthun vy
 kyrchu tân ny bu lanach
 aü ddwyn ny bais yn ddŷn bâch
 nydoedd ar edau yddi
 un ôl tân ny welad hi
 or yd gyrrwys yr adar
 o rad düw nef i'r ty n wâr
 ag yna rwn dwy gynor
 i byon ddydd heb un ddôr
 mawr yw rif o chyfrifir
 mwy wyrth ef na mor a thir
 i karw union koronog
 æ dynnu llwyth aidon llôg
 ef a wnaeth ni fynnai wâll
 wrth ddewrion wrthau arall
 yn gerrig ynŷ gorwedd
 ar dir glas i vordwy gwledd
 pan roed sopynnïau redyn
 ir tir gynt ar y tarw gwynn
 ar dda byw arwydd i bôd
 ar gam ny wrai gymod
 kattwg i wayn llwg un llaw
 au talodd dan gor Teilaw

nid ae o vab düw ôi fôdd
 nid oedd ddyag ond a ddysgodd
 ni chae Ryvain aü chreivydd
 yn lle i phab un wêll i ffydd
 tra gŵr mwyn trwy gairau main
 travael ty hwnt i Ryvain
 wrth dduw byth aü nerth i bo
 wrth unair ir aeth yno
 i dy grist un da i grêd
 i doi angel aü dynged
 esgob lle mae vyingobaeth
 o nef er kael anfri kaeth
 ir oedd yr iddew main
 aü gefn yny ddigovain
 a gwaew ar vronn y gwr vry
 ag ar hwn gwir yw hynny
 mab santes arglwyddesryw
 mab sant tæg a mab sant yw
 kadwed venaid synned syr
 kattwg fawr wrthfawr verthyr

Risiart ap Rys (o Langarfan)

ai kant.

I. M.

LLYMA GYWYDD KYNOG SANT

kadw yn tir kaedwad da
 kynog o wlad vrekania
 pen raith y wlad yth adwyd
 perchen a mab brychan wyd
 bôdd drosom ymhôb gôddeg
 brenin Dolff geyr bronn yn deg
 a bydd ble bynnag i bôn
 vigail ar dy blwyvogion
 dygais hwy ath vendigynt
 yn iwerddon goron gynt
 gwrthodaist gŵr yth edir
 o gariad düw dâd dy dir
 gwrthon coron ffrwythlon ffraith
 a dewis i vaüdwyath

pan ddaüthost penn i ddoethion
 eirian sant ir ynys honn
 kawr dros blwyf kaer wedros blant
 a leddaist rag aflwyddiant
 blaidd ne ryw ddiawlaid eyn,
 bwytta ddoedd o bob ty ddyn
 pan guddiaist pennaig addwyn
 Ragddo vâb y wraig weddw vwyn
 golwyth a roest or gelain
 yn lle r mab o ddyn llerw main
 y kawr a wyby r kerynt
 o ddamwain y gelain gynt
 y gŵr llwyd goryw i llid
 a gaisawdd lle krogysid
 ag yna ir aüthog Cynog
 yn lle hwnn ir prenn krwn krôg
 torres y gormes dy gig
 dy vorddwyd ti o vawrddig
 tyvoedd ar vorddwyd davad
 gwlân gwynn ar dy glun a gâd
 aü vryd oedd vwriad addig
 ailwaith gael i wala oth gig
 yna i daüth enaid ethawl
 arf i ti i orfod diawl
 torch o nêf trychu a wnaeth
 trwy vilain torf o alaeth
 diwg i roed ar dy grair
 dyviad heb naviad navair
 dygaist ŵr o bendigaeth
 dorch ag nid aürych ai gwnaeth
 krair o vetel rydd velyn
 kyngron dorch kangrwn dyn
 odid o thorrid o thân
 nag un gof aü gwnai n gyfan
 y gôf yn *Eena* gynt
 ei thorri bu waith hirynt
 tair darn kadair i küdiawdd
 iesü hwn aü iasau n hawdd
 penn raith heb ovailwaith vy
 pan welad iasad iesu

ban dorred dy ben dewrwyh
 i gwnaeth gwyrth a gwrthau gwyh
 kerddaist ath ben wrth dennyn
 wrth dy gorff o wyrth düw gwyn
 ny allay r byd hyd hyfryd hwyl
 ddwyn deinoes ddŷn da anwyl
 hyd pan gad daliad dilys
 dwyn dy grair o dan dy grys
 penn raith rag poenau yr hawg
 ywch annwyl y Mrycheinawg
 a phan aeth dofriaith wyd ôr
 aü phenn aü hamddiffynnwr
 amddifin wlad y tād tau
 iaith o ddüw ath weddiau
 bydd veddig ir gynvigen
 bwrw on mysg yn bar amen
 galw dy hun ynyn gwlad hedd
 ag ariol am drigaredd.

Howel ap davydd ap jevan ap Rys aü kant

KYWYDD I LYFR ARALL.*

Dilys gan anfedrys gai
 taerys vawr i anturiaü
 llyfr wyd heb roi llafar iawn
 dalennog diwael iniawn
 Arwest gekr o bymthekryw
 aro dy farn or wyd vyw
 nau dithau kryn airau krêd
 a i ffo rwng hên gist a phared
 drüd wyd ymhôb diraidi
 darfy dy ddivainti di
 paid erof onid kôf kwymp
 olcastr ti a gair ailkwymp
 dig yw r kedyrn klochwyrn klyd
 dig iawn nas diogenid

* O gasgliad gann Thomas ab Ievan o Dre'r Bryn; ysgrifennedig tuag 1670.

dig hefyd wiw ffyd i ffordd
 yw r esgyb gwael yw r ysgordd
 dig yw r gwŷr llen ar menaich
 dygn vyth dwyn dogon o vaich
 dig yn ryw odrig rydrist
 ywr brodyr krefyddwyr krist
 di wann gannoedd dan gynnull
 dig ywr offairiaid ny dull
 tryth noeth traethu a wnaethost
 na chânt hwy gwn achwyn tost.
 groen dü fföl graen yw dy ffêd
 gaürydd nef yn agored
 nawdd y goruchel geli
 ny thraäthais ny soniais i
 na ddelynt yn un ddolef
 ai llü o nerth oll i nêf
 dywedaf chwedl gwiraf chwyrn
 om kaüdawd am y cedyrn
 ony chânt nêf drêf dradoeth
 o vôdd düw wr yvydd doeth
 meddir o bydd kywir kant
 i minnau hwy ai mynnant
 airau glew ar y glywais
 orddwy drüd ar ddüw o drais
 hoewdda rwysg heddiw r esgob
 ai sidan ny gyvan gôb
 gwîn a vynn nyd gwann i vâr
 awch a gaidw a chig adar
 llefain na bai alluvawr
 a llyfrau n damaidiau mawr
 ny wŷdd o gwŷl i arglwyddes
 vennaïd tég aür vannau tês
 annwyl oedd a wnêl yddi
 yny lle i hune hi
 y menaich aml i mwnai
 müriaü teg mawr yw i tai
 braisgon ynt ar i brasgig
 braisgon dinwygyddion dig
 ba hawl drom ba hwyl dramwy
 ne ddeallynt i hynt hwy

twyn unfodd tinau unfaint,
 tyrched yn synned ar saint
 ar brodyr prygethwyr gynt
 a oeddyn heb dda yddynt
 ar i traed airau trydyn
 wrth bwys heb orffwys oi ffynn
 i maent hwy hoeywbwy hybairch
 yn dri llü ym meddu mairch,
 nyd amlach kyfeddachwyr
 gwleddau na gwarau y gwyr
 kryfion ynt yn y krefydd
 kryfion diffodyddion ffydd
 y ffairiaid yn amlaid ni
 mae ar hwntan i renti
 pob un heb na llun na lles
 over iawn ai vorones
 ni biau r gwragedd meddant
 hwyntau biau r plwyfau ar plant
 pob plwyf heb berchen dwyväw
 ai plant yn bwytta da düw
 i weddu nid oedd wiwdda
 i wlad nêf medd ef i dda
 mynnau om dysg am anian
 a thrwy lyw r ysgrüthyr lân
 mi a gaf gwiraf gwarant
 oi gwrs ef y gorau sant
 na lewas gwiwras gwerin
 ddewi ar i weddi win
 na medd glas gloew eglwyslew
 na rost mawr i sawr na sew
 na gwisgo krys gwiw ysgawn
 na phais ond yr un bais rawn
 na llanw yn ddi salw i sain
 y pot na rythro pütain
 kyd bod hynof kof kawdnwyf
 a medr oll mae awdür wyf
 nyd un nerth yn ymdynnu
 unig ag eglwysig lu
 gwn gyfraith aüriaith arâb
 y tad airau mad ar mâb

i nifer hwy nêf ar hynt
 am i gael ymogleynt
 wedi r kig rôst rôst vaethrin
 ar lliain gwynvain ar gwin
 ar gwleddau gwarau gwiwreg
 ar gwragedd tyd aürwedd tég
 astyd wyf ystad ofwy
 ystyrn twyll ystyrient hwy
 nad o wleddau gau gymen
 i ddair i nef ddiocer nenn
 Sion y kent ai kant.

CYWYDD CYFRINACH

DEWRDDRYD lywelyn daerddraig
 dyred taer grêd tiar graig
 lle mae penn brawd Gystenin
 vendigaidd lafn drafn y drin
 yngwyl derw angel daürüdd
 ynghoed Pharaon ynghudd
 ar oer garreg Eryri
 mae ged vawr lle magwyd vi
 pai delyd aür vryd ir vro
 enaid prydyddion yno
 kaid gerddawr air mawr a mëdd
 a gwin ynraigiau Gwynedd
 Rygl benn rag mor gymen goeth
 i roddaist ateb ryddoeth
 ymliw kall aml yw kellwair
 om brys gerdd am bris y gair
 ar gair yn gyviawn nid gau
 moes air yn y mesürâu
 gwddost yn valch walch o wên
 deall hynn o beth dien
 pai prisid airid erof
 pob gair om gwawd kaüdawd kôf
 yn ddrûd anianawl mawl Mair
 doeth ringamp diaithr un gair

tal odl ni byddwn tylodach
 na mi na neb wyneb iach
 er bod un gair lle kair kêl
 brys osod ar bris isel
 mefl a ddêl am lywelyn
 yn voes dig vydd anfoes dyn
 o'r bydd gair hagr gorwagrwydd
 Rôn i kawn y byd yn rwydd
 raid yn sôn kerddorion kain
 o blegid awen bylgain
 ymlynwn råd provadwy
 ymhenn y maes am hynn mwy
 di seml i dywedysoch
 eirias y gerdd i Rys goch
 i mae r sül gwynn syn vy r sôn
 yngolau sampl angylion
 i dangosed nawdd gêd nâf
 i gant awen yn gyntaf
 daü kant mlynedd haelwedd hil
 nôd hôff amod a phumil
 ys düw a oedd ystiwart
 kyn y sül gwyn kwnsel gwart
 i kad llen gloew awen glau
 or trwn lle maer taranau
 ai bonedd hu odl baunoeth
 o ddysg Ganapla* a ddoeth
 ynglynn maes maillonwyn mwy (*Iolo Morganwg.*)
 Ebron angylion obrwy
 ag yno gloew gyffro glwys
 i prydwyd vydr paradwys
 ag Addaf düw naf dy nawdd
 o dasg Alpha ai dysgawdd
 y gerdd gyntaf llathr naf llwyd
 a genau doeth a ganwyd.
 ar mesur o rym oesoedd
 hwnn ar gerdd hen aurawg oedd
 a ddyg henw o ddig hynod
 ir glynn aeth etto ar glôd
 pont hu ag yn gu gywir
 o gwn wawd, ag e yn wir

* Einigan

a roes düw oi räs i dêl
 ir gobr yngenau Gabriel
 a Gabriel yn air gobraff
 da gwnn grêd ai dygyn grâff
 or néf gatholig ar naid
 vawr gynnydd i vair gannaid
 ysbryd tâd urddâd aürddellt
 glân a mab golaini mêllt
 or tair llythyren air tég
 byw vyrainryw vy r anreg
 drwy unryw lythr dro iawnrôdd
 on balch gelfyddyd an bôdd
 ir ysgrivennir wir *wen*
 daw pyrth düw daüparth dawen.
 ar hain o HENW VENW vanol
 o nef gyda hynny n ôl
 gwrdd ennill gerddau anian
 ag am hynn lywelyn lân
 dywedaist diau wewdydd
 yn eglür ffyrfir y ffydd
 Myr uwchder mydr mawr echdoe
 yn iawn ddysg am awen ddoe
 enaid y bairdd onid bod
 gorau baibl GAIR HEB WYBOD
 gwrdd ir attebaist dêg ach
 a hu odl yny haiüach
 daeth ddi vagl i doeth Eva
 o nef ddoeth anavai dda
 felly doeth awen gennym
 gwrdd räs yn vam y gerdd rym
 nid kamp lythr aurgamp len
 na bywyd krefft heb awen
 Taliesin hydr ar vydr vy
 gobaith proffwyd ai gwyby
 llywelyn hynod glôd glaer
 naddwr kerdd awenyddair
 a mefi ir dyn tremyn tro
 na thraetür ar ethrotto
 kar bax o dir mab Maxen
 i ti gan wr briglwyd hên

a chrio klod ochrawg klëdd
 awch ymrwydr a chymrodedd
 Rys gôch o eryri ai kant

CYWYDD I FAIR

[O ysgriflyfr yn llaw Llywelyn Sion o Langewydd: sef Casgliad
 o hen Brydyddiaeth a wnaethpwyd tuag 1590.]

MAIR yw n hyder rag perigl
 morwyn wyr y mŷr yn arogl
 murain nevawl vain vwnwgl
 mawr yw yn gael oi mŷragl
 gorff düw lwys nyr eglwys rygl
 ag airw i waed o garegl

da vair loewair olau wemp
 dangos rex nyd symplex swmp
 da beth i kevaist dy bump
 llawenydd chwaer ddedydd chwimp
 da anrheg deg yw dy dym
 dwyn düw goeth da iawn dy gamp

diasgembwynt—dysg iawn bibl
 disgin krist di drist dew drebl
 dwysgbarch yth vry vair dysg bobl
 dysgaf ganu vel disgibl
 dwysglaurgerdd düw disglairgwbl
 dysg deg odl pefr dasg digabl

mawr glaerlaes Mair eglŷr lathr
 dysg heb gyd aml kaethvyd kethr
 vab düw gloew hoew loew i lythr
 er gwresgin kroes garw ysgwthr
 degn wawd lwybr dygyn waedlithr
 dygyn hoelion orion arŷthr

Mair loew megit blas kroew sŷwgr
 krist vab düw aŷrfab air vegr
 ywn gwiw gwbl ymborth an gogr

a düw er dynion deagr
a vynnodd bystl a vynegr
ar y groes dogn loes dygn lwgr

püraf wawd tavawd tivedr
ar lan wryr ar lun arodr
hoew vab düw aeth yn hyvedr
yth vry vair ddawnair ddianidr
mal haul wybr byw lwybr baladr
drwy ffenestr wawd restr o wydr

Mair ürddedig vendigedig
etholedig yth aülodau
vam grist wledig, ddivethedig
ior ganedig or gwiw nodau

klyw dy warant, klod a barant
hwynt ath garant, hawnt iaith gorau
kar dy waison, nid yn vraison
kai küi glaison rag kael gloesau

kai vawl telyn, nad yn gelyn
kythraul melyn, kaeth rol moelau
yn dü bwylo, wan godwylo
er kür bwylo, i'r korr byllau

dwg vorynion, a gwyr gwynion
a holl ddynion o holl ddoniau
ras wawd baredd, heb waith karedd
yth drügaredd, oth dro gorau

dwg brydyddion, yn wyr ryddion
awenyddion, i wiw noddau
kair yn llawen, gair gorawen
o gain awen wiw genauau

morwyn bwysyd maint yth gwysyd
o saint hoewsyd, a santesau
yt arfaethant, nef a wnaethant
ag a wnaethant egin waethau

mam grist geli, seren heli
luna seli, lan y sŷlau
oportere, nos habere
miserere, moes ar airau

Mair ny hena grasia plena
sine pena, son heb poenau
qui vo caris, salutaris
stela maris dalm o airau

imperatrix, consentatrix
miseratrix, mois ar otrau
o maria, vyrgo pia
recte via, rag tew vaiau

pe peristi, iesu cristi
sine tristi, son nid trystau
mundi rosa, et presiosa
esbesiosa hysbys oesau

nunc vidamus, et ploramus
adoramus, daear rwyman
et codamus, ut vidamus
te lawdamus tal di ammau

Mair vorwynaid, mŷr addfwynaid
Mair gyflawnaidd, mŷr gyflawnau
er dy weddiant, anrydeddiant
er dyveddiant, er duw vaddau

drwy holl niver, daear diver
pan yth river, poen iaith rwyvau
ir lle tradwys, lle maer tadwys
i baradwys o bŷr oedau
ir nef telir, kerdd ny chelir
yn lle gwelir yn lliw golau

Mair ywn hyder rag perigl

ieuan ap Rydderch ap iéuan llwyd ai kant (i Vair o Benn
Rys, medd IoloMorganwg.)

AWDL I'R BRENIN HARRI'R SEITHFED.

(O Lyfr Hafod Uchtryd.)

Monog mawrwyrthiog a roes i'n Harri

Caiff hiroedl ac einioes

A ffared Crist ffrydiau croes

I fab Iemwnt fyw bumoes.

Oes oesoedd rhaid oedd anrhydeddwr Lloegr

Llugorn Cenedl Dewdwr

Na bai raid ofni Bradwr,

Na llanw gwyllt, na llew na gŵr.

Nis lladd gwr na thwr na tharan na draig

Na dragwn na Melldan,

Nag arswydedd gryd sidan

Neidr na thwyll na dwr na than.

Er Tan nag ymwan na bo gwaith na Pholax

Na phelydr Marchogaeth,

Nag a gwenwyn goginiaeth

Na ffonn sais na phenn i saeth.

Er saith na bo gwaith na draig wen na glaif

Neu gledd nag ysgïen* * Ysgïen, a rapier.

Na glin March nag olwyn Menn I. M.

Na chyhyrwayw na chwarren.

Chwarren, teg i benn pyw baid na bwa

Na bwyall na dyrnflaid

Gwaew nag isarn haearnaid,

Geneu blwng neu gi na blaid.

Na bleiddiau deau neu yswiwart Gwyddil

Nag Iddew neu Lwmbart

Na byw osler na Baslart

Na maen o dwr na min dart,

Na Llewpart na dart na daint anghenfil
 Na henfaedd o grynfaint
 Na chyrn hydd na chur na haint
 Na dihenydd ond henaint.

Henaint a rann saint i'r Ynys honn
 Harri a adon yn hir oediog
 Mair Gabriel Sariel Tomas Uriel
 Mihangel, Rhiniel, a fo rhannog,
 Nawdd Bened, Berned, yn lle i barno
 A nawdd Duw arno a nawdd Dyrnog
 Brothen a Sulien a Sain Silin,
 Buan, Cylynin, Beuno Clynog,
 Cynin ai weision, Cynan Assaf,
 Cowrdaf Car Eudaf fab Cariadog,
 Collen, llaw Elien a Llywelyn
 Cynwyd Cynfelyn. Cedwyn Cadog,
 Cadfan a Dyfnan ys da Dyfnig,
 Caron a Churig Padrig, Pedrog,
 Peris, Cristiolis, Denis, Dwynwen,
 Pedr, Ieuan, Gwnnen, Padarn, Gwnnog,
 Sain Ffagan, Afan esgob Ifor,
 Sain Grugor, Sain Sior, Môr, a Mwrog.
 Sain Clar nawdd Ilar, a Chynddilig,
 Sain Domnig, Peblig, Meilig, Maelog,
 Dochwyn, a Theccwyn, ef a Thyccwy,
 Dochdwy, Gwenfrewi, a Thyfriog.
 Derfel, a Dwyfel, a Gredifel,
 Dogfel, nai Daniel, a nawdd Dwynog,
 Deiniol, a Seirioel, a nawdd Saeran,
 Dirdan, Ystyffan, Cynan, Cynnog,
 Deiniolen, Llowdden, Cathen, Ceithyw,
 Dewi o Fynyw, nawdd Dyfaenog,
 Tybie, Nonn, Einion yna,
 Tegla, Agatha, Anna Enwog,
 Tanwg a Thrinio, Iago Egwad,
 Tyssyllo, Lleuddad, Tyssul, Llwyddog,
 Lawres ai croeses, marc a Rhissiart,
 Luwc, Lambart, Edwart, a Thyfrydog,
 A doddi iechyd o Dydecho,
 A Theilo iddo, a Thylyddog.

Yn Arglwydd Rhismwnt Ior hwnt y rhed
 Yn Arglwydd Swmrsed a gred i'r grog,
 Yn Farchog urddol y detholwn,
 Yn eurlliw i ŵn, yn Iarll enwog.
 Yn ddug i weled, newydd goler,
 Inni Dewiser yn Dywysog,
 Ag yn Frenin Gorllewin Llywiauwr
 Ag yn Ymerawdr y gwna Mwrog.

Dafydd Nantmor ai cant. (Quære?) Ai nid rhy ddiweddar
 ydyw i fod yn waith Dafydd Nanmor, yr oedd y Bardd hwnnw
 yn byw yn amser Rhys Goch Eryri.

(Rhys Nanmor medd Llyfr arall.)

Y mae fal hynn mewn un llyfr a welais yn Hafod Uchtryd.
 Dafydd Nanmor ap Rhys Nanmor o Faenor Fynyw, ap Dafydd
 Nanmor o Wynedd y Bardd.—I. M.

LLYMA GYWYDD MAWL

A gant Gutto'r Glynn i Ddafydd Llwyd o Gedewain am yr
 Eisteddfod a wnaeth efe ir Beirdd yn ei Dy. ar
 uchelwyl y Sul Gwynn.

DAFYDD mae'r Beirdd yn dyfod,
 Daw'r Gler oll ith dy ar glod,
 Dafydd fab Dafydd fy Ion,
 Da 'rannwyd orwyr Einion
 Dyfal mae'r Beirdd yn d' ofyn
 Dafydd Llwyd difaddau llynn,
 Degle fab carediglwyd
 Tra fych cymmanfa Tref wyd.
 Ty sydd yt tes oi ddenty
 Teg ael Glynn Tywyn yw'r Ty,
 Ty Ddewi dai fri'n dy Fro
 Neu Sin yr Ynys yno,
 Ynys y Saint neu Sain Siam
 Ysbyttu Eos Bettam.
 Pererindawd pob rhandir
 Pab Rhufain Cydewain dir,
 Cadell ail i'n cadw oll wyd
 Cu Deyrnllaw cadarnllwyd,

Croes naid cywiriaid Ceri,
 Cydewain Nudd a'n ceidw ni,
 Ni chiliaist ni ochelud
 I Arbed traul o'r Byd drud,
 A dal ty y dulwyd hael
 A rhoi da i'r rhai diwael,
 Pei brenin, PAB yr Ynys,
 O daw ith wlad aed ith Lys,
 Pob clerwr pob rhodiwr hy
 Pobl attad pawb iw letty,
 Pob Gwann hyd ym Morganwg,
 Pob ffol mal pei'r *Pab a Fflog*.
 Pob genau pawb a ganawdd,
 Byth yt a llyna beth hawdd,
 Po amla fo cerdd dafawd
 Anhawsa fydd cael *gwydd gwawd*,
 Ag e oedd ar *gywydd* ym
Goed talm pei *gattai* wilym
 Mae *deufin* ir mau dafawd
 I *dorri gwydd*, *Deri gwawd*,
Naddu mae'r awenyddion
 Eu gwawd fry o *goed* y fron, n,
 Fel nas gellir in hiroed
Gael defnydd cywydd o'r coed,
 Aeth y *Gwydd* ith *gywyddau*
 A'r *ffridd* nid hir ei pharhâu.
 Dau a chywyddau i chwi
 Drwy fydr yn ymdrafodi,
Swordwal waig *Saer dilygerdd*
 Yn *biwrw coed i beri cerdd*,
Llawdden a'r *fwyall* eiddaw
 Ni âd *wydd deunydd* lle daw,
 Ehangwaith yw ei hoengerdd
Lladd coed er *allweddau cerdd*,
 Dau ydynt o'u dyedir
 Ni *adant hwy goed i'n tir*.
 Ychydig yw *coed* brig bronn
 Yn eu hôl yn *wahilion*,
Naddu cerdd *newyddu coed*
 Nid a'r *wangyll* na *dreingood*,

Deohreu gwaed diochri gwydd* *dyochri I. M.
 Etto 'dd wyf itti Ddafydd,
 Ym mhen *Catterwen* teiriaith
 Mae lle 'i roi *mwyall ar waith*,
 O derfydd *coedydd ceudawd*
 Dafydd ti yw *gwydd tai gwaed*
 Goreu *deunydd* Ddafydd wyd
Gwydd awdl neu gwydd ydwyd.
 Ti yw *coed Deunydd* Ty Cerdd,
 Trafn iawngefn trefni angerdd,
 Trawst ein iaith trosti ai nenn
 Ai chambost ai gwyh ymben,
 Post union o Einion ym,
 A Chalon wych o Wilym,
Catterwen Ceri wenn wyl,
Coed nenn Cydewain anwyl,
 Tre tad nid rhaid dy oedi,
 A Bwrdd Tal y Beirdd wyt ti,
 Ifor y dref a'r ford rydd
 Nid Ifor un ond Dafydd,
 Un hyfryd yng nglann Hafren
 Anhyfryd Byd hebddo'n Benn.

Gutto'r Glynn ai cant.


(O Lyfr Mr. Dafies, Penegos.)

CYWYDD MARWNAD LLAWDDEN FARDD.

OCH am Lawdden y leni
 O brudd nwyf a gwaen Beirdd ni
 Awen gatterwen torred
 A grym Barddoniaeth holl gred,
 Bwrw *Saer* gwawd tafawd hyfedr,
 Berw eurwawd bwy mwy ai medr,
 Bwrw pencerdd bu wr pynciau,
 Bu hoyw dra fu'n eu bywhâu,
 Bardd ydoedd nid Braiddwydiwr
 Buan au wawd a bu'n wr,
Tydain ddoeth Tad Awen dda,
 TALIESIN *Teulu Asia*,

Adferai diau fwriad
 A gwirddawn glaer gerdd ein gwlad,
 Adferyd celfyddyd faith
 Cain geraint Cân ag araith
 Dyn a fu'n dwyn y *Fwyall*
 Yn bann ai caid ai benn call,
 A gwr oedd un goreu'i air
 A gaid yn dwyn dwy *gadair*
Aur gadair ddianair ddysg
Caerfyrddin carai fawrddysg
Cadair unwedd æ gweddai
 A mawredd *Gwynedd* a gai,
 A *bwyall Aur*, da'i bwyll oedd,
 Morganwg lle mae'r gwinoedd,
 Llyna Fardd llawn ei fawrddysg
 un mawr oedd Llawdden i'n mysg,
 Trefnau *Rol* tra fu'n wr hardd
 O iawn brawf imi'n Brifardd.
Rhol rhywiau mesurau sydd
Ar waith parodiaith Prydydd.
Rhol achau oedd ry lychwin
 Ei threfn cyn iddaw ei thrin
Rhol Statud, nid mud y mawl
 A nillai ynddi'n ollawl,
Rhol hylwydd pob *Cyfrwyddyd*
 Ar gampau gwybodau byd.
 Pwy mor lan a gân i goed
 Hoewblaid agwedd blodeugoed?
 Pwy a gân Serch i ferch fain?
 Ag eurwawd gwr mor gywrain?
 Pwy ar *wydd* un gelfydd gainc?
 Ag eilgamp pwy ar *goelgainc*,
 Pwy ai *nadd* cerdd mor addwyn
 I gariaw mawl a'r gwr mwyn?
Bwyall oedd drwy bwyll iddaw
 Un a wnai les yn ei law,
 Ai *kolion* gwych ei helynt
 Ar wawd y gerdd dafawd ynt,
 Ef a *nadda*'n fwyn wiwddoeth
 Ei luniaidd wawd ai law'n ddoeth,

Ar *wydd* rhoi hoyw arwyddon
 Iawn ei hwyl a wnai a honn,
 Rhoddai'n ei gerdd ryw ddawn gall
 A fai yn *ol ei fwyall*,
 A *naddai'r* cynghaneddion
 Mal Prifardd yn hardd a honn
 Pob mann heb gel fe welir
Ei hol naturiol i'n tir,
 Ar bob cân, a'i hamcan hi,
 Rhoi gwarant, a rhagori,
 Gwarant yw i bob byw byd
 Gloewfoddion ei gelfyddyd,
 Ar bob cynghanedd meddaf
 Y gwir ar ddosparth a gâf,
 Ar bob mesur pur yw'r pwyll
 Iawn ddodiad odlau'n ddidwyll
 Am *saerwaith* y mesuran
 Nid oes o braidd fwy na dau
 Fal ef ai gwyr llwyr wellhâd
 Newyddodd ddull ei *naddiad*
 Gwyddai rif campau'r Prifeirdd
 Holl *Rolau* gwybodau Beirdd,
 Pob swydd a phob cyfrwyddyd
 A gwaith athraw cerdd i gyd.
 Athraw henddawn athronddysg
 Awenaid oedd yn ei ddysg
 Disgybl efe ai dysgai
 Dasg lawn ag yn iawn y gwnai,
 Dwned a roe mhlith dynion
 Dawn hoeyw o rodd Duw yn honn.
 Rhoi gwellhâd gwirgall ydoedd
 Ar waith cân ei amcan oedd,
 Rhoe iach ystyr gorchestawl
 Ar iaith ai mydr, eurwaith mawl,
 A *Rhol* lefn a threfn a thrin
 Ar fawrddysg *ynghaerfyrddin*
 Rhoe *Rol*, rhag afrëol fraith
 Oferfeirdd, a fu'n fawrfaith,
Defodau difai ydynt
Rhys fab Tawdwr, da'r gwr gynt

A *Rhol Arthur* o bur barch
 Da hefyd a dihafarch,
 Athraw ym oedd aeth a'r mawl
 Am wybodau mebydawl
 Am gelfyddyd gwynfyd gwr
 A medrai bob gwaith mydrwr,
 Gwae oer a brwyn gwae awr brudd
 Gwr ai hoffai mab Gruffudd
 Ab Nicolas ai dras draw
 Ai genedl o'i fawr gwynaw.
 I'n hoes bwy geir i iawnhâu
 Deddf adail Eisteddfodau
 wedi Llawdden dall heddyw
 ydynt feirdd am nad yn fyw
 Un ai dysgai'n benn dwysgwbl
 Ar waith llên ag awen gwbl,
 Mae'n y bedd gwae ni heddyw, Aeth i'r bedd. *al.*
 Ai fath ni welir yn fyw,
 Aeth Llawdden ai dalcen doeth
 yr unwedd a gwr annoeth.
 Aeth i Gôr bencynghor cant
 Ar ei ôl a fawr wylant,
 Lle ochaf, yng Nglynn Llychwr (llynn, llyfr
 Ym medd y gorwedd y gŵr, arall.)
 Yng Ngwyddfa, oer drigfa draw,
 Ei dylwyth yn Llandeilaw,
 Ai enaid aeth yn uniawn
 I'r nef mewn hedd i wledd lawn.
 Ag yno'n fardd ai gan fyth
 Yn addoli Duw'n ddilyth.
 A minnau fal y mynor 
 Yn wylaw a'm f'athraw'n for.

Iorwerth Fynglwyd ai cant.

Iorwerth Fynglwyd yn ymweled a Bedd Llawdden Fardd ym
 Mynwent Llandeilo Tal y Bont, a gant yr Englyn hwnn.

LLAWDDEN ai Awen Eos a ballodd,

Pwy bellach i'n dangos?

Dan y ddaear mae'n aros;

Dall yw'n Iaith mae'n dywyll nôs.

Iorwerth Fynglwyd ai cant.

CYWYDD I OFYN RHWYD BYSGOTTA A'I DDYFALU.

IFAN ddoeth o fewn ei ddydd,
 Goreu'i ofeg ai grefydd,
 Pendefig pwy un dyfiad
 Penadur o Dudur dad,
 Llin union llew un anwyd,
 Llaw Nudd a llin Ruffudd llwyd.
 Hil ag ettifedd haelwych,
 Hael un fraint o Heilin frych,
 Ni bu Eryr na Barwn
 Mor hael ac fu'r Cymro hwn,
 Da wr i fodd dewr ar farch
 Wyd y llew o waed Llowarch,
 Da yw'r lliw y darllewr,
 Da dy nerth od adwaen ŵr,
 Dy ras sy un dro o Siob
 Yn* ddysg fel Dafydd Esgob
 Mowrddysg synhwyrâu Merddin,
 Mae'r ddwy gyfraith faith i'th fin,
 Mewn dadl ni chaid man didwyll,
 Cymen ond o'th bèn a'th bwyll,
 Drudwych yn y frwydr ydwyd,
 A Sant yn yr Eglwys wyd,
 Oen difalch yn y dafarn
 Athraw y beilch wrth roi barn,
 Yn wr tal yn yr oed dydd
 Yn Ifor yn Llan Ufydd,
 Pawb a wyr bod tafod doeth
 I chwi Ifan a chyfoeth,
 Poed hir, gair gwir, y gwr gwyd,
 A fo'ch nerth f'achwyn wrthych,
 hel 'rwyf heolau'r Afon
 Ar hyd dwr a dryll rhwyd don
 Gweled pysgod brig Alun
 Gwilio'r wyf heb gael yr un,
 Praff awdur in proffwydwyd
 Prudd yw Meredydd am rwyd

* Dy

Efo i praw, gwell gan fab Rhys,
 Eitha'r dwr no thir dyrus
 Esgud i'r af i'r Afon
 A chael haf i chwilio hon
 A chael unwaith ei cheulennydd,
 A chael rwyd uchelwr rhydd,
 Mae rhywd lân mawr huodl Ior,
 I chwi Ifan awch Ifor,
 O cha rodd chwenychu'r wyf
 iwch rhywd a'i herchi ydwyf,
 Rhawd fr̃thylliaid o rhodir
 Rhwng deuddyn a dyn i dir,
 Ei dwy ff̃on ydyw ei ffyniant,
 Ai diwyd waith ai dau dant,
 Ai gwydraidd blwm i'w godrau,
 A thramwy h̃on i'w thrymhau,
 fry yn bert yw dwyfron barch,
 Obry'n gau wybren gowarch
 Gwe deg i anrhegu d̃yn,
 Gannaid fal diliau gwenyn,
 Brwydrai'r dwr bwriad ar dant
 Breccini Aber Ceunant.
 Lluric o waith llaw wrol,
 Llaes ei hun llawes o'i h̃ol,
 Dwr hardd a dorri'r a hi
 Dwr a dreiddia dioer drwyddi,
 Drwy y dwfr dy rwyd Ifan
 A ddaw o led i'r ddwy lân,
 Gras mawr y grawys ym oedd
 Gael rhywd a gwilio rhydoedd,
 Ai chael yn rhodd gennych chwi,
 A cherdd hwdiwch chwi erddi

Meredydd ap Rhys ai Cant o ddentu'r flwyddyn 1440.

COWYDD I DDIOLCH AM Y RHWYD

PA wr ydwyf tra fwyf iach?
 Pysgodwr pwy esgudach?
 A mil o bysgod Maelawr,
 Ar fy mwrdd llyna rif mawr

pawb yno sydd pob nos Iau
 yn aros y *Gwenerau*,
 Deliais ar Nos Nydolig
 Pam waeth *dydd caeth no dydd cig?*
 Hawdd Amor i'r Catcoriau,
 Hawdd fyd bwrw'r Ynyd brau.
 Pam na ddaw y garawys
 Fal y daw Mefiliau dwys, (*Mal y daw mywil-*
 Ystyried ter Ystôr ty [*iau dwys*)
 o Rwyd aml a roed ymy.
 Ysgo ebrwydd ysgybwaig,
 Ysgipiol ar ol yr aig,
 Mân a bras y mae'n brysur
 A ddeil y rhwyd a ddylu'r *hur*.
 Pwy ai rhoes o hap a rhan?
 Pendefig pwy *ond* Ifan,
 Ap Tudur, Awdur ydyw,
 Llew doeth ap Gruffudd Llwyd yw.
 Llin Heilin (llan i hiloedd)
Frych, ai law ail Frochwel oedd
 Llyna'r mab o'r llun a'r modd
 Yn wr addwyn a wreiddodd,
 Bonheddigaid yw'r gwraiddyn
 O Bwriwyd twf ar brŷd dyn,
 Gwraidd a geidw i gweryl,
 Gwalchmai y galwai ai gwyl,
 Gwr dryd, wrth egori'r drin,
 fo ar wanas iw frenin ;
 Gwr yn rhaid gwir anrhydedd
 Gwych ei law a gwaew a chledd
 Ar ddydd ef a wyr ddyddio
 Ac ar far goreu yw fo,
 Heliwr yw'r gwr a garwn,
 Hoedl hir fo i'r huawdl hwn,
 Helied Ifan *hael dyfiad*
 Ar ei dir teg wir dre Tâd,
 Mewn awr dda minnau ar ddŵr
 O fodd hael a fydd heliwr,
 Mahog wych mwyedig wedd
 Iawn genau Owain Gwynedd,

Ni fynnai dir, f'enaïd oedd,
 Na da mawr ond y moroedd,
 Madog wyf im oed ai gais
 ar foroedd hyn arferais,
 Rhodiaf hyd For ag Afon
 ar hyd eu gro a'm rhwyd gron
 Gwell bod yn wraig pysgodwr
 Nog i'r rhai nid elai i'r dwr
 Pedr gwr mawr eu hap ydoedd
 Pysgodwr oreugwr oedd,
 Ir un helwriaeth i'r af
 Mwy no Phedr mi ni pheidaf
 Meredydd ap Rhys ai Cant

CYWYDD

I ofyn benthg y Gräal, i Dryhaearn ab Ieuan Amheyrig ab Hywel
 Gam, o Waun llwg, Dros Abad Llanegwestl.

Oed Triwyr yt Tryhaearn
 Awdur Beirdd i dorri Barn,
 Ab Ieuan Rên o Ben Rhôs,
 Amheurig wyd i'm haros,
 Yr ail gwr o Hywel Gam
 Y Trydydd at Ryw Adam,
 Cyd-teyrn yw Coed teyrnaidd
 Cynfyn a Bleddyn a Blaidd,
 Dy Lîn o Wysg i Lynn Nedd,
 Dy Genedl Deau a Gwynedd,
 Dy waed rhywiog Tryhaearn,
 Dy ddiwedd byd fo Dydd Barn,
 Gwreiddodd a cherddodd ych Iau
 Glod Dwywent a Gwlad Deau
 Llygaid Gwaun Llwg wyd i gyd,
 Llaw a Llyfr y lleill hefyd,
 Aberthau gwybodau'n bur
 A barthaist mal bu Arthur,
 Llaw Nudd Caerllion oeddych,
 A'i llu a ddo'nt i'r lle'dd ych,

Genau dysg Beirdd Morganwg,
 Gwiw enau Llên Tir Gwaun Llŵg,
 Genau holl gampau Gwynedd
 O Deirnion wyd i Dir Nedd
 A thafod ein Iaith hyfedr,
 Tâd ai maeth tydi ai medr,
 Awn i'ch Cwrt yno y'ch cair
 Uwch Hawlffordd fal Uchelffair
 Wyth gan mil a'th ganmolant,
 O'r Berffro i Benfro Bant
 Doeth wyneb, da i'th enwîr,
 Defodau holl Dyfed hir,
 O Aber teg, lle berw tonn,
 Daugleddau hyd Gelyddon,
 Un o welch a'i waew ai Nerth,
 Iarll Herbert gerllaw Arberth
 A chael henw, uwchlaw hynny,
 Wyth wlâd dy hûn a thal Ty;
 Enw Dysgawdr llywiauwr pob Llên,
 Un mesur ag enw Moesen

Abad, o'n gwlad a wna'n gwledd,
 Llanegwestl oll un agwedd,
 Un gost gwin a rhost yn rhydd
 Yw'ch dwyfort chwi a Dafydd;
 Un ddiwig yn y Ddwyallt
 Eithr ei wisg a thorr ei wallt,
 Holl Gymry yn y Ty tau,
 Holl Wentoeidd, felly yntau;
 Ef o i wraidd y Gyfrwyddyd,
 Chwithau o Wybodau Byd,
 Holl Wynedd yma'n llinyn,
 Wythwlad Gwent ith loywdy gwynn

Gwybodau Argyffrau Gwydd
 Gwirio 'ddwyf a gar Ddafydd
 Am un llyfr y mae'n llefain
 A gâr mwy nag Aur, a Main,
 A chwynfawr am i'ch anfon
 Y Gréal teg i'r wlad honn,
 Llyfr y Gwaed, llyfrau y Gwŷr,
 Lle syrthynt yn Llys Arthur,

Llyfr am enwog Farchogion,
 Llyfr teg râdd yr holl fort gronn ;
 Llyfr etto yn llawfryttwn,
 Llin Hors ni ddarllenai hwn ;
 Benthig hwn Bennaeth y Côr,
 A gais Dafydd Gost Ifôr,
 Brenhinllyfr Barwn henllwyd,
 Bes cai byw fyddai heb fwyd,
 Swnd* menyech sy'n dymunaw (* Saint)
 Sain Greal i Dir Ial draw ;
 A thrachefn ni tharia chwaith,
 O Dir Ial y daw'r eilwaith,
 Y Gutto Ef ai Gattel,
 Eich hen Ddall ywch yny ddel.
 Da Duw fal o Dai Dewi,
 Diau y Tal daw i Ti.

Gutto'r Glynn ai cant.

Y mae'r copi sydd yma'n llawnach nag un o'r copiau eraill ; felly y gwelir ambell cywydd arall ; a'r achos bod rhai felly sy'n lled amlwg, sef y Prydydd yn gwellhâu ag yn chwanegu at ei gywydd, ag yn rhoi allan copiau o'r cyfryw gywydd neu awdl mwy cwbledig ;—ond nid cyn y bo'r un cyntaf wedi cael ei gopio, f'allai gan lawer un, mwy neu lai yn amrafaelau ar y llall a'r llail. Y mae amrafaeliadau, hefyd, wedi cymmeryd lle achos gwallau ac ysgaelusdod ysgrifyddion ; ag hefyd, mae'n debyg ddigon, drwy fod ambell un a fedrau hynny yn gwellhau, neu yn tybied ei fod yn gwellhau, rhai bethau ; eraill yn ysgrifenu oddiwrth a wypai ar dafod, a thrwy anghof, yn camddatgan rhai bethau, yn camlëaw eraill, ag yn gadael allan ar anghof ambell peth.

I. Morg.

Y mae Iolo Morganwg, rhwng y cywydd a'r synniadau, yn yr ysgrif dann olwg, yn cyfeirio at ysgrifau eraill o'i eiddo ; ym mha rhai, hefyd, y mae y cyfryw gywydd yn gynnwysedig ;—ag yna yn myned ym mlaen fal uchod.—AB IOLO.

CYWYDD I OFYN Y GREAL I ABAD GLYNN NEDD.

Y Gwa a'r Llyfr geirwir llwyd
 O Llynn Nedd a lunieiddwyd,
 A drawdd mewn denair neu dri
 Gymmendod Magamwndi,
 Saith gwybod da cydnodwn
 Mae'n y saith ym mynwes hwnn,
 Gramer a ffyrfer y ffydd
 Grym deugain Gramadegydd,
 Ym mewn art y mae yn wr
 Mewn suful y mae'n waesafwr,
 Mewn soffstri mae'n berwi'n bur
 Mewn Miwsig mwy na mesur.
 Nid oes ysgolhaig na dau
 Yn y byd un wybodau,
 Mae dysg ar feddiant gantaw
 Mae'n *wr drych* o mynnir draw.
 E wnai benn a fai'n y byd
 Pris ei ddadl, pres ei dd'wedyd,
 Purhaed y Pab purwaed pell
 Penn Rhydychen ai dichell,
 Ei frodyr oedd 'n ei fwrw draw,
 Ai frawd oedd yn frad iddaw
 y modd yr aeth dros draeth dro
 Y Ffair at Frenin Ffaro.
 A mab neuaf Addaf oedd
 Breuddwydiwr a Bardd ydoedd,
 Serchog a rhywiog y rhôn,
 Sioseb nid un ar Saeson,
 Meibion Ysrael wiwrael wenn
 Ym meusydd medd Llyfr Moesen.
 Gwelai o'r haul i'w gilydd
 Y lleuad oll a lliw dydd,
 Hwytneu'n addoli'r lleuad
 Hoedd a Ser i ddewis hâd.
 Y Braenar arddodd Brenin,
 Brynn a phant a Bronn a ffin,

(i.—I. M.

Diwaith wedi doeth ydoedd,
 Dasau o yd eisiau oedd,
 E gad dangos had Sioseb
 yd a north heb oedi neb,
 Danfoned Syr dan fonedd
 Lewys* i ni i Lys nedd, (o *al.*—I. M.)
 Gweddol i sardio geudduw
 A gwedd deg gweddio Duw,
 Ag o chaf gan fab Dafydd,
 Lyfr yr hawg dilwfr ai rhydd,
 Y Greal erbyn Grawys,
 Dail beilch ef a dal ei bwys,
 Cawn frig Cyfraith Sain Grigor
 Cawn bylgain cywrain mewn cor,
 Ynol gosper lleferydd
 Mawl i Fair yn aml a fydd
 Da gan Dduw hael gael ar gân
 Dawn eurgerdd ar don organ,
 Careglau llyfrau nid llid
 Llonn ar air rhydd llin Ririd,
 Iach Baun dysg uwch benn ei dad,
 A gai arwydd o'i gariad,
 Beunydd i'm cywydd e'm caid
 I ganu rhag ei enaid,
 O'r Cŷr y rhoe y Carwr (Cŷr plur. a Côr.)
 A dynn dyn o dan y dwr I. M.
 Ei rodd rag gorfod goddef
 Degan aur a'n dwg i Nef.
 Ieuan Du'r Bilwg ai cant.

* Lewys ab Dafydd, Abad Glynn [Nedd] Mab Dafydd Ddu
 Offeiriad, o Lynn Nedd, oedd ef, a wnaeth wasanaeth Mair yn
 Gymraeg.—ANT. POWEL.

ENGLISH TRANSLATION

AND

NOTES.



HISTORY.

THE GENEALOGY OF IESTYN, THE SON OF GWRGAN, PRINCE OF GLAMORGAN; TOGETHER WITH A SHORT ACCOUNT OF THE ACCOMPLISHMENTS AND ACHIEVEMENTS OF THE SEVERAL PRINCES IT INCLUDES.¹

IESTYN, the son of Gwrgan, the son of Ithel, the son of Owen, the son of Morgan the Aged, who was called, in his own time, Morgan the Great, the son of Howel, the son of Rhys, the son of Arthfael, the son of Gweirydd, the son of Brochfael, the son of Meyryg, the son of Arthfael, the son of Rhys, the son of Einydd, the son of Morgan, the son of Adras, the son of Meyryg, the son of Tewdric, the son of Teithfalt, the son of Nyniaw, the son of Bran, the son of Edric, the son of Creirwy, the son of Meyryg, the son of Meirchion, the son of Gwrgan the Freckled, the son of Arthfael, the son of Einydd, the son of Gorddyfwn, the son of Goryc (alias Gorla,) the son of Eirchion the Thumb-warrior, the son of Owen, the son of Cyllin, the son of Caradog, the son of Bran, the son of Llyr, the son of Baran, the son of Ceri of the extensive navy, the son of Caid, the son of Arch, the son of Meirion, the son of Ceraint, the son of Greidiol, the son of Dingad, the son of Anyn, the son of Alafon, the son of Brywlais, the son of Ceraint the Drunkard, the son of Berwyn, the son of Morgan, the son of Bleddyn, the son of Rhun, the son of Idwal, the son of Llywarch, the son of Calchwynydd, the son of Enir the Bard, the son of Ithel, the son of Llariau, the son of Tewged, the son of Llyfeinydd, the son of Peredur, the son of Gweirydd, the son of

¹ From one of MSS. of the late Mr. Thomas Truman, of Pantllwydd, in the parish of Llansannor, Glamorganshire.—(See Preface.)

Ithon, the son of Cymryw, the son of Brwth, the son of Selys the Aged, the son of Annyn of Troy, the son of Prydain, the son of Aedd the Great.

1. Annyn¹ of Troy, called in Ieuan Deulwyn's² book, Einion

¹ In this personage, who is here introduced as the patriarchal stock of the British Royal Lineage, we recognise the Trojan Prince Æneas, from whom, also, nearly all our ancient chronicles trace the primitive dynasty of this island.

"Annyn Dro" signifies Annyn of Troy; and, from some connexions here given, his identity with Æneas cannot reasonably be doubted: but the latter name deviates, in its conformation, from Cimbric appellations; whereas Annyn presents a term that would very probably have been used in translation. Einion, another British rendering, presents a rather analogous form; but, notwithstanding this resemblance, I would not assert that it is one of the many British names that were, during the Roman occupation, derived from those of that nation; for it may, etymologically, be fairly deduced from the Celtic primitive *iawn*, which signifies *right*, or *just*.

The origin and fallacy of this Trojan descent, claimed by the Romans themselves, and, subsequently, by the vanquished nations of western Europe, are ably examined in Gunn's Nennius, pp. 91, &c. to which the reader is referred.

In nearly all the Welsh chronicles, the cognomen "Ysgwyddwyn," written also "Ysgwyddwyn" by Robert Vaughan, Esq. of Hengwrt, and others, is applied to Æneas; and it has been rendered "Whiteshield," by English translators. The Rev. Peter Roberts, in his *Collectanea Cambrica*, Vol. I. p. 1. says,—“All the copies I have seen mark this distinction, (Whiteshield,) the intent whereof was probably to signify that his armorial bearings were (as they must have been) unknown, &c.” This translation supposes the Welsh term to be “*Ysgwyddwyn*,” unalterably; and to be formed of “*Ysgwydd*,” a *shield*, and “*gwynn*,” *white*: but, after mature consideration, I am induced to reject this hypothesis, conceiving that the word is “*Ysgwyddwyn*,” or rather “*Ysgwydd-ddwyn*,” being compounded of “*Ysgwydd*,” a *shoulder*, and “*ddwyn*,” to *bear*, or *carry away*; and that, hence, Æneas Ysgwyddwyn signifies Æneas, of *bearing shoulder*, in allusion to his filial devotion, in bearing away his father, Anchises, on his shoulders, from the flames of Troy. But, if a figurative etymology be admitted, (and it is certainly sustained by classic authority) we shall conclude, that the last syllable of Ysgwyddwyn is, radically, *gwynn*, *white*, but signifying, metaphorically, *blessed* (as in the phrase “*Gwynn ei fydd*,”—*blessed* is he) and hence, *pious*, an epithet so frequently applied to Æneas by Virgil,—“*Pius Æneas*.”

² Ieuan Deulwyn, a Welsh Bard of superior genius, and a native, according to some notices, of Kidwelly, Carmarthenshire, flourished between 1450 and 1490. A great number of his compositions are still extant; being, more or less, included in every extensive collection of rather old Welsh poetry. Al-

of Troy, was the first king of Cambria.¹ He was the son of Prydain the son of Aedd the Great, who was a king of the Cimbric nation before they came to the island of Britain, which, before it was inhabited, was called the Sea-girt² Country; but after it became peopled by some of that nation, it was named, the Honey Island, from the abundance of honey found therein. When Prydain³ the son of Aedd the Great understood this, and what a fine country it was, he furnished men and means to conquer the Honey Island; which having effected, he called it PRYDAIN, after his own name. He divided the island into three parts; one of which was given to Locrinus, his eldest son, who gave his name to that division. Another son, the youngest, had

though generally noticed only as a poet, he appears, from this "Genealogy," "The Royal Lineage of Coetty," (p. 17.) and other records, to have contributed largely to the History of Wales. He seems to have been a person of considerable figure in his day; for, in the Commission from Edward IV. in 1460, "Touchynge the progenie and descent of the honorable name of the Herberts," he is cited to Pembroke Castle, among the "fowre cheyffest men of skylle within the Provynce of Sowth Wallys;" and having, among many other "auncyent wrytyngs," searched the "Rowles of Morgan [Margam] Abbey, and many soche oder Bookys and Warrantes of Awthority," he signs, with his coadjutors, the return of the said Commission.

Lewis W. Dilwyn, Esq. of Sketty Hall, near Swansea, who so indefatigably represented Glamorganshire in several Parliaments, considers, I understand, that he is descended from Ieuan Deulwyn: and this Gentleman's recent History of Swansea (a valuable auxiliary to any future History of Glamorganshire) indicates that the literary mantle of his distinguished ancestor still remains in the Family.

¹ Although, in the translation presented in this volume, the words *Wales* and *Welsh* are, as expressions of usual application, given for the original terms *Cymmru*, *Oymmyr*, and *Cymmraeg*, still the substitutes, *Cambria*, *Cimbri*, and *Cimbric*, will also be occasionally used, when appertaining to circumstances of primitive British History. In no instance, however, will *Cambria* be applied, as deduced from *Camber*, of fabulous record; but rather as a latinized form of *Cymmru* (Wales,) which seems to be a compound of *cyn*, first, and *bru*, matrix; and hence it implies, *Primitive Mother*; an expression that infers a belief among the Aboriginal Britons similar to that entertained by a portion of the ancient Greeks, who, to sustain their unalienable claim to the country, asserted that they were descended from the direct offspring of their native soil. Cæsar attributes this belief to the Britons.

² See *Myvyrian Archæology*, Vol. II. Triad 1st, p. 57.

³ A manifest error of the Welsh text is here corrected, which says—"A phan wybu Aedd Mawr," (and when Aedd the Great knew,) instead of "A

the northern part of the island; and it is said that his name was Dynwallon. The second son, called Annyn of Troy, had the territory of Cambria, lying between the Severn¹ and the Irish Sea.—How far this narrative² is credible, or otherwise, either from its own intrinsic authority, or its deviation from received history, let the learned determine.—Annyn was a hero.

2. Selys³ the Aged, the son of Annyn, caused the woods to be

phan wybu *Prydain* ab Aedd Mawr," (and when *Prydain* the son of Aedd the Great knew,) an alteration that is fully sustained by the context.

PRYDAIN is a patriarchal personage who recurs so frequently, under various appellations, in the history and mythology of the Ancient Britons, particularly in the Historical Triads, that a cursory allusion to him here could not adequately define the different characters assigned to him; but a suitable notice of him, among other topics of peculiar interest, will be found in the Appendix; where the deviations of this narrative from better known accounts, relating to the three legendary sons of Brutus (*Lochrinus*, *Camber*, and *Albanactus*,) will also be duly considered.

¹ By this demarcation, the river Severn, to a considerable extent, was originally the eastern boundary of Wales, which, hence, contained extensive portions of Shropshire, Worcestershire, and Gloucestershire, and the entire counties of Monmouth and Hereford. Several ancient Welsh documents corroborate this inclusion, independent of old legislative enactments relative to the claims of the Crown, of Lords Marchers, &c. Indeed those districts were deemed *debatable ground*, until the effectual union of England and Wales. The separation of Monmouthshire from the Principality of Wales, merely because it became, for jurisprudential convenience, included in an English circuit, was an act quite repugnant to the early history and generic character of its Cimbric inhabitants; who, so far from becoming particularly deteriorated by alien immigrations, sustained their ancient British independence, for several generations, even after the vale of Glamorgan had become subject to Norman sway. —But if the exclusion of this county from Wales was formerly justifiable, the Principality must have consequently become *extinct* by the recent assimilation of its legal circuits with those of England; an inference too glaringly inconsistent to be deduced for a moment. The absurdity of the excision, is, therefore, so obvious, that Monmouthshire cannot, on any just principle, be considered as an English county. "Tair-sir-ar-ddeg Cymmu" (the *thirteen* counties of Wales) is a very old expression both in tradition and record; but its justness cannot be sustained unless this county be included.

² The remote transcriber, who occasionally blends his commentaries with the text, seems somewhat perplexed by this introductory deviation from other chronicles, with regard to Brutus and his sons;—being apparently biased by those authorities.—To present, however, additional means of deducing just conclusions, a Comparative Tablet of Ancient British Sovereigns, with elucidations, will be appended;—selected from various sources.

³ This prince corresponds, in affinity, with Silvius, otherwise Silius, the son of Æneas, by Lavinia, the daughter of Latinus, mentioned by Nennius,

burnt, that he might have open ground for corn and cattle. He gave his name to the district called the Circle or Cantred of Selys.

3. Brwth,¹ the son of Selys the Aged, was the first who made war in the island of Britain.

4. Cymryw, the son of Brwth, first instituted laws in Britain. He was a great improver of land and live stock ; and kept a considerable number of all kinds of animals.

Geoffrey of Monmouth, and other old authorities : but it is observable, that he is, here, called Selys *Hen*, (Selys the *aged* or the *elder*,) as if to distinguish him from his nephew, Selys the Younger, the son of Ascanius, who, in most histories, is mentioned as the father of Brutus, although not at all noticed in this account.

The territory here called Cantref Selys, is, apparently, the northern part of Brecknockshire, which, under the ancient delineations of minor districts, was generally designated "Cantref Selyf."—Among other numerous varieties of early narrative, Selys and Selyf may have been indiscriminately used for the same name. (See Cantref Selyf, *Myv. Arch.* Vol. II. p. 611. Jones's *History of Brecknockshire*, Vol. II. p. 209. *Liber Landavensis*, p. 523.)

As no English word of strictly synonymous import could be appropriated for the subdivisive term, *Cantref*, the still older Welsh word, *Cantred*, is here substituted ; having, for a similar reason, been used by Iolo Morganwg, and other able antiquaries, in preference to the translated term, *Hundred* : which, although frequently adopted, does not convey a sufficiently approximate signification. The term, *Circle*, as applied to some districts in Germany, is too comprehensive in its appropriation to be properly substituted for either *Cantref* or *Cantred* ; it corresponds, however, with the latter in etymology ; *cant* implying a *circle*, and *rhed* a *course*. But *Cantref*, being capable of two rather discrepant renderings, is not so unexceptionable. *Canton*, a territorial appellation of the Swiss departments, has an affinity of sound ; and claims, perhaps, a common Celtic origin with the Welsh terms ; but its signification, also, is obviously too extensive to represent their limited acceptations.

¹ Brwth and his son, Cymryw, are, manifestly, only varied forms of Brutus and Camber, as expressed in other records ;—but (as just noticed already) the former is here made the son of Silvius the *Elder*, contrary to the preponderance of history.

Gunn, in his Notes to Nennius, thus justly refers to the inconsistent accounts given of Brutus :—"It is, perhaps, hardly worth remarking on the unsettled opinion as to the identity of the hero." This able commentator, however, falls into delusion, in the credibility he attaches to an evidently fictitious poem, ("Hanes Taliesin,") attributed, until recently, by prevalent opinion, to Taliesin ; and still passing current, as his production, with general readers. But, to rescue the genuine fame of the Chief Bard of the West from the annihilation intended by such as have lately denied the originality of his works, and would fain even pronounce his very existence a romance, it is high time to divest his compositions of the spurious productions commixed with them ; productions that are characterized by comparatively modern expressions and idioms, and (like other similar deceptions) by their anachronisms, and other

5. Ithon, the son of Cymryw, was a great improver of national government. He systematized the manner of sowing corn.

6. Gweirydd the Great, the son of Ithon, was a very wise prince. It was he who first introduced the practice of preparing and preserving hay for feeding horses and cattle in winter.

7. Peredur, the son of Gweirydd, became, in succession, a powerful king; although but little is known now of his achievements.

8. Llyfeinydd,¹ the son of Peredur, was a mighty man; and so loud of voice, as to be heard through the whole extent of a man's journey from morning to mid-day sun.

9. Gorwst,² the son of Llyfeinydd, was the swiftest man of foot

denouncing incongruities.—Nor would this expurgation materially affect the literary remains of this remote votary of the Cimbric Muse; for his numerous and genuine poems, being intrinsically sustained by consistency of allusions, primitive features of versification, and originality of sentiment, would still extensively vindicate the palm so long conceded to his hoary merit. Iolo Morganwg, in his manuscript compositions, frequently laments the injurious effects of the counterfeit pieces; and the Rev. Thomas Price, whose "*Hanes Cymru*" (*History of Wales*) ably supplies the desideratum, heretofore so long the object of hope, impugns, occasionally, their originality. An English translation of this worthy Author's *History* would be an important acquisition;—and who so competent as himself to accomplish it? Many of the princes that follow Brwth and Cymryw, for some centuries, are peculiar to this *Genealogy*; a circumstance that is explained by the consideration, that nearly all the descents hitherto given present only varieties of the lineage of Locrinus; whereas the succession from Camber is the course here followed, although equally involved in the mist of early romance.

This Silurian Dynasty, whoever its real founder might have been, was considered the most unalloyed of all the British Royal Houses; and we read that its direct descendants were assiduously sought for, when the ancient sovereignties were restored, at the final departure of the Romans, and other periods of re-established legitimacy. It is, also, worthy of particular notice, that the list of its princes, whether traced through the periods of mythology or of authentic narrative, presents a greater number of names in identity with numerous personages mentioned in the "*Triads of the Island of Britain*" than any other *Chronicle* furnishes. Indeed, these peculiarly national documents of antiquity record a predominant portion of Silurian traditions and historical events.

¹ The occasional extravagancies attributed to these princes, so far from impugning the originality of this account, are rather corroborative of its antiquity; for such erratic notions and superstitions appear, more and more, to have been topics of general credulity, the further we retrospectively trace the current of history.

² This name is omitted in the leading Pedigree: for which, and similar deviations, see the Preface.

that ever existed : but nothing further is known of his actions. He had no children.

10. Tewged the Dark, the son of Llyfeinydd, succeeded to the kingdom, after his brother Gorwst. In his time the strangers came from the City of Troy to Britain, and performed here the actions recorded of them in the works of Guttyn Owain¹ and others.

11. Llarian² the Gentle, the son of Tewged, was a very mild and exceedingly good king.

12. Ithel, the son of Llarian, was a very beneficent king, and the first who taught effectually the proper culture of wheat. It was he, also, who originally organized the laws of landed property.

13. Enir, the son of Ithel, called Enir the Bard, was an exceedingly wise king, and a good bard. He reduced to fair order the maxims of wisdom, and conferred high distinctions on bards and druids ; so that he and they became supreme through the world for wisdom and knowledge. *Druids* was the appellation, in those days, given to persons of learning and faith.

14. Calchfynnydd³ the Aged, the son of Enir the Bard, was

¹ Guttyn Owain. (See Owen's *Cambrian Biography*, p. 152.) The copy whence that eminent Antiquary, Robert Vaughan, Esq. of Hengwrt, took, nearly two centuries ago, his transcripts, of the Chronicle of Basingwerke Abbey, is said, by him, to have been in the hand writing of Guttyn Owain : but it is hardly to be supposed that the reference here made to his works can apply to that Chronicle ; which, though containing an account of the Trojan fallacy, deviates widely from this Genealogy in its lists of princes : nor does it even mention either Tewged's name, or the second Trojan colonization here attributed to his reign. The only just apology for early incongruities of this sort is, that the origin of every other nation recorded in history is equally involved in fable. Why the Chronicle of Basingwerke Abbey should have been called "Llyfr Teilo" is rather unaccountable : for it contains but little, if anything, in common with the *Liber Landavensis*, (the *real* "Llyfr Teilo,) recently edited by the Rev. W. J. Rees, of Cascob ; whose gratuitous translation and elucidations of that venerable work, for the Welsh Manuscripts Society, equally evince his genuine patriotism and literary erudition.

² This name is expressed *Llariau* and *Llarian* in the text ; but in the translation, the most suitable form for a proper name is selected ; a principle that will be observed with regard to similar orthographical varieties.

³ The appellation *Calchfynnydd* is here given for *Calchwynnydd*, the form that appears in the leading Pedigree, and which signifies, in accordance with the concluding allusion of the notice, *Whitelimer*, or *Lime-whitewasher*.

the first who made lime, which he discovered first by making a bread kiln, with stones, under his hearth. But these stones, being pulverised by fire, were thrown away ; and then the rain, having first completely reduced them to dust, converted them to mortar, that hardened exceedingly in the weather. With some of the lime he whitewashed his house ; and hence his name.

15. Llywarch, the son of Calchfynnydd, was the first who constructed fortresses of stone and mortar. A severe war took place between him and the Saxon aliens, or Coranians,¹ who came in his time to the island of Britain.

16. Idwal the Proud, the son of Llywarch, was a man supreme in all great exploits, and lived in the time of Dyfnwal² Moelmud,

¹ The Coraniaid (Coranians) are mentioned, in the Historical Triads, as the first of "The three predatory Tribes that came into the Island of Britain, and never went out of it." The other two were the Picts and the Saxons. They are said to have inhabited the borders of the Humber, and the shore of the "Hazy Sea," (*Mor Tawch*) or German Ocean ; hence they may reasonably be considered the same people as the Coritani of the Roman writers, who, appear to have moved eastward.—From Llywarch, the fifteenth sovereign of this catalogue, in whose reign the Coranians are said to have arrived here, to Ceri-hir-Lyngwyn, the thirty fifth, who probably governed in Eassyllwg (Siluria) a little before the period of the Nativity, twenty reigns intervene ; and allowing an average period of twenty years to each sovereign, this people must have first settled in Britain about 400 years before the Christian æra.

The Triads say that they came from "Gwlad y Pwyl," (the country of the Pwyl, or of Pools, as some have asserted,) an expression that has variously been conjectured to denote Poland, Belgium, &c. From the singular phrase, "*Saxon aliens*," here applied to them, it may be fairly supposed that the Britons considered the Coranians, and the kindred tribes who, in after ages, established the Saxon Heptarchy, as descendants of a nation who originally inhabited a common mother country ; an hypothesis that is corroborated by their recorded promptitude to unite with those tribes, to dispossess the aboriginal inhabitants of the paramount sovereignty. (See *Myv. Arch.* Vol. II. pp. 58 & 60. Tri. 7 & 15.)

The etymology of the appellation *Coraniaid*, as well as *Coritani*, is somewhat obscure. If derived from *corr*, an ancient Celtic term for *sheep*, it signifies *shepherds* ; an inference that is sustained by the terms *Corlan* a *sheepfold*, and *Glyncorrwg*, *Cwmcorrwg*, *Pant-y-corruid*, &c. which imply *Sheep-dales* or *walks* : but it may not be sufficiently certain that this people were so designated from any correspondent avocation.

² Dyfnwal Moelmud, (Dunwallo Moelmutius,) the great Welsh or Cimbric legislator, is a personage of uncertain date. He is, by several writers, supposed to have lived about 400 years before the Christian æra, a period that sufficiently accords with his position in this account.

of whose court he was chief elder; and, thence, the princes descended from him became chief elders in the courts of all the kings and princes of the island of Britain.

17. Archwyn, the son of Idwal, was a deaf and dumb king, but a very wise and brave man: still, for his defects, he was de-throned.

18. Rhun Gamber, the son of Idwal, was a very valiant king. He enacted a law that no one should intermeddle with his neighbour's concerns, except by permission or request.

19. Gorfyniaw, the son of Rhun Gamber, was a very wicked and cruel king. He was killed; and his brother Cynfarch succeeded him.

20. Cynfarch, the son of Rhun, was killed for his cowardice, and his brother Bleddyn succeeded him.

21. Bleddyn, the son of Rhun, was an exceedingly good king, and many times triumphant over his enemies; whence he was called Bleddyn the wolf;—but he was held in high esteem.

22. Morgan, the son of Bleddyn, was a truly good king, who effected incalculable benefits¹ for his country, both in peace and war. He passed a law that the forests should not be destroyed, except with the consent of either the king or the wisemen of the country; that all murderers and traitors should be burnt; and that the wealth of thieves should be taken from them, and restored to those whom they had despoiled.—Some say it was from him that Glamorgan² derived its name; an assertion, however, that is quite erroneous, whether supported by written authority or tradition, as will presently be seen.

23. Berwyn, the son of Morgan, was a mighty king, who inflicted summary vengeance on his enemies. He exercised his power equally in supporting the good, and in punishing the wicked.

24. Ceraint the Drunkard, the son of Berwyn, was the first who made malt liquor properly; and the commencement was thus:—After he had boiled the wort, together with field flowers and honey, a boar came there, and, drinking of it, cast in his foam,

¹ The particulars recorded of this reign, seem to depict an early state of transition from sylvan to pastoral and agricultural life. The especial protection extended to forests, indicates that human existence, then, depended principally on the chase.

² See the reign of Morgan ab Adras, the 62nd Sovereign.

which caused the liquor to ferment. The beer thus prepared, was superior to any ever known before; and thence arose the practice of putting barm in wort. Having attained this knowledge, Ceraint gave himself up entirely to drunkenness; in which state he died.

25. Brywlais, the son of Ceraint, was a good king, a melodious bard, and a sweet singer; but nothing further is known of him.

26. Alafon, the son of Brywlais, was a very kind king in word and action; and, also, a bard of transcendent compositions. A tremendous earthquake¹ occurred in his time, until the mountains

¹ Cambro-British traditionary records commemorate many violent convulsions of the earth, that seem to have occurred too far back in antiquity to admit of any chronological computation of their real periods: still other testimonies, aided by natural appearances and geological comparisons, frequently tend to verify those immemorial events. Druidical mythology (Welsh Prize-Essay on the Coelbren, p. 7,) says, that the ALMIGHTY, when neither life nor being existed, save Himself, vocalized his NAME, and consequently that all animated nature sprang simultaneously to light and life, at the ineffably melodious sound: thus transmitting to futurity a magnificent reference to the creation. The awful bursting of the *Lake of Floods*, that deluged the world, and drowned all living things, except *Dwyfan* and *Dwyfach*, (the Man and Woman of God,) who escaped in "the *Bald Ship*," and, by their offspring, repopled the world, is another recorded tradition of the deluge; (13 Hist. Tri.) which is sustained by an additional Celtic version of that event, that probably appertained to the aborigines of the island; for, among "The three arduous works of the *Island of Britain*," is named,—“The Ship of Nefydd, Lord of Lords, that carried in it a male and female of every living creature, when the Lake of Floods burst.” (97th Triad.) The mighty occurrences, thus recorded, would, probably, have only been retained as the imaginings of erratic genius, were they not elucidated by the Mosaic accounts, independently of the mythologies, in varied forms, of, perhaps, all other nations, kindreds, and tongues of the earth.

In nearer association with the effects of the *earthquake* attributed, in the text, to this reign, may be quoted the 67th Triad: “The three subordinate islands of the Island of Britain;—the isle of Orkney, (Orc) the isle of Man, and the isle of Wight. Afterwards the land was so rent by the sea, that Môn (Anglesey) became an Island; and, in the same manner, Orkney was rent into a multitude of islands; and other parts of Alban (Scotland) and Cambria became islands.” (E. W.’s trans.) The testimony of this Triad is supported by Mark the Hermit’s copy of Nennius, where the following passage occurs:—“Tres magnas insulas habet; quarum una australis vergit contra armoricas. et vocatur insula guerth. Secunda sita est in umbilico maris inter hiberniam et bryttaniam; et nominatur eubonia vel manau. Tertia est in extremo boreali limite orbis bryttaniæ ultra Pictos et vocatur orch.” (It [Britain] has three great islands; one towards the south, opposite

and rocks were rent; and the rivers, being diverted from their beds, ran through the chasms of the ground.

27. Annyn the Rugged, the son of Alafon, was a potent monarch. In his time a new king sprang up in Gwynedd, in utter violation of justice. A severe war took place between Annyn and the Coranians, in which he frequently vanquished them. The Dragon Aliens¹ came, in his reign, to Britain and Ireland. In Britain, they perfidiously confederated with the Romans against the Cimbri; and, subsequently, with the Saxons; but

the Armorican shore, called Wight; the second, situated mid-sea, between Ireland and Britain, called Eubonia or Man; and the third, to the extreme north of the British boundary, beyond the Picts, named Orkney.) An *ancient proverb*, quoted by the same venerable author, as applicable to the rule of the paramount monarchs of the island, affords further corroboration:—"Iudicavit bryttanniam. cum tribus insulis." (He ruled over Britain and its three islands.) From the construction of the foregoing triad, it is pretty clear that its latter clause is merely a commentary, appended by some remote transcriber, to account for the altered appearance of the Orkneys, after the rupture: and we may fairly conclude, also, that the triads were among the *ancient traditions*, and *ancient books*, from which Nennius professes to have drawn his information.—"Ex traditione veterum—ex antiquis libris nostrorum." The third triad of the Hengwrt series (Myv. Arch. II. p. 2.) gives, like the fac-simile prefixed to Gunn's translation of the *Historia*, 28 as the number of ancient British cities, although some of the names vary in those records. Different copies, however, have extended that number to 33 and 35. This discrepancy will be again alluded to, in noticing the identity of Caergworcon (Nenn.) Caergorgorn (Tri.) with Lantwit Major.

The extraordinary bed of the Avon, from Bristol to the Severn, is evidently an immense cleft formed by some tremendous convulsion; and *Caer-odorant*, (the city of the rift river,) the Welsh name of that ancient city, seems to support the hypothesis. Whether this rupture was produced by an earthquake, similar to that recorded in the text, or by volcanic eruption, cannot now be determined, further, than that the agency of the latter may be rationally inferred from the proximity of *Brandon-hill* to it.—I am informed by persons who have examined the district, that the *original* course of the Avon, through Somersetshire, from Nailsey, near Bristol, to its confluence with the Severn at Clevedon, may still be traced.

¹ These Dragon Aliens were the Picts, mentioned in the triad already noticed, at p. 338; and their confederacies with the Romans and Saxons in Britain, are merely mentioned as successive events that contributed to the subjugation of the primitive Britons; but their movements and dispersions here narrated, may contribute to elucidate some complexities connected with their history. The triads state that they settled originally in Scotland, (Alban;) and the expression "*ultra Pictos*" of Nennius, for the Orkney isle, strengthens their testimony.

they are, now, become quite extinct in this island; although they still entirely possess Ireland, where they are termed Gwyddelians (Woodmen.) The invasion of this people constituted the second, and principal, of the "Three Chief Depredations of the Island of Britain." The third was that of the Saxons.

28. Dingad, the son of Annyn, was the first who raised cavalry to repel hostile invasion. He constructed many strong cities and wood-fortresses; and was the first, also, who accustomed people to live in places of defence.

29. Greidiol,¹ the son of Dingad, fought against the Coranians, slew them, and drove them entirely out of Cambria; upon which many of them went to the Gwyddelians, (Woodmen,) in Ireland, and numbers to Alban (Scotland.)

30. Ceraint,² the son of Greidiol, was a wise king; but having fallen in love with a young woman who did not requite his affection, he became deprived of memory and reason.

31. Meirion, the son of Dingad, Ceraint's uncle, succeeded him; and it was from him that Meirionydd³ (Merionethshire) was named; where he lived as a lord, before he became a king.

32. Arch, the son of Meirion, systematized the art of war; beyond which nothing is known of his achievements.

^{1 2} Ceraint, and his father, Greidiol, are thus commemorated in the 91st historical triad:—"The three beneficent Mechanics of the Island of Britain; Corfinwr, the bard of Ceri, of the extensive navy, who first built a ship with sails and rudder for the Cimbri; Morddal, man of the ocean, the architect of *Ceraint*, the son of *Greidiol*, who first taught the art of building with stone and mortar to the Cimbri, about the time when Alexander the Emperor was subjugating the world; and Coel, the son of Cyllin, the son of Caractus, the son of Bran, who first made a wheel-mill and carriage wheels for the Cimbri. These three were bards." (E. W.'s trans.) The expression, *Man* of the ocean, which probably means a *foreigner*, might also be rendered, *Husband* of the ocean. The invention of carriage wheels, attributed to Coel, can only refer to some improved principle that he introduced; for the war-chariots of the Britons are mentioned in history long before his time.—In "*Englynion y Gorugiau*," (the Triplets of Acts,) the appellation *Llyngherydd*, or *Admiral of the Fleet*, is applied to Greidiol. See p. 263, and the translation.

³ In the Genealogies of Saints, it is said that Meirionydd derived its name from Meirion ab Tybiawn ab Cynedda Wledig, a chieftain who lived about five centuries after this Meirion, who reigned, probably, about 140 years before the Nativity. The sameness of both names may, in the lapse of ages, have caused some circumstances appertaining to one to be attributed to the other.

33. Caid, the son of Arch, was the first who constructed bridges over rivers; the repairs of which he enjoined on the country. He had children; but —

34. Caradog,¹ the son of Arch, succeeded, because of the infancy of his nephew Ceri,² the son of Caid.—This Caradog (Caractacus) was the bravest and most renowned of any in the whole world; having evinced pre-eminent valour on all occasions. He vanquished the Romans in many battles; but was, at last, overcome through treachery, and carried captive to Rome, whence he returned eventually to Cambria. By this time, however, his nephew, Ceri, had assumed the government. This Caradog built a palace, after the manner of the Romans, at Abergwerydwyr, called now Llanddunwyd Major, or St. Donats.³ His daughter, Eurgain,⁴ married a Roman chieftain, who accompanied her to Cambria. This chieftain had been converted to Christianity, as well as his wife Eurgain, who first introduced the faith among the Cambro-britons, and sent for Ilid⁵ (a native of the land of Israel) from Rome to Britain. This Ilid is called, in the service of his commemoration, St. Joseph of Arimathea. He became the principal teacher of Christianity to the Cambro-britons, and introduced good order into the choir of Eurgain, which she had established for twelve saints near the place now called Llantwit;⁶

¹²⁴⁵ The intrusion of Caradog (Caractacus) here, quite out of his period, and the recurrence of the name, in *due order*, seven reigns onward, are circumstances that create perplexity. Were it not that the most remarkable events of Caractacus's distinguished life are here recorded, it might be inferred that two princes of that name actually reigned. Or, had but one sovereign of the name been enumerated, although misplaced, the error of false position might not unreasonably have been charged to early transcribers; but the appearance of *both*, with an intervening period of about 140 years, is sustainable by no authority, either direct or deducible. The parentage of *this* Caradog accords with no other historical account of Caractacus, whether Roman or British; whereas, that of the *other*, (the 41st sovereign,) perfectly agrees with the Triads, Genealogies of Saints, and other British records; although the *second* memoir presents no other feature of identity. This dilemma, it must be acknowledged, might impugn the very existence of this prince, but that Roman writers so amply testify of him; although they decidedly err respecting his parentage; a consideration that will be again resumed; and the circumstances related here of Ceri, Eurgain, and Ilid, will also be investigated in due order.

³ St. Donats, Glamorganshire.

⁶ Llantwit Major, Glamorganshire. The demolition here noticed is confirmed by Hollingshed, (B. VII. c. 53. p. 161.) who relates a curious legend

but which was burnt in the time of King Edgar. After this arrangement, Ilid went to Ynys Afallon,¹ (the Isle of Apples,) in the Summer Country,² (Somersetshire,) where he died and was buried; and Ina,³ king of that country, raised a large church over his grave, at the place called now Glasinbyri,⁴ (Glastonbury,) in Welsh Aberglaston.

of Edgar's sacrilege, in robbing Lantwit church of Iltutus's bell; his consequent vision; his restitution of the bell; and his death within nine days after. This bell, perhaps the oldest in the kingdom, is now part of the town clock at Lantwit, and bears the following inscription, in antique characters:—

“ORA PRO NOBIS SANCTE ILTUTE.”

^{1 2 3 4} GWLAD YR HAF, the Welsh name of Somersetshire, is generally translated—*Summer-country*, a signification that is still retained in the two first syllables of the English name. The received translation, although apparently a literal one, is too inconclusive to be implicitly admitted: but an inquiry into the *real* import of the original name, involves a disquisition into Celtic mythology that would far exceed the limits of a mere explanatory note.

GLASTONBURY. The name of this place appears to have undergone some curious changes; being variously written, Aberglaston—Ynys Afallon—Ynys Wydryn—Gleastingbyrig—Avalonia—and Glastonbury.

The term, *aber*, always signifies a confluence.—*Glas*, and *ton*, when applied to land, severally imply *green*, and *grassy ground*; conjunctively, they signify *greensward*: but, when those terms are descriptive of water, they mean—*blue*, and *wave*;—compounded, their acceptation is, *blue-wave—blue-stream—*or, *blue-river*.—When two streams unite, the confluence usually receives the name of the smaller one: still, in exception, it is occasionally designated from some bordering peculiarity; and as the hundred in which this place is situated is still called *Glaston*, the British name, *Aberglaston*, must signify—the confluence at the greensward; an appellation in accordance with the character of the vicinity. In explanation of Ynys Afallon and Ynys Wydryn, (sometimes Wytryn,) it should be premised, that, although generally the term *Ynys* signifies an *island*, it also frequently implies a rising dry spot, in a marshy place, or bordering a river. Ynys Afallon has been translated—*The Isle of Apples*,—a very doubtful acceptation. In Speed's Map of Somersetshire, there is a place, between Glastonbury and a contiguous confluence, called *Aveland Island*, which may not inaptly be deemed a modification of Avallon Island. The Welsh appellation, “Ynys Wydryn,” for Glastonbury, was, perhaps, the original Celtic name of the spot on which the Abbey was first built; for *Wydryn* (Gwydryn) implies the *watery* or *marshy* spot, from *gwy*, the ancient British word for *water*: but “*gwydr*” being *glass* in the same language, and the syllable *glas* in “*Aberglaston*” presenting a *seemingly* co-incident designation, “Ynys Wydryn” became “*Glass-Island*,” according to some translations; and hence, it may be inferred, the original Saxon name “*Gleastingbyrig*.”—The following quotation from the Pen. Cycl. supports

35. Ceri,¹ the son of Caid, was a remarkably wise man, and constructed many ships at the expense of the country and its lords; hence he was called Ceri of the extensive navy, having numerous fleets at sea. He lived at the place called Porth-Kery.

the allusion of the text to INA:—"The Monastery, which had fallen into decay, was rebuilt with great splendour, by Ina, king of Wessex, about A. D. 708." (See Somersetshire.)

¹ Professor Rees, in his valuable Essay on the Welsh Saints, considers, (pp. 82, 207,) that the Church of Porthkery, Glamorganshire, was dedicated to St. Curig; an opinion that he appears to have adopted rather from the seeming identity of names, than any decisive authority. He enumerates two saints of the name; and the only difficulty he insinuates is—to which of them this church was dedicated; leaving the difference between *Ceri* and *Curig* unnoticed. It must be acknowledged, that Genealogies of a secondary character, and apparently depending on the same conceived identity, countenance his opinion; which, however, upon mature examination, appears untenable.

Not far to the west of Porthkery, there is a place called Fontugary, (Font-de-Gery;) a translation, it may be fairly inferred, of *Ffynnon Geri*, (Ceri's-well,) which, probably, was the original Cambro-British name.

The natural association of circumstances rationally supports the testimony of this memoir. Ceri was a prince of Siluria; and Porthkery is a sea-port of that ancient district. This sovereign was also a distinguished naval commander, for his name is seldom mentioned without the adjunct—*Hirlyngwyn* (extensive navy;) hence he must have frequented one of the harbours of his own dominion. In early, as well as subsequent ages, places were frequently designated from the persons who first raised them to celebrity; and this name—Porthkery, or Porth-Ceri, (for *c.* and *k.* having exactly the same power in Welsh, are interchangeable,) determines its origin. That it is *now* inadequate to the accommodation of a fleet, is not a valid objection; for Caradoc of Llancarvan's Chronicle, and other concurrent accounts, describe several sea-floods (*morkif*) that permanently inundated extensive plains, and swept away castles on this very coast. Indeed, the progressive rise of the Severn has been recently verified, in excavating the Bute Docks and Port Talbot, places at some distance each side of this locality, where ancient harbour-conveniences were discovered at considerable depths below the present surfaces. But Sir Edward Mansel, in his MS. History, determines the decay of Porthkery, in relating the landing of the Normans there in aid of Iestyn. His words are:—"They came to land in Porth Kery, where was then a good haven for ships before the fall of the cliff there which was in our Grandfathers' days." Ceri having lived before Christianity, the places, that strictly bear his name, have no allusion to worship; such as Kerry, in Montgomeryshire; Castell Ceri, otherwise Caer-Ceri, in Llanilid, (possibly the Caer-Ceri of Nennius;) and this place, Porthkery: but the churches dedicated to Curig, such as Llangurig, (the *church* of Curig,) Montgomeryshire; and Eglwys Fair a Churig, (the *church* of St. Mary and Curig,) Carmarthenshire, have appellations appropriate to religion. The practice of

36. Baran, the son of Ceri, was a mighty king ; far surpassing any of his predecessors in military courage ; being deemed the most redoubtable of all princes. He lived to be 187 years of age, married eighteen wives, and had a hundred children. He would wrestle with, and overthrow, the three strongest men in existence ; and he vanquished the Romans in every engagement.

37. Lleyn,¹ the son of Baran, was a sagacious monarch of courageous might. He fought against the king of Gwynedd (North-Wales,) conquered his dominion, and called it—the Country of Lleyn. He lived, like his father, to extreme old age.

38. Tegid,² the son of Baran, was a wise king and a good bard. He enacted excellent regulations for literature ; restored ancient learning, which had nearly become lost ; and instituted a council of bards and druids, as of old. He continued at war with his enemies ; but they took him, at last, through treachery, and drowned him in the great lake called, from that circumstance, Llyn Tegid, (Tegid's Lake,) in Gwynedd. He had no children.

39. Llyr,³ (Lear,) the son of Baran, fought powerfully with many hostile nations. He expelled the Romans from Deheubarth,⁴ the Gwyddelians from Gwynedd,⁵ and the Americans from Cornwall. He united the latter kingdom to that of Cambria ; and went to reside there ; transferring Siluria, by which name Glamorgan was then called, to Bran, his eldest son.

40. Bran,⁶ the son of Llyr, was a valiant king, who effected much good in repelling his enemies. On the death of his brothers

sometimes inferring the existence of certain early Christians merely from the names of places, is suspected by Professor Rees, in his Essay. Among instances of substituting one name for another, already adverted to, that of converting *Ceri* to *Curig* occurs in the old list of Welsh parishes in the Myv. Arch. II. p. 626, where, in the text, this place is inserted—Porth Ceri, but among other various readings of the margin, it is *Curic*, without any editorial comment.

¹ Lleyn, an ancient cantred of Carnarvonshire, that comprised the three commots of a promontory on the south-east.

² Llyn Tegid, or Tegid's Lake, is situated near Bala, in Merionethshire.

³ Llyr is mentioned in the Triads, both as a principal character, and in conjunction with his son Bran.

⁴ South Wales.

⁵ North Wales.

⁶ The oldest Genealogies of British Saints, the Historical Triads, and other ancient sources, assert that, after Caractacus was ultimately conquered, and carried in bondage to Rome, his father, Bran, was detained there seven years,

without children, he left Siluria to his second son, Caradog, and went to reside in Cornwall, where he permitted the Armoricans to

as a hostage for the homage of his son, who, it is additionally stated, was restored to his country and former authority ;—that, during his detention, he became a convert to Christianity ;—and that, on his release, at the expiration of the said period, he strenuously exerted himself to propagate the Gospel in Britain ;—for which reasons, he was called Bran *Fendigaid*, or Bran the *Blessed*.

As the Genealogies of Saints will appear in due order, it is only necessary to observe here, that the older series afford internal evidences of genuine antiquity, in the brief simplicity of their statements, unblended with legendary superstition, as well as in the very ancient names of districts and subdivisions they perpetuate ; most of which have been discontinued for many centuries.

The Triads are documents that were manifestly written at different periods ; but many of them present features of great antiquity ; in corroboration of which, the *Gododin*, a poem of Aneurin, confessedly written about the commencement of the sixth century, enumerates the titles of several ; some of which are still extant, but others lost. For instance : (*Myv. Arch. p. 4.*) “ Tri Chat varchawc ;—Tri llu llurugawc ;—Tri eurdeyrn dorchawc ;—Tri marchawc dywal ;— Tri chad gyhafal ;—&c. &c.”

The Triads that relate to Bran are evidently, from some obsolete expressions contained in them, of the older class ; and it is an important trait, that those which refer to him, in different capacities, previous to the contests of his son, with the Romans, have not the epithet, *Blessed*, affixed to his name ; because, it may be presumed, they were successively written as the historical records of current events prior to his conversion ;—while others, which mention him subsequently, give that appellation.

Although no notice of Bran’s conversion is recorded here in the text, still all the concomitants of that strongly corroborated event are inserted in the memoir of Caradog the 34th sovereign.

The Rev. T. Price, in his *HANES CYMRU*, (pp. 73 to 80) presents a candid and lucid investigation of Roman and British authorities on this head. His valuable work being in Welsh, the following synopsis of his arguments may not be unacceptable to English readers.

“ Tacitus (who describes their appearance) neither mentions the *names* of Caractacus’s relations, nor the *number* of his Brothers ; but Dion Cassius, who wrote nearly two centuries *later*, states that Caractacus and Togodumnus were the sons of Cunobelinos, who died before their great struggle. But those who rely on the concurrent testimonies of Welsh history, presented in the Triads, Genealogies, &c., consider Caractacus as the son of Bran the son of Llyr. In the Triads we read as follows.

‘ The three Holy Families of the Island of Britain : The Family of Brân the *Blessed*, the son of Llyr of defective utterance, who first introduced the Christian religion into this Island from Rome, where he had been detained a prisoner ; having been betrayed by Aregwedd Voëldawg (Cartismandua) the

remain, on condition of assisting him against the Romans ; which they did most manfully, and he vanquished that power. This Bran

daughter of Afarwy, the son of Lludd : secondly the family, &c.' (Myv. Arch. II. p. 61. Tri. 18. E. W's trans.)

'The three Blessed Sovereigns of the Island of Britain : Brân the *Blessed*, the son of Llyr, &c., who first introduced Religion among the Cimbri (Cymry) from Rome, where he had been seven years as a hostage for his son Caractacus, who had been taken a captive to Rome ; being betrayed through the deceit, treachery, and ambush of Aregwedd Voëddawg : (Cartismandua.) The second, &c. (Tri. 35. E. W's trans.)

"Among the strongest objections to the British authorities, it is urged—that Tacitus, after particularizing the wife, daughter, and brothers of Caractacus, makes no allusion whatever to his *father*, whom he could not have passed unnoticed, had he been there at the time. But, by a close examination of the latter triad, we find in it an expression tending to the conclusion—that Bran was *not* among the captives, at their *public exhibition* before Claudius at Rome, for it states, that he had been detained there as a *hostage* for his son, a position that he could not have appeared in, had he been already there as a prisoner.

"Again : If Caractacus was not the son of Cunobelinos, how came Dion Cassius, or the authorities he found, to advance that assertion ? In reply, I believe that the Triads unravel this perplexity.

'The three Loyal Legions of the Island of Britain : The legion of Belyn, the son of Cynfelyn, in the wars of Caradawc, the son of Bran : &c.' (Tri. 79. E. W's trans.)

"It will *thus* be seen, that the triads acknowledge the co-operation of a son and a legion of Cunobelinos, (Cynfelyn) and state also that they acted *under* Caractacus the son of Brân ; a circumstance that, in my opinion, gave rise (at a distant period) to the mistake under consideration ; some Roman historians, having concluded, from the facts just stated, that Caractacus must have been another son of Cynfelyn.

"It is also highly probable that the Lloegrian tribes, already weakened by intestine divisions, placed themselves under the protection of the leader of a nation so celebrated and warlike as the Silures ; an opinion that is apparently sanctioned by Caractacus, in his speech before Claudius ; where he says, that he governed many tribes. (Pluribus gentibus imperitantem.)

"The Triads likewise attribute to him this federal supremacy ; for he is there expressly named among—The three elective Supreme Sovereigns of the Island of Britain.—The three Federal Sovereigns of the Island of Britain. &c. &c."

Mr. Price also adverts to the indubitable fallacies of Roman writers in speaking of other nations, instancing the misrepresentations of Tacitus, their most correct author, with regard to the Jews. But Niebuhr and others have so recently exposed the fabulous basis of their writings, even relating to their *own* nation, that their authority rapidly declines. The early footsteps of Truth will eventually be cleared of the superincumbent dross of ages.

became Emperor of Britain ; but his other sons being dead, his son Caradog succeeded him to the government.

41. Caradog,¹ (Caractacus,) the son of Bran, was a very puissant king ; and, when the empire of Britain devolved on him, he went to Cornwall to reside ; giving Siluria to his son Cyllin.

The applicable testimonies of local names are readily admitted as cogent auxiliaries, even of mere oral tradition ; but when they clearly concur with recorded authorities, the aggregate evidence thus afforded must be conclusive. The following still existing, primitive, and *unbiased* witnesses concentrate many of the facts here advanced ; and confirm them, according to the old Welsh adage, by *wood, field, and mountain*. (Coed, maes, a mynydd.)

Llanilid, in Glamorganshire, appears to have been a retirement of the Silurian princes. Some manuscript statements assert, and with great probability, that its ancient name was *Caer-Geri* ; an appellation that Edward Williams adopts in his MS. History of Dunraven Castle. In this parish, there is an old well, never dry, called *Ffynnon-Geri*, or *Ceri's well*, (from *Ceri-hirlyngwyn*) and, at a little distance, a spot of ground called *Castell Ceri*, or *Ceri's Castle* ; but no vestiges of habitation are now known to have existed there, except a flagged causeway towards the church, through a bordering marsh, discovered, in draining, about sixty years ago. Close to the church, a very large round tumulus appears, called *Y Gaer Gronn*, or circular fortress, on which, within the memory of persons now living, immense *old oaks* grew. The top of this tumulus has been rendered concave ; apparently for warlike defence ; but we may infer that it was originally a Druidic Oratory ; for the first Christian churches were built near such places. The parish wake was, until of late years, held for several successive days, between this hillock and the adjoining church-yard ; commencing on *Gwyl-Geri*, (the vigil of *Ceri*) about midsummer. At a short distance is an old farm-house, called, from time immemorial, *Tre-Fran*, or *Bran's residence*. The parish is called *Llanilid*, or the Church of *Ilid* ; and a contiguous ancient mansion, is also called by that name ; where, it may be conjectured, *Ilid* first resided ; for he necessarily must have sought the near refuge of his royal patron—*Bran*—while encountering ancient prejudices in propagating a new creed. Lastly, old fortifications are numerous in the vicinity, and *Bryn Caradoc* (*Caractacus's eminence*) stands not far off ; rather adjacent to which, extensive remains of early encampments appear.

Whether *Llanilid*, *Kerry*, in *Montgomeryshire*, or some other place, be the *Caer-Ceri* of *Nennius* and the *Triads*, is a question still open for antiquarian decision.

¹ Caradog (*Caractacus*) here occupies his right position, according to the numerous pedigrees, and other records, that notice him. But unaccountably, the distinguishing events of his life are attributed to the prior, *fictitious* Caradog. The origin of this palpable error is, perhaps, at this distant day, inscrutable. By rejecting the former Caradog, and attaching the actions related of him to this prince of the same name, an untoward confusion would be obviated. In the Welsh notice of him will further illustrate his character :

42. Cyllin,¹ the son of Caradog, was an exceedingly wise and mild king. In his time a considerable number of Cambrians became converts to Christianity, through the ministry of the saints of Eurgain's congregation, and many other holy men from Greece and Rome, who were in Cambria at this time. This prince was the first in this country who gave proper names to *infants*; for previously, persons were not named before years of maturity, when the disposition became developed.

43. Owain, the son of Cyllin, did signal service to the Christians. He constructed a large and fair palace, in the Roman style, on the site of Caradog the son of Arch's court at St. Donat's; and there the princes descended from him resided, till the time of Meyrig the son of Meirchion. He endowed the congregation of Eurgain with adequate means of subsistence for twelve saints.

44. Eirchion,² the son of Owain.—In his time, the infidels slew

"Though Brenus was the first British convert to Christainity, we do not find the name of his son Caractacus with those of his family who are reckoned amongst the first converts; but a daughter of his, named Eigen, Eigan, or Eigain is mentioned as one of the saints." (MS. History of Dunraven.)

Being now fairly within the period of the Roman occupation, it will create no surprise that the princes who follow in succession, for many generations, appear to have exercised but little political or military power, except to aid their conquerors in the expulsion of different invading hordes.

¹ Cyllin is often named in the Triads; but mostly as a genealogic link; and, similarly, in the Genealogies of Saints. Coel, his son, though not here included, is also frequently noticed in those records; but particularly in the 91st triad, quoted p. 342.

Lleurwg, the King Lucius of Usher, Stillingfleet, &c. is here likewise omitted; a circumstance that is satisfactorily explained by the following translated notice of him, taken from another genealogy among Iolo Morganwg's transcripts from the Tre-bryn MSS. "Lleurwg, the son of Coel, the son of Cyllin, called Lleufer Mawr, or Lucius the Great, was a good king; and he sent to the Pope of Rome for Bishops to baptize the Cambro-British nation. He founded a church at Llandaff; and did great service to the Christians; but he *resigned the Kingdom* (Siluria) to his nephew, called Meirchion, the son of Owain, because he had no children."

It seems more than probable that he and his father Coel never, in fact, would assume the reins of a mere nominal government, for the vain parade of outward show, real power being then exercised only by Roman authorities.

He is repeatedly distinguished in the Triads; and also in the Genealogies of Saints; consequently, he will be noticed hereafter.

² Eirchion is frequently named Meirchion.

great numbers of the Christians ; but he went against them, and without even an edged weapon or anything else, save his bare hand, killed many of them ; from which circumstance he was called Eirchion the *thumb-warrior*.

45. Gorwg, the son of Eirchion, was an exceedingly wise and religious king. He caused wars to cease, procured skilful men from Rome, to instruct his subjects in the right systems of agriculture, raising corn, and architecture, contributed largely towards the support of learning and piety, and was a good bard. He gave a new name to his court, calling it Tresilian,¹ from a saint of that name whom the infidels had killed ; which name was retained till the time of Lestyn ab Gwrgan.

46. Gorddyfwn, the son of Gorwg, was a turbulently mad king ; for which reason he was deposed, and his brother Rhun placed in his stead.

47. Rhun, the son of Gorwg, an exceedingly sagacious monarch, pursued the invariably beneficent course of his father. He instituted laws for learning and science ; so as to confer freedom and immunities on literary and skilful persons, according to Roman usage ; and he became, like his father, distinguished, above all other kings, for peace and wisdom. When his nephew became of age, he resigned to him the government.

48. Einydd, the son of Gorddyfwn, was a good king. He adhered to the faith of his uncle and grandfather, raised to exalted privileges all who professed Christianity, and was the first who constructed towns after the manner of the Romans.

49. Arthfael, the son of Einydd, called Arthfael the aged, erected, like his father, many churches, towns, and villages ; but in his old age, he became an infidel.

50. Gwrgan the Freckled, the son of Arthfael, was a puissant sovereign. He enacted a law that no one should bear a shield, but only a sword and bow ; hence, his countrymen became very heroic.

51. Meirchion, the son of Gwrgan, built many towns, subdivided the country into cantreds, established literary and scientific regulations, and gave increased force to the privileges and degrees instituted for persons of approved learning and art.

¹ Tresilian is still the name of a dingle opening to the sea, mid-way between Lantwit Major and St. Donat's. The introduction of Roman arts and domestic improvements is conspicuous in this, and several succeeding reigns.

52. Meyryg, the son of Meirchion, was a brave far-famed king. In his time the Irish-Picts came to Cambria: he however marched against them, drove them away, and slew them; but was killed by an Irishman concealed in a wood, since called Ystrad Meyryg.¹ He built a palace at a place called Boverton,² which has ever since been considered one of the chief royal residences of the country.

53. Crair, the son of Meyryg; a very religious, wise, and merciful prince, who was slain by the unconverted.

54. Edric, the son of Crair, was an exceedingly unwise sovereign, and the cause of great ignorance and impiety in the country. He died of gluttony.

55. Bran, the son of Edric, was a frantic, wicked king, who died of anger and rage.

56. Tryhaearn, the son of Edric, succeeded, and was a haughty, impetuous sovereign. In his time the Saxons³ and Picts came to Gower, in Cambria; but he would not have them harrassed; for which reason he was put to death.

57. Nyniaw, the son of Bran, who was a better king than his more immediate predecessors, cleared the country of enemies, and gave possessions to the churches; but in his latter period he became deprived of memory and reason. He was a great glutton, which caused his phrensy.

¹ Probably Ystrad Meuric, parish of Ysphyty Ystrad Meuric, Cardiganshire.

² This royal palace might have been constructed before the place became a Roman station.

Boverton is in the parish of Lantwit Major; about a mile eastward of the town. Notwithstanding the uncertainties of some distinguished authorities respecting the real position of the Roman station, Bovium, a close examination of Boverton, would convince any competent antiquary, that it is the locality of that station; for, independent of the approaching similarity of name, there are extensive remains of Roman camps in the vicinity; and, at a small distance, a considerable number of Roman coins, of different emperors, were found in 1798, and sold to the Rev. Robert Nicholl, (now Carne) of Dimlands, near Lantwit; a gentleman of high antiquarian taste. Other remains, of a concurrent description, have also been discovered there.

³ According to Ammianus Marcellinus, the Saxons appeared in Britain so early as A. D. 364, a period that sufficiently coincides with the time of Tryhaearn's reign, according to the chronological test adopted.—Gwyr, or Gower, is the western district of Glamorganshire; where the Roman station, *Lew-carium*, was situated: a name that (like those of the not very distant stations, *Bovium* and *Nidum*) has long reverted to its primitive British appellation *Llychwr*,—in English Loughor.

58. Teithfallt,¹ the son of Nyniaw, called, also, Teithfalc in some books, was a beneficent and religious,—a wise and heroic monarch. He fought powerfully with the Saxons, and vanquished them; and he past a law that made it imperative on all to contribute a portion of their wealth towards supporting religion, the clergy, learning, and the repairs of churches. Many of the Saxons and Picts came to Cambria in his time, and slew great numbers of the natives; burning also churches and choirs. He retired in his latter days, to a life of sanctity, transferring the government on his son Tewdric.

59. Tewdric, the son of Teithfallt, an eminently good king, who drove the infidel Saxons and Irish out of the country. He founded many churches and colleges, endowing them with possessions,—built the church of Llandaff, where formerly stood the church of Lucius, the son of Coel, which was burnt by the infidels, and endowed it amply with extensive lands; he also gave property to the College of Iltutus; and instituted there four fair establishments for the votaries of religion and learning.—It was at his suggestion that this Iltutus brought Saint Germanus² to Cambria; for the college of Eurgain was now extinct, having been entirely destroyed by the Saxons; but a new, and contiguous one was established by Iltutus, through the gifts and affection of Tewdric;³ so that it became the principal college of all Britain, and the first in the world for learning and piety. Saint Germanus now founded a college at Llancarvan, which became celebrated for its saints; after which the Saxons made a second irruption into the country;

¹ Teithfallt is noticed in the *Liber Landavensis*; pp. 354.—452.

² Germanus is said to have come to Britain, on his first mission, in 429; and on his second, in 447;—at which latter period he is considered to have instituted the colleges recorded in the text.

³ Tewdric's life might have included both periods; but as it is recorded that, sometime before his death, he retired to devotional privacy, consigning the goverment to his son Meyryg, we may conclude that his reconstruction and endowment of Llandaff church, and other religious benefactions, together with his support of Germanus, were acts subsequent to his resignation; which event appears, from probable computation, to have taken place about the time of the final departure of the Romans; (A. D. 446.) an opinion that is materially strengthened by the severe onset of the Saxons in the reign of his son. His benefactions to Llandaff are recorded in the *Liber Landavensis*, p. 621. See also Godwin's *Bishops of Llandaff*.

but they were opposed and vanquished by Tewdric; who, however, was slain in the engagement, at a place called Merthyr Tewdric.¹

60. Meyryg² the son of Tewdric, was a good king, who gave lands to the church of Teilo at Llandaff, and to the college of Illutus, called now Llanilltud; (Llantwit Major) but his life was of short duration compared with the ages of his royal predecessors.

61. Adras, the son of Meyryg, was a very heroic sovereign, who frequently put the Saxons to flight; killing and destroying them. He enacted many laws and ordinances for civil and ecclesiastical government; and was the first who instituted a class of Equestrians, for the maintenance of correct comportment in war, and due discipline at arms; and also to guard well the country, watch carefully its enemies, and to establish an efficient system of communications with regard to hostilities and legislation.

62. Morgan,³ the son of Adras, called Morgan the Courteous, and Morgan of Glamorgan, was a renowned king, and an Equestrian of Arthur's court, and of the Round Table. He was Arthur's⁴ cousin; particularly handsome; extremely courteous; and so cheerfully kind and merciful, that, when he went out to war, no one, old and strong enough to bear arms, would remain at home; hence it was that he acquired the designation of—Morgan the Courteous. It was he that gave the appellation—*Morganwg*—

¹ Now called Mathern, near Chepstow, Monmouthshire. See William's Hist. Mon. for his monument and inscription; Ap. p. 36.

Prof. Rees cannot be much in advance in placing his period between A. D. 440 and 470; (Welsh Saints, p. 184) but many writers have erroneously dated it considerably further on.

² Meyryg. This prince's ecclesiastical endowments appear in the Lib. Land. pp. 310, 318, 393, 405, 621; and Godwin's Bish. Lland. See also Rees's Welsh Saints, p. 154. His great distinction however is,—that, according to several authorities, he was the father of the renowned Arthur. (Price's Han. Cym. p. 271. Owen's Camb. Biog. *Arthur*. Parry's Cambrian Plutarch, p. 3. Pen. Cycl. *Arthur*.)

³ A more extended memoir of this prince appears at the commencement of the succeeding Genealogical Section.

⁴ The Chronicles of Geoffrey of Monmouth, Tysilio, and others that treat largely of Arthur, although based on considerable realities, are yet so extravagantly imbued with fiction, that the truths involved are only perceptible to persons, thoroughly conversant in Welsh literature, and who may devote their analytical research to this object. But, rejecting all fabulous accounts, it appears, from the affirming testimonies of several unpublished Welsh records

to his country ; which name it has retained to this very hour. So greatly beloved was this prince for amiableness of disposition, that "The suavity of Glamorgan" became an adage proverbially applied to the country. He enacted a law that no one should kill an

in my possession, and presenting internal evidence of general authenticity, that this distinguished character was a son of Meyryg the 60th monarch of this Genealogy ; consequently Adras being his brother, Morgan, the son of that prince, must have been his *nephew*, and not his *cousin*, as stated in the text. He is, however, here satisfactorily identified as a collateral branch of the royal house of Siluria, then restored to the full exercise of power. Some accounts go so far as to assert, that he succeeded to the hereditary dominion, just before his death at the battle of Camlan ; but, upon stricter views, we cannot come, with any certainty, to that conclusion. It is manifest, however, that he had risen to distinct and paramount power at this time ; for his reigning nephew figured as an equestrian at his court ; a circumstance that is confirmed by the Triads. That he instituted some order of distinction, cannot reasonably be doubted ; and we trace its incipency in the military appointments of his brother. That he, also, instilled into his exalted courtiers an ardent spirit of chivalry, which might occasionally have impelled them to considerable extravagance, may also be safely conceded ; but interposing *Truth* forbids any further admission on this head.

Authors, of deserved credit for impartiality and general accuracy, have urged, as a cogent objection, that (allowing his accession to the hereditary dominion) the limited province of Siluria could not have furnished him with means adequate to the mighty resistance he made. When, however, we consider, that, according to Tacitus's own confession, "*after his captivity* [that of Caractacus] *the Romans were often defeated and routed by the single state of the Silures,*" (Romanosque post ejus captivitatem ab una tantum Silurum civitate sepius victos et profligatos) it can create no surprise that it should, after a long course of improved discipline, have repelled invading hordes, of rude adventurers, however numerous. But, in what light soever viewed, the achievements of Arthur appear to rest on real bases,—for we find satisfactory testimonies that he was the *Sovereign Elect* of a military confederation ; and, as such, directed the combined energies of *many states* against the common enemy.

In the 31st triad, (Myv. Arch. II. p. 63) Arthur is recorded as one of *the three red (gory) chieftains of Britain* ; in the 23rd, as one of *the three heroic supreme sovereigns of Britain* ; in the 21st, as the victim of his nephew Medrod's treason ; who, on that account, is consigned to perpetual infamy as one of *the three detestable traitors of the Island of Britain*.

Llywarch Hên, a Cumbrian prince, and a distinguished bard of the sixth century, who is recorded as one of the three wise-counselling equestrians of Arthur's court, names him repeatedly as a great warrior. See Owen's translation of Llywarch Hên's Heroic Elegies.

Nennius is considered to have written his "*Historia Brittonum*" in the ninth century ; or about three hundred years after Arthur's death ; but *prior* to the romances of the middle ages : and Mark the Hermit's copy of it,

enemy if otherwise vanquishable ; ordaining that whoever would do so, unless where no alternative offered, should thereby lose his military immunities and the refuge of Saints ; which law became adopted by other kings after him.¹

in the Vatican, is, from internal tests, assigned to the tenth century. This work introduces Arthur as the Leader of War ("dux belli") in accordance with the Triads, and other ancient Welsh records, in which the federal sovereign is frequently termed—*Cattegryn*, or War-King,—and his monarchy—*Cattegrynedd*, or War Sovereignty. The same venerable author also describes him as the *warlike Arthur*, ("belliger Arthur") and enumerates his twelve great battles.

Several authors, under an impression that he succeeded to the paternal government, have considered Adras, Arthrwys, and Arthur, as different modifications of the same name ; a supposition, however, that will be found untenable upon mature inquiry.—Those who continue to deny his very existence, would, apparently, require proofs, little short of ocular demonstration, to induce a change of opinion. To such, the arguments here presented may have little or no weight.

LADY CHARLOTTE GUEST, who has honoured Wales with such excellent Translations and Illustrations of the *MABINOGION*, or Institutional Tales, can view ARTHUR only as the *haloed* Sovereign of Chivalry ; and (consigning the *realities* of his life to less ardent minds) she introduces him as such to her readers. See "*LADY OF THE FOUNTAIN*," p. 85.

¹ The Chronicle here breaks off abruptly, long before the reign of Iestyn, which the title mentions as the purposed extent. The defect is, doubtless, attributable to imperfection of MS. at some period or other of transcription.

THE NAMES AND GENEALOGY OF THE KINGS OF GLAMORGAN,

FROM MORGAN MWYNFAWR TO THE TIME OF IESTYN AB GWR-
GAN; WITH THE NAMES OF THE ALIEN LORDS FROM
IESTYN'S PERIOD TO THAT OF SIR WILLIAM
HERBERT, LORD OF GLAMORGAN.¹

1. MORGAN Mwynfawr, was king of Glamorgan;—and it was he who gave this name to that country.² He was a good, merciful, valiant, profoundly wise, courteous, and humane king;³ excelling all his contemporaries in gentleness and generosity. He

¹ From Iolo Morganwg's copy of Llywelyn Sion's transcript, which was written, probably, about 1580. Sir Edward Mansel mentions Llywelyn Sion as "Llywelyn John of Langewydd." See, also, Camb. Biog. p. 228.

² Notwithstanding the claim laid in favour of Morgan ab Bleddyn, p. 336, it is borne out by satisfactory authorities, that Glamorgan (Gwlad-Forgan, or the country of Morgan) derived its name from Morgan Mwynfawr; for, until his time, this territory was known by the primitive appellation,—*ESSYL-WE*, or *SILURIA*, according to the Roman modification of it;—but its limits at his accession appear to have been reduced. Gwent is a very ancient name for a considerable portion of the same country; still it never was an interchangeable term with Siluria, for the same principality; but rather implied a minor district, of far less extent in some directions; but entirely included in the other. The Roman station *Venta Silurum*, or Gwent of the Silures, (in distinction from other Gwents) not only retains both of these ancient names, but also shows the inclusion of the former district in the latter. Several writers have confounded this prince with Morgan Hên, who reigned about three centuries and a half after him; and, unaccountably, Mr. W. Owen (Dr. O. Pughe) has fallen into the same error, in his "Cambrian Biography," a work, generally, of great merit; but, like all other first attempts in any branch of literature, it is erroneous in some respects, and deficient in others. The first number of a similar publication, by the Rev. R. Williams, of Ch. Ch. Oxon, has just emanated from the press; and, if we may anticipate the merit of the whole from this specimen, it will be a valuable acquisition. See notes to Morgan ab Adras, p. 354.

³ The excessive application of epithets, observable here and other places, is a feature that occasionally characterizes other cognate dialects of the primitive Celtic language. In the important works recently published by the Irish Archæological Society, redundances of this sort frequently attract attention.

established good and just laws and institutes for the welfare of his dominion ; and so greatly was he beloved in his country, that when he went out to war, all chose to accompany him rather than remain at home. He was invariably victorious over his enemies ; and made a law that neither himself, nor any of his men, should exercise cruelty either to a vanquished foe, or any other living being ; and that no illegal deed should be perpetrated in tyranny, nor any law enacted from aversion or envy. All this caused such pervading love to be cherished throughout the land, that thence sprang the proverb,—“The suavity of Glamorgan.” He established an ordinance that enjoined the appointment of twelve wise, erudite, pious, and merciful men, to determine all claims ;¹ the

¹ The origin of Trial by Jury has given rise to much controversy, according to the varied views in which the ancient usages of different states have been considered. Sir Francis Palgrave, in his *History of the English Commonwealth*, maintains that, if not actually introduced by the Conqueror, it was derived from the Normans ; but had this eminent author been aware of Morgan Mwynfawr’s juridical institution, and its adoption, not only by his descendants, but even by the alien lords who succeeded them by conquest, his unprejudiced mind would not have disregarded altogether the initiatory claim of Glamorgan to this vital principle of legal science.

In Rees Meyrick of Cottrel’s “*Morganise Archaographia*” (1578) the substitution of Sir Robert Fitzhamon’s twelve knights for the previous juridical authorities, is noticed ; and also the partial restoration of ancient customs and usages, to allay the repugnance of the natives to the feudal system, attempted to be enforced on them. Sir Edward Mansel of Margam, but of Norman descent, and hence not liable here to national prejudices in favour of the old system, makes the following explicit observations on the subject, in his manuscript “*Account of the Conquest of Glamorgan*,” written in 1591.

“Before the time of Robert Fitzhamon there was one Chief Lord of Glamorgan whose were the high Royalties, and he assembled the other Lords every month to his Court where all matters of Justice were determined and finally settled, these Lords sat in Judgment on all matters of Law, with twelve Freeholders from every Lordship to give opinions after what came to their knowledge, and the Bishop of Llandaff sat in the high Court as a Councillor of Conscience according to the Laws of God, this Court was formed they say by Morgan who was Prince of the Country after King Arthur in the manner of Christ and his twelve apostles, and this form of Law was kept by Sir Robert Fitzhamon according to the old usage of the Country, after the high Court was held, which lasted three days, the Courts of the twelve Lordships were held in turn, and from them an appeal might be made to the high Court of the Country, the Lord and his yeomen in the same form and manner as in the high Court.

“After the winning of the Country by Sir Robert Fitzhamon, he took to him his twelve knights to supply the places in his Courts of the Lawful and

king being their supreme counsellor. This act was called the Apostolical law; because it is thus that Christ and his twelve apostles judge the world; consequently, so should the king and his twelve wise-men judge the country in mercy and mildness; that in this manner judgment, justice, and mercy, should be administered according to the nature and equity of the claim. He likewise ordained that the testimony of any one should be rejected in all matters whatever of church and state, who should conduct himself in an impiously haughty, ferocious, or cruel manner, to any living being; whether a neighbour or a stranger, a friend or foe,—a Cambrian or an alien; and that no credence whatever should be given to his evidence, until the expiration of a year and a day after he

right Lords of the twelve Lordships, which caused discontent inasmuch that Welsh Lords took arms under Pain Turberville and Caradock ab Iestyn and Madoc his Brother, and they came to Cardiff Castle and surrounded it inasmuch that it was on the point of being taken when King Henry the first going to the top of the Raven Tower to enquire concerning the tumult which was heard, he saw the place all encompassed by fierce armed men, whereupon he called a parley when Pain Turberville told him the reason saying that if rightful orders were not made, to restore the Laws of Morgan the first, that he and Robert Fitzhamon should feel at the ears very soon of what stuff the Castle walls were of at the heart on which all in the Castle counselled together, and it was seen best to yield to the Country that request."

In another place he refers to a second perfidious infraction of the ancient Laws, notwithstanding the previous stipulation.

"Ifor Petit rose up the country for that the old laws were not kept to, and at this time it was again settled for the proper Courts to be held in all the Lordships and the Lords of the Courts to join with the Chief Lord in his high Court which Laws had been a second time broke by the Norman Lords, and in this engagement as was said before the Welsh Lords won the right and it so remained till Wales and England were united in one Realm, and the Laws were altered."

"So good was the manner of Rule and Government in Glamorgan thought of that many things were taken from it to add to the Laws of England, and more specially in the time of King Elfred."

Morgan Mwynfawr is called by Sir Edward, Morgan the *first*, to distinguish him from succeeding princes of that name: but, according to this Chronicle, with which he may not have been acquainted, he was, in fact, the second;—the 22nd sovereign (Morgan ab Bleddyn) being Morgan the *first*. In explanation, it should be observed, that *historical* accounts of this lineage generally commence with Morgan Mwynfawr.

The successful resistance of Ifor Petit (A. D. 1110) took place in the time of Robert Earl of Gloucester, the second Norman Lord of *Glamorgan*; and is recorded by Caradoc of Llancarvan. See Myv. Arch. II. p. 540.

A different copy of the above MS. work, purporting to be "Another ac-

should have, in public court, both civil and ecclesiastic, abjured, by *wood, field, and mountain*,¹ his wrongful conduct, whether in word or deed; adducing, at the same time evidence to testify, from conscientious knowledge, his upright, just, and repentant conduct towards all; and that he had, to his utmost ability, rectified the

count of the coming of the Normans in a shorter story than that before by Sir Edward Mansel of Margam" (Thomas Trueman) has these closing observations:—

"Courts of like nature were held by turn in all the other twelve Lordships, where sat the Lords in Judgment with their yeomen as substantiates of the Country to prove *evidence* and report very much after the nature of the Juries that now are in the King's Courts of Sessions."

The Shorter Account ends thus: "In my searching I have looked for the truth in such manner as to give pleasure to men and Glory to God:"—and the Longer Account has this conclusion; "and this I gathered from numbers of old Books and much Labour and pains of Study,

Edward Mansel."

In recording the demolition of Llantrythd Castle, he says that "the place was never afterwards built castle fashion, but in form of a Great Place house as it is at this day to be seen, 1591,"—thus determining the date of his clever Account.

He was contemporary with Rees Meyrick, and also with Sir Edward Stradling, another historian of the Norman conquest of Glamorgan. Lewys Dwnn, in his "Heraldic Visitation of Wales and the Marches, temp. Eliz." enumerates the three, as eminent authors on Welsh History; and, with his characteristic zeal, invokes the ALMIGHTY's blessing on them, for their kind hospitality to him; and for the great information he derived from them. Sir Samuel R. Meyrick has prepared Dwnn's important work for publication, and it will shortly appear. It is a source of peculiar gratification that it is in such able hands.

Sir Thomas Phillips, Bart. of Middle Hill, zealously anxious for the preservation of Rees Meyrick's History from final destruction, has liberally published, or rather printed at his private press, a limited number of copies of it, (from the *only* remaining MS.) for distribution among his friends; a patriotic course, which, had it been heretofore adopted by others, would have preserved from destruction many ancient and valuable works on Welsh literature, that are now irretrievably lost.

From the close scrutiny of *evidences* enjoined in the text, it should seem that Morgan Mwynfawr's Institution involved, not only Juries of accusation and inquisition, but also a juridical principle, as described by Sir E. Mansel, "much after the nature of Juries that are now in the Courts" of Law.

¹ The peculiar phrase—"By *Wood, Field, and Mountain*, (Coed, Maes, a Mynydd) an expression rather of denial or vehement assertion, than of general affirmation, is still used in the Vale of Glamorgan and Gwent; where they say "*Fe wadwys, neu haerwys—Goed, Maes, a Mynydd.*" (He denied, or vehemently asserted, by Wood, Field, and Mountain.) In some respects it seems equivalent to the Roman Catholic supplication—"By *Bell, Book, and*

injustice he had committed : but, upon doing this, he became re-admitted to his national rights, under the decision of wise and pious counsellors.

He erected a Court at Margam, a place which he raised to a Bishoprick ; which retained that distinction during the lives of five bishops ;¹ when it became united to Llandaff. Morgan,² when

Candle.—It is evidently a Druidic idiom ; but its origin is too much involved in the obscurity of obsolete rites, to be now satisfactorily explained. The following ancient triad (the 73rd of “*Trioedd Braint a Defod*,”—or—The Triads of *Prerogatives and Rites*, unpublished) may however impart some light:

“Tair Gosteg Gyffredin y sydd, a pha bynag ai rybydd, ai haer, ai gwaedd. ai gwad. a rodder bydded wrth bob un o'r tair a dan rybydd undydd a blwyddyn—sef ydynt, Maes Arglwydd—Cyrch golychwyd—a gorsedd Beirdd.”

The three usual expressions in commanding silence ; and whether it be for *warning*,—*positive assertion*,—*proclamation*,—or *denial*, every such occasion must be announced by each of these three modes ;—under a *year and a day's* notice. The said terms are ;—the Lord's Champain,—the established Place of Worship,—and the Supreme Bardic Chair.

¹ The following list of “Bishops of Glamorgan, *alias* Kenffig,” extracted from Iolo Morganwg's papers, may possibly include the *five* alluded to in the text :

“1. *Morgan*, the son of Adras, Bishop and King. 2. Ystyphan. 3. Cattwg. 4. Iago. 5. Cawan. 6. Tyfodwg. 7. Cyfelach. 8. Mabon.” (See Lib. Land. p. 625.) But it does not appear that they ever ranked higher than *Chorepiscopi* ; if *all* of them even attained that dignity. Margam, (originally *Morgan*, see Williams's Monm. p. 104) as well as Glamorgan, is said, and with apparent reason, to have derived its name from Morgan Mwynfawr ; and the designation *City*, conferred on all *Sees* of bishops, is applied to it by former writers. In one of the Prefaces to “*CYFRINACH Y BEIRDD*,” a work of surpassing erudition on Welsh Prosody, the compilation of that treatise, from old authors, is thus noticed :—“Ag Edward Dafydd o *Ddinas Margam ym Morganwg* ai trefnodd.” (And Edward Dafydd of the *City* of Margam, in Glamorgan, arranged it.) See “*Cyfrinach y Beirdd*” second Preface.

² The outrage recorded of him in the *Liber Landavensis*, p. 396, may have been an instance of the impetuosities here referred to. This outrage is also laid to his charge under the name of Morcant, in Nicholl's *Abbots of Llantwit*. Sir Henry Spelman places an assembly held just previously at the church of St. Illutus, in the year 560.

There is an old genealogy of the Princes of Siluria, called “*The Coychurch MS.*” which is not now available ; but a translated copy of it, among other extensive and important contributions, was transmitted, by Mr. Edward Williams, to Mr. David Williams, for his *History of Monmouthshire*, and published in that work, in detached portions. This MS. appears to have been mostly compiled from the sources that furnished the basis of the True-

young, was of a wild and impetuous disposition; but he subse-

man MS.; (that of the text) for numerous passages occur in both, that correspond, verbatim, in expression. But, notwithstanding such close coincidences, these records present some varieties and discrepancies of narrative that seem, on the contrary, to indicate some distinct authorities. The Coychurch Genealogy, in some instances, enumerates princes that are not noticed in the Trueman MS.; while the latter, again, in other places, supplies the omissions of the former. But, although discordances of this nature tend momentarily to impede the progress of investigation, still, by carefully collating various genealogies, pedigrees, and other testimonies, a satisfactory course of succession, in the lineage under consideration, may be deduced, that would eventually reconcile the apparent incongruities of abstract accounts. In any attempt to trace the footsteps of Truth, through the ancient scenes of Cambrian events, the *Liber Landavensis* becomes a prominent auxiliary; for, although that work is much interwoven with legend and superstition, it is still well sustained by other sources of acknowledged authenticity, as well as by tradition and local remains, in most of the *historical* portions of its contents.

It appears, from *Trioeidd Ach a Bonedd, Braint a Defod, &c.* unpublished, (the *Triads of Pedigree and Ancestry*,—of *Prerogatives and Usages, &c.*) that it was incumbent on princes, chieftains, and other persons of distinction, to keep one domestic Herald-Bard at least, (*Arwyddfard*) whose office, among other obligations, enjoined the duties of preserving and continuing family pedigrees, and recording historical events. The appointment, being one of considerable emolument, privilege, and dignity, was highly appreciated;—but such was its responsibility, that any dereliction of duty, either by neglect or falsification, subjected the delinquent to degradation. The course of events, however, frequently imparted conflicting features to the records thus transmitted; for the very fulfilment of one of the principal obligations,—that of recording the regular succession of princely families, became the source of inconsistent accounts. By the law of Gavelkind, so prevalent among the Britons, not only were extensive properties and patrimonies (occasionally re-accumulated by default of issue in different branches) liable to various distributions, but even regal authority became divisible. In early ages, different districts were consigned, by paramount sovereigns, to the government of adventurous chiefs, upon the sole tenure of expelling invaders; but, in most instances, such territories, however conspicuous in history, for short intervals, became eventually merged again in the primary state, until re-granted, either from similar motives of safety, or as settlements, in appanage, for younger sons, as they successively attained maturity. Siluria presents ample instances of such subdivisions and re-unions; for though originally but a principality of no great extent, at its utmost limits, it contained, at various periods, the minor dominions of Gwent, Morganwg, Rheged, Glywysyg, Garth Mathrin, Erging, Fferyllwg, and even still more insignificant territories. These, however, do not all appear to have been separate governments at the *same time*. While the paternal prince governed the general state in hereditary descent, it was usual for his heir, on becoming of age, to assume the rule of some constituent district; and even a second or third son had another included territory similarly allotted to him. At the decease of the parent, his plenary authority

quently adopted a better course, and, repenting of his irrationality and error, became the best king that ever lived.

does not always appear to have devolved on the heir, who, from want of energy, or some other cause, still continued in his first settlement ; among the reguli of which his Bard had duly enrolled his name ; while a more popular relation, or more powerful chieftain, seized the hereditary sceptre, and became recorded, by *his* historian, as the consecutive prince. But in case of restoration (and in general legitimacy prevailed ultimately) the bard of the rightful heir, from a laudable sense of justice, recorded his prince in *immediate* succession after the father : and thus it is that we find, in separate accounts, two different persons named as sovereigns of the same country, at the same time.

The foregoing observations will be found applicable to the princes that claim notice in the present stage of this genealogy ; especially as the identity of some of them with similar names that appear on very ancient monuments, at Llantwit Major, is a consideration of peculiar interest ; and, as such, requires cautious investigation.

These monuments are thus described by Edward Williams, (priority being here given to the most ancient) and the account given by him, bespeaks judicious zeal, and extraordinary perseverance.

"About forty years ago, a very old man, named Richard Punter, lived at Llanmaes juxta Lantwit : and, though only a shoemaker, was a more intelligent person than most of his class. He had read history more than many ; was something of an antiquary ; and had stored his memory with a number of interesting popular traditions. I was then about twelve or fourteen years of age, [the time here alluded to, must have been circ. ann. 1758] and, like him, fond of history and antiquities. He, one day, shewed me a spot on the east side of the porch of the old church, at Lantwit, where, he said, a large monumental stone lay buried in the ground, with an inscription on it, to the memory of two kings. The tradition of the accident that buried it, he gave as follows :

'Long before the memory of the oldest persons that ever he knew, (and he was then about eighty,) for their knowledge of it was only traditional, there was a young man at Lantwit, commonly called *Will the Giant*. He, at seventeen years of age, was seven feet seven inches high ; but, as is usually the case in premature or preternatural growth, he fell into a decline, of which at that age he died. He had expressed a wish to be buried near the monumental stone which stood near the porch ; his wish was complied with, and the grave was dug, necessarily much larger and longer than usual ; so that one end of it extended to the foot of the stone that was fixed in the ground. Just as the corpse had been laid in, the stone gave way, and fell into the grave, filling it up nearly. Some had very narrow escapes for their lives ; but, as the stone was so large as not to be easily removed, it was left there, and covered over with earth. After I had heard this traditional account, I had a great desire to dig for this stone, and many times endeavoured to engage the attention of several, and their assistance ; but my idea was always treated with ridicule.

In the summer of 1789, I employed a great part of one evening in digging in search of this stone, and found it. I then cleared away all the earth

2. Einydd, the son of Morgan Mwynfawr, succeeded, and

about it, and, having obtained assistance, got it out of the ground ; and on it we found the following inscription.'—(See below.)

"It lay on the ground, where it had been raised out of the grave, till August 28th, 1793, when I procured assistance to erect it against the east side of the porch, where it now stands. It must have been buried in the ground before the continuator of Camden copied the inscriptions on Iltutus, &c. otherwise he would certainly have copied this also.

"The additions to Camden were made, for Wales, by Mr. Edward Llwyd, keeper of the Ashmolean Library, Oxford, a gentleman of the most indefatigable attention in ancient as well as natural history. (He died in 1709.)

"The dimensions of this stone are, —9 feet high,—28 inches wide at bottom,—19 inches wide at top,—and 14½ inches thick. It is a silicious freestone, of the same kind as that found in the parishes of Coychurch, Coyty, &c. in this county ; and is of a durable nature. The workmanship is sufficiently rude, but, at the same time, appears to be in some degree an imitation of the Roman taste of that age. The letters are promiscuously Roman and Etruscan. The history here given of this monument affords a remarkable instance of the fidelity of popular tradition."

Entertaining some doubts as to the entire import of the inscription, I sought the valuable assistance of my worthy friend, the Rev. Thomas Price, (Carnhuanawc) and he kindly furnished me with the following reading and explanation of it.

"The inscription on Samson's Cross I read as follows,—

in nomine di summi incipit crux salvatoris quae
preparavit samsoni apati pro anima sua et
pro anima iuthahelo rex et artmali tecani †

Which in more grammatical Latin would be thus,—

In nomine Dei Summi incipit crux Salvatoris quam
præparavit Samson Abbas pro anima sua et pro
anima Iuthaheli Regis et Artmali Decani †

In the name of God Most High, here begins the Cross of the Saviour,
which Samson the Abbot prepared for his own soul and
the soul of King Ithael and of Artmal the Dean. †

The first of the above names, I am satisfied, is that of *St. Samson*, who was Bishop of Dole, in Brittany, in the sixth century ; and also Abbot of Lantwit. The next corresponds with that of *Iuthael* king of Brittany, the contemporary and patron of Samson, sometimes written *Iudual*. The last name, *Artmal*, I am not able to identify, but think it possible that he, also, may have been of Dole. What appears as an *m* in the last word, I take to be *ni* joined at the top, like the *in* on Rhys's Cross."

My father (Edward Williams) has left behind him several faithful copies of this inscription, with attached readings, in the present alphabet ; but I have not been able to discover a translation by him ; although, from his correspondence, I find that he has given it both in English and Welsh.



10. X. 5.

10. X. 5.

PAG. 10. 5. 10. 5. 10. 5.

10. X. 5.

was an excellent sovereign. He gave much wealth to the

In any attempt to ascertain the persons really commemorated by the Lantwit monuments, the following lists of princes, for several generations, commencing with Morgan Mwynfawr, may render assistance. The names given in *Italics*, correspond with those inscribed, according to *my* conclusion, after careful consideration. (See Frontispiece.)

TRUEMAN MS. (TEXT.)

1. Morgan Mwynfawr.
2. Einydd, the son of Morgan.
3. *Rhys*, the son of Einydd.
4. *Arthfael*, the son of Rhys.
5. Meyryg, the son of Arthfael.
6. Brochfael, the son of Meyryg.
7. Gweirydd, the son of Brochfael.
8. Arthfael the 2nd, the son of Gweirydd.
9. Rhys, the son of Arthfael.
10. Hywel, the son of Rhys.

COYCHURCH MS.

1. Morgan Morganwg (Mwynfawr)
2. *Ithel*, the son of Morgan.
3. Einydd, the son of Morgan.
4. *Rhys*
5. *Hywel*, the son of Rhys.
6. *Arthfael*, the son of Rhys.
7. Brochmael, the son of Meiric.
8. Meiric, the son of Arthfael.
9. Gwynnydd, or Gweirydd, the son of Broch-
10. Arthfael, the son of Gweirydd. [mael.
11. Rhys, the son of Arthfael.
12. Hywel, the son of Rhys.

Both the above lists commence and terminate with the same princes ; but the first contains ten generations and successions ; while the other has ten generations and twelve successions, (brothers following each other in two distinct instances ;) cases that constitute the sole difference ;—for the misplacing of Brochmael *before* his father Meiric is too palpable an error to require explanation. It is observable, however, that the two princes omitted in the Trueman list were *elder* brothers ; and, consequently, the first, in probability, to obtain separate territories ;—an inference that is borne out by the testimonies to be hereafter adduced.

It has been already perceived that I differ with Mr. Price, as to the persons really commemorated on this monument.

The inscription on this stone, however, is evidently to the memory of some *Ithael*, and *Arthfael*,—names rather of common recurrence in Silurian genealogies ; and, it would seem, not rare in Armorica, at early periods. It also expressly states that the stone was erected by Samson, who, at one period, was Archbishop of Dole in Brittany, (Stillingfleet's Orig. Brit. pp. 204,—330, &c.) but at another, he appears to have been Abbot of Lantwit : (Rev. D. Nicholl's Abbots of Lantwit, in Williams's Monm.) he is, however, stated to have died about 570, whence it is certain, that the persons thus recorded by him to posterity, must have been prior to that period.

Whether this prelate was a native of Armorica or Siluria, for authorities are not altogether concurrent on the point, it is quite authentic that he was highly patronised by a prince of Brittany, variously named Juthail, Judhual, Juddail, &c. But had he raised a monument to that sovereign, it would have been, we may reasonably suppose, at Dole rather than at Lantwit. In furtherance, however, of Mr. Price's hypothesis, which is by no means destitute of plausibility, it is but fair to state, that Iltutus's monument appears also to have been erected by Samson ; and that another equally ancient monument at Llangrallo, (the church of Crallo,—in English, Coychurch) still bears faintly his name on it, although the inscription is otherwise obliterated by time. The latter monument is, in all probability, the venerable gravestone of Crallo, Iltutus's nephew, both of whom were Armoricans ; but, having spent the greater

churches; but did not live long. He caused the churches of

part of their lives in this country, we may conclude that they died here, and were buried at the churches dedicated to them; which will account for the erection of their monuments at those places.

The identity of Ithael, otherwise Ithel, the *son of Morgan the Courteous*, with the "iuthahelo" of the stone, comes now under consideration.—The immediate ancestors of this prince,—(Morgan, Adras, Athrwys, Meyryg, and Tewdric) were munificent benefactors to the primitive see of Llandaff; (Lib. Land.) and they are mentioned in Nicholl's Abbots of Lantwit as considerable benefactors, under the names *Morcant*,—*Teudric*,—*Mourice*, &c. to that church also, where the ancient princes of the country were generally buried; their chief residence being at Boverton in the same parish:—and, were the vestiges of all the very old Lantwit churches closely examined, (the sites of seven separate ones being traditionally pointed out) it is probable that many other monuments might be discovered, inscribed to some of the above, as well as other princes; although several are stated to have been wantonly destroyed in the outrageous zeal of the reformation.

But it might be urged, in objection, that Ithael is not even mentioned in the genealogy of the text:—granted;—yet, in the succeeding section, (*Kings of Glywysyg*) he is not merely recorded as the son of Morgan, and a Prince of Glywysyg, but also as a great benefactor to the church.

In the *Liber Landavensis*, (pp. 440, 446, 448, &c.) he is frequently mentioned as "King Ithael the son of Morgan," and "Ithael the son of Morgan King of Glewissig;" and, in each instance, as a great benefactor to the church. Under all these circumstances, it seems to me conclusive that, "King Ithael the son of Morgan" is the "iuthahelo" of the stone.

Edward Williams, in his remarks on this sovereign, in the *Coychurch Genealogy*, says,—“I know not whether Judhul, who is twice mentioned in the Account of Lantwit, (Nicholl's) be the same with this Ithel, Ithail, and Iuthahelo of the inscription. The time wherein this Ithel lived exactly coincides with that of Samson, who died about 570.”

That Arthfael, the great grandson of Morgan, corresponds with the "artmali" of the inscription, is not so evident as the preceding case of identity; but, that the latter name was *Arthfael* in Welsh is a point that can admit of little, if any, doubt. The omission of the appellation "*rex*" to this name, although applied immediately before to Ithael, rather perplexes inquiry. But it may be observed here, that although the order of Arthfael's succession seems to indicate a latter period than that of Samson, still it does not exclude him from the pale of possibility, nor even of some probability, considering that the successive casualties of the times might have brought him young to the throne.

The association of a King with a Dean, on the same monument, produces a rather unfavourable impression; nor is the effect at all neutralized by the fact that the name of the person (Samson) who erected and consecrated the stone, is also engraved thereon, for such dedicatory associations have been usual at all times.

Teilo,¹ Cadocus,² and Iltutus³ to be embellished, and built the church of Llaneinydd, called now St. Nicholas.⁴

3. Rhys,⁵ the son of Einydd, was a brave prince, who drove away

In noticing King *Arthfael* of the Coychurch Genealogy, Edward Williams says, "He seems to be the *Artimalus* of the above inscription."

Adhering scrupulously to the *appearance* presented, Edward Williams could make nothing but "*tegam*" of the last word on the stone, when first taken out of the ground; but he has marked the *g* and *m* of that word as imperfect letters. Considering these defects, Mr. Price's reading,—"*tecani*," is by no means a forced one. But, after all, it is possible enough that the final word was, originally, neither "*tegam*" nor "*tecani*,"—a suggestion that may induce a closer examination, and thus tend to an indisputable conclusion.

¹ Llandaff.

² Llancarvan.

³ Llantwit Major probably;—although some MSS. mention Llantwit juxta Neath.

⁴ St. Nicholas is a village finely situated, a few miles distant from the Severn sea, about mid-way between Cardiff and Cowbridge. Whatever associations of Einydd might formerly have existed in this locality, the name is connected now, with neither wood, field, nor stream there.

I inquired of the Rev. William Bruce, the present incumbent, and a gentleman well disposed to promote literary and antiquarian research, but he knew of no tradition remaining there respecting this prince.

⁵ This is the sovereign to whose memory the monumental cross delineated in the frontispiece, appears to have been erected by his son Howel, who, although not included in *this* genealogy, is enrolled immediately after his father, who follows Einydd, in the Coychurch MS. This Howel, it may be inferred, was one of the sub-reguli of Glamorgan, at one time; a circumstance that may account for his omission, in hereditary succession, in some accounts. In noticing this person, Edward Williams says;—"He is probably the same with the Howel mentioned in the Account of Lantwit.—Howel is the name also of a prince on an ancient cross there,"

Rhys and Howel (father and son) occur again, after the intervention of five generations, in this account; but from the close similarity of the letters on this and the other monuments just noticed, as well as some other coincident features, characteristics of the same age are sufficiently presented, to preclude the latter Rhys and Howel from any association here.

The history of the restoration of this monument is also given thus by Edward Williams:

"About the year 1730, as I am informed, Mr. Thomas Morgan, a school-master at Lantwit, found an ancient cross of the same age and style with that of Iltutus, in an old ruinous place, where tradition says, a church formerly stood. This ancient cross Mr. Thomas Morgan placed on the ground before the church door, expressing a desire to be buried under it; and his wish, I am told, was complied with."

He then gives a copy of the inscription; adhering, as usual, with the greatest fidelity to the forms of the characters on the stone, regardless of any

the Saxons from Wales. He built a church called Peterston-super-Ely.¹

4. Arthfael, the son of Rhys, was a bold king; but he was killed in fighting with the Saxons, near the church of Roath,² where he was buried: his men, however, vanquished the enemy.

5. Meyryg, the son of Arthfael, was a good king, who attained superiority in all laudable pursuits. He kept off his enemies from the country, by force of arms, and repressed crimes through the efficacy of the laws of Morgan Mwynfawr: thus by his vigorous and benign government, his name has become proverbially distinguished to this very day, in the current adage—"The name of Meyrick is a great name."³ He lived mostly at Lantwit Major, where he had a mansion.

manifest error of expression: but he marks some letters as presenting "very faint and uncertain" appearances, and gives "confused dots" where portions of the inscription appear evidently "defaced and worn out."

Mr. Price, after perusing Edward Williams's copies and history of the Lantwit inscriptions, and having procured a tracing from the original, has succeeded, I am persuaded, in giving the correct reading of it,—thus:

"The inscription on what I have ventured to call Rhys's Cross at Lantwit, when perfect, I imagine must have been as follows,—the obliterated portions being given in Italics.

† in nomine dī patris *et fili* & speretus santi hanc *crucem*
houel Ipropetrabit pro anima res patres ejus

Which, in grammatical Latin, would be thus,—

† In nomine Dei Patris et Filii et Spiritūs Sancti; hanc crucem
Houel impropetravit pro anima Res, patris ejus.

† In the name of God the Father and the Son and the Holy Ghost:
this Cross Houel caused to be made for the soul of Rhys his father.

You will notice that I have not joined what appears as a *t* to the word *houel* as I conceive it to be intended for the contraction *i* (*im*) the prefix to *propetravit*, and that by a mistake of the sculptor it was cut in its present form, just as the *i* at the end of *Santi* was curved, and joined to the *h* in *hanc* and thus made into a *d*, and has been mistaken for that letter. The *j*, in *ejus*, I take to be formed by lengthening the first limb of the *u*. *Propetro* is a Low-Latin word, and very expressive."

¹ Llanbedr ar Fro; Peterston-super-Ely, in Glamorganshire.

² Rhath; Roath church is about a mile and a half N. E. by E. of Cardiff. It is probable that the Roman station Ratostabius derived its appellation from the Cambro-British name (Rhath) of this place, which seems to correspond with the locality of that station.

³ (*Enw mawr yw enw Meyryg*.) This honourable expression was, according to the Coychurch MS. originally applied to Meyryg ab Tewdric. It will

6. Brochfael,¹ the son of Meyryg, who succeeded to the throne, erected many churches and castles; and performed other great actions, both good and bad. He was the first who built a castle at Cardiff, where still existed extensive remains of an ancient royal city.

7. Gweirydd,² the son of Brochfael, was a wise, but unfortunate king; for diseases and rough ungenial seasons had greatly damaged the country;³ being the calamitous consequences of wickedness that occurred in his age; and which emanated from a prevalent recourse to depravity, illegality, and impious abominations. He

be found appropriated again to another Meyryg. It is conclusive, from various concurrent testimonies, that a King Meyryg reigned in Glamorgan about this period, which, we may fairly infer, did not extend far into the seventh century, but his parentage appears involved in some confusion. In the *Liber Landavensis* he is very often recorded as a great benefactor to the church of Llandaff, under the name of Meurig the son of Ithael, the son of Morgan. In the Coychurch MS. he is named Meyric the son of Rhys, the son of Ithael. (Williams's Monm. p. 106.) It is not improbable that two princes of this name governed, in rather close succession, about this period, either as kings of Glamorgan, or among its sub-reguli.

¹ It would seem that the Brochfael here mentioned was the first to restore Cardiff from its Roman ruins to the rank of a place of populous residence. From the memoir of Morgan the son of Howel, or Morgan Hên, the 11th sovereign of this section; it would appear that this Brochfael lived rather beyond the year 660, in which Cadwaladr is stated, by Caradoc of Llancarvan, to have ascended the throne of Britain. We find a Brochmael ab Meurig recorded in the Lib. Land. in the times of several Bishops; some of which lived so long before the others, as to induce a belief that errors must have crept somewhere into the statements there respecting him.

² Gweirydd, in Nicholl's Abbots of Lantwit Major, is called Guedguerus. In many MSS. he is named Quedguerus.

³ Edward Williams, in noticing Gweirydd, (Williams's Monm. Ap. 68.) says "If other historians mention bad weather and pestilential times in those ages, the dates may thence be tolerably ascertained." The suggestion of the above judicious note tends to the attainment of the anticipated desideratum; for we find in Caradoc of Llancarvan's Chronicle of the Princes, (Myv. Arch. p. 468) that the pestilence called "Y Fall felen," or *The Yellow Putridity*, made its appearance in A. D. 674 in this Island, causing great mortality and famine for eleven years; and that, in consequence, "Cadwaladr, together with many of the principal families of the Britons, went over to Letavia or Armorica." By carefully comparing various events, as related by different historians, and computing upon the average duration of reigns, it will be found that Gweirydd and Cadwaladr were contemporaries. The former probably commenced his reign somewhere between 670 and 680.

built the church of Llanweirydd, which is called now,—*Y Caerau*,¹ [*The Fortifications*,] where he had a mansion, although he held his court at Cardiff.

¹ Caerau is the Welsh term for fortifications. The ancient fortifications at Caerau are of Roman formation; consequently the locality must have borne that designation long before a Christian church was built there by this prince, and called *Llanweirydd*, after his own name. It is probable that this latter ecclesiastical name never became generally acknowledged, for we find the place noticed in history only by its former name, *Caerau*, which it still retains. Many places in Glamorgan, and throughout the primitive Diocese of the venerable Dyfrig, (St. Dubricius) present instances of altered names;—such as Senghenydd, changed to *Caerfili*, (St. Cenydd and his son Ffili, from whom these names originated, lived in the sixth century) Llanufelwyn to *Sant Iorys*, or St. George's; (Ufelwyn, or the *Sacred spark*, was Ffili's brother.) Llangawdaf to *Llantrisaint*; Llanwerydd to *San-Dunwyd*, or, *St. Donat's*; Aberbernant, to *Fonmon*, or, *Faulmont*, according to some MSS.; Llanmihangel y Twyn, to *Flemington*; Llaineinydd, to *St. Nicholas*; &c. (For several of these, see Myv. Arch. II. pp.525—6. From the very considerable number of ancient British names of places, (now either extinct, or altered into other designations, consequent on the settlement of Normans, Flemings, &c. in different parts of this district,) which we find recorded in the Lib. Land. it is manifest that the above constitute but a small portion of the changes of this sort that progressively took place.

An extraordinary instance of longevity is connected with this place, (Caerau.) On the further side of a dingle, immediately to the east of Caerau church, appear some vestiges of a house, garden, and orchard, where, local tradition still says, an "*Old Man*," named William Edwards, lived to an *extraordinary* extension of human existence; having witnessed the entire duration of the sixteenth century, and nearly seventy years of the seventeenth. The site of his residence is still called by the surrounding natives, "*Ty yr Hen Ddyn*" or the "*Old Man's House*." Many years ago, a tombstone, inscribed to his memory, was to be seen in this church, under the south window. Edward Williams had frequently noticed it; and at one time he took a careful fac-simile of its form and inscription; of both which the confronting delineation is a faithful copy, so far as typographical arrangements would admit. Soon after this fac-simile was taken, the stone was culpably removed by the Parish Clerk, and placed, inscription downwards, as an hearth-stone before his own fire-place: (Malkin's Scenery of South Wales, vol II. p. 548.) and when, some years ago, I went there to ascertain its fate, I was informed by an old man who resided close to the Clerk's house, that, about six months previously, it had been cleared out, having become quite broken to pieces, and mostly pulverised. This is one of the many glaring instances of neglected duty on the part of parochial authorities, by which our churches have been successively despoiled of the venerable remains of antiquity: and justice demands that the officiating ministers of this place should doubly partake of the censure so undeniably incurred; for *they* could plead neither

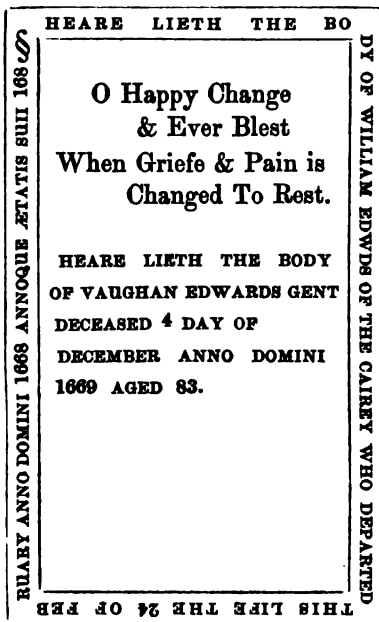
8. Arthfael the second, the son of Gweirydd, was more prosperous; for he expelled the Saxons, denied them contribution, and vanquished them in battle.

9. Rhys, the son of Arthfael, built many strong castles, and constructed a considerable number of ships. He enacted a law that

nonattendance, nor want of education, to palliate, not only their total want of taste, but also their disregard of kindred associations and the sanctuary of the grave.

The Tombstone and its Inscription.

At Cwres Church, Pembrokeshire, letters cut deeply, and filled with Pitch, in good preservation—under the South Window. (Edward Williams.)



But a much more extraordinary instance of longevity is recorded in an old parish register of Lanmaes juxta Lantwit Major, where the following entry appears;—

“Ivan Yorath buried a saterdaye the xvii daye of July anno doni 1621 et anno Regni regis vicesimo primo, annoq ætatis circa 180. he was a soldier in the fighte of Boswoorthe and lived at Lantwitt major, and he lived muche by fishing.”

There are other very remarkable ages recorded in this register of Lanmaes; but Ivan Yorath's, being the greatest, as well as the best supported by circumstances, is the only one selected here. (See Malkin's Scenery of South Wales, vol. II. p. 545. for numerous instances of longevity, supplied, among other extensive contributions to that interesting work, by Edward Williams.)

every landed proprietor in the vale, should sow half of it in corn ; that every such owner in the hills, should similarly appropriate a fourth part of it ; and that all lands that were neither corn nor hay ground, nor yet depastured by live stock, should revert to the king at the expiration of a year and a day after legal claim ;—unless such land should be deemed legal woodland or forest-land. This enactment caused ample abundance of provision for man and beast in the country, until it became the resort of persons from all parts of Wales, as a chosen place of residence ; and so very populous and powerful, that Glamorgan acquired the appellation of “ Queen of countries,” from its fruitfulness and numerous inhabitants.

10. Howel, the son of Rhys, made war on the lords of the country of Brychan,¹ for the districts of Ystrad-Yw² and

Ivan Yorath's extraordinary duration of life seems to be satisfactorily sustained by the Register ; where his service in the Battle of Bosworth appears to have been carefully recorded, in corroboration of his great age ; as if from a misgiving that the reality of so extreme an extension of human existence would be held, by futurity, in great doubt, unless convincingly attested. From the cautious expression *about* (*circa* 180) prefixed to his age, its duration was probably either deduced from data supplied at different times by himself, or from the oral transmission of his kindred, in succession ; for the time of his birth must have become a circumstance of tradition when his singularly protracted locomotion on earth terminated.

The battle of Bosworth, in which the register states that he fought, took place in 1483,—138 years before his decease : now, supposing that he was only 32 years old then, he must have been 170, at least, at his death ;—but if 42, (by no means an improbable supposition) the record of his age has been correctly given. In fact, the statement of the register has altogether an air of authenticity, and affords, perhaps, a better corroboration of extreme longevity, that can be adduced in support of any other instance on British record.

The following synoptical statement may not be deemed irrelevant.

Ivan Yorath died in	1621, aged 180,—hence he was born in	1441.
Old Parr died in	1635, aged 152,—and, therefore, was born in	1483.
William Edwards died in	1668, aged 168,—therefore he was born in	1500.
Henry Jenkins died in	1670, aged 169,—consequently he was born in	1501.

It is remarkable that these four persons were born before the introduction of parish registers, which were first instituted by the unfortunate Thomas Cromwell, Earl of Essex, while Vicar General to Henry VIII. in 1535, and that they all died after those useful records had become general.

¹ The present county of Brecknock was contained in the country of Brychan, which, however, included additional districts.

² YSTRAD YW appears to have been the ancient name of the country known now as the hundred of Crickhowel, in Brecknockshire ; but, in Owen's “ Map of Wales according to its Ancient Divisions,” it is confined too much to the

Euas,¹ which territories appertained, in justice, to Howel and the country of Glamorgan; but the lords of Brecknock transferred their claim in those lands, to Cadell, the king of South Wales; so that Howel was forced to relinquish his right to them, and to fix the boundary of his country at Crickhowel,² because it was there that the boundary stones were raised, and here it was that he constructed a town and castle, calling the place Cerrig Howel; which town is now considered to be in Brecknock. Morgan, the son of Howel, succeeded him.

Morgan, the son of Howel,³ was a mighty, brave-hearted king; and great, beyond measure, in generosity, justice, and mercy; for which he was designated, a second Arthur. He married Olwen,⁴ the daughter of Rhodri the Great; and succeeded in his dispute

northern boundary of that county. Mr. Owen's (Dr. O. Pughe) map, however, is a creditable performance, and useful to the historian. See Price's description of this district;—*Hanes Cymru*, p. 451.

¹ Euas,—or Ewyas, an ancient territory, now in Herefordshire, and adjoining Ystrad Yw.

² CERRIG HOWEL, or, *The Stones of Howel*, (the name by which CRICKHOWEL, in Brecknockshire, is called in Owen's Map of Ancient Divisions, as well as by the country generally, in Welsh colloquy,) is a designation that conveys its own satisfactory definition, and affords a local corroboration of the manner in which the territorial contest between Howel and the Lords of Brecknock was *then* determined; although that settlement was soon after rescinded.

³ The parentage of this prince is here erroneously given; for in the Coychurch Genealogy, (Williams's Monm. pp. 704, and Appendix, 69) he succeeds *Owen*, the son of Howel; and, in an important MS. historical pedigree, said to have been transcribed from Ieuan Deulwyn's book, (see note p. 332) he is called Morgan, the son of *Owen*, the son of Howel, a testimony that is confirmed by several other genealogies. *Owen*, Lord of Glamorgan, is recorded by Caradoc before Morgan, (Myv. Arch. II. p. 483) although omitted here; but, as his father, Howel, died at a very advanced age, (p. 484) it is probable that he survived his son; who, for some years, might have governed as his Regent.—However, as he did not, perhaps, exercise power in the due order of succession, he was not included, by some historians, among the ruling sovereigns. Blegywryd, Archdeacon of Llandaff, who so efficiently assisted Howel the Good in framing his new Code of Welsh Laws, (circ. ann. 926) is named, by Caradoc. (p. 585) as the son of *Owen*, and brother of Morgan, King of Glamorgan.—Another brother—Idwallon—is also similarly described, (p. 494.) In the Liber Landavensis, Morgan the Aged is mentioned as the son of Owen. The error just committed, as to Morgan's parentage, is, it will be observed, almost immediately repeated with respect to that of Blegywryd.

⁴ The wife of Morgan is, by historians and genealogists, generally named *Elen*, the daughter of Rhodri the Great.

with Howel the Good, through the interposition of Edgar, king of London, the Bishop of Llandaff, and the Bishop of Saint David's.¹ Howel, however, renewed, after that, his claim to those territories, [i. e. Ystrad Yw and Ewyras] and war ensued : but Blegywryd, the son of Howel, and brother of Morgan, solicited again the arbitration of Edgar and the two Bishops, between Morgan, and Hywel the Good, and obtained it. Edgar selected twelve wise-men of the country to adjudicate the case ; in accordance with the law of Morgan Mwynfawr ;—that is, twelve men from Deheubarth, the country of Howel, and twelve from Glamorgan,² the country of Morgan ;—presiding, himself, in council at their deliberation. The award, publicly announced, was,—that Morgan and his country's claim had been fully established in justice to Ystrad Yw and Ewyras, which were restored accordingly ; excommunication against any who should oppose that decision, being simultaneously proclaimed at the altar of Teilo at Llandaff, where the record of that righteous decision is still to be seen :—and thus it was that peace was restored to the country. Morgan had a palace at Cardiff, where formerly stood the court of the Roman general, Aulus Didius ;³ but that palace was reduced to heaps of

¹ The arbitration here attributed to Edgar, between *Howel* the Good and Morgan the Aged, involves a palpable anachronism ;—for Edgar was a mere child when Howel died, in 948. See Lib. Land. p. 513, where the Editor, in pointing out the error, gives an explanatory note.

But although Howel could not have been concerned in the above seizure, it is equally certain that his turbulent son, Owen, committed the aggression ; for Caradoc, together with other concurrent authorities, expressly attributes the wrong to *him* in the year 958 ;—Myv. Arch. II. p. 490) and, as expressed in the note just alluded to,—“ The arbitration made by Edgar was, most probably, one of his first acts, after he commenced his reign, in the year 959.” The expression “ er yn oes oesoedd ” (*through all ages*) used by Caradoc to characterise the right of the princes of Glamorgan to the unjustly seized territories, argues great antiquity of claim.

² Here Morganwg, or Glamorgan, is correctly mentioned as a dominion quite distinct from that of Deheubarth, or South Wales.

³ Opinions are divided with regard to the etymology of Caerdydd,—Anglicè—Cardiff. Our text here, and, I think, justly, derives the Welsh name from Didius (Aulus Didius) the Roman general, who commanded in Britain from A. D. 53, to about 57 ; who was strenuously opposed by the Silures ; and who, according to this genealogy, which is supported by other Welsh records, as well as by strong probability, built a fortress on the Taff, where, from its contiguity to the sea, he would have been much less exposed to the onsets of that warlike people, than had he selected a more inland position.—However

ruins by the Saxons, in the time of Cadwalader the Blessed. He had, also, a royal residence at Margam, and another at Brigan,¹ where he usually held his national and juridical courts. He lived to the age of one hundred and twenty-five years;² being, consequently, called Morgan the Aged.

short the occupation of the place might have been, his name, as the founder, become, according to frequent usage, attached to it; *Ratostabius*, another local designation, evidently formed from the British expression—Rhath Taf, (The Taff moorland) and Rhath, Anglicè Roath, a contiguous parish, still partakes of that appellation; hence we may fairly infer that it was a distinct place from Caerdydd. In the adoption of British names, the Romans latinized them with increments, such as Cassivellaunus, from Caswallawn, Lucarum and Lucarium, from Llychwr; (implying both a lake and fenny ground,) Nidum, from Nedd; &c. On the contrary, the Britons rejected the final syllable of Latin names and words; as Iwl, from Julius; Aleg, from Alectus; Sevyr from Severus; môdd, from modus; gradd, from gradus; ysplennydd, from splendidus;—and Dydd, from Didius, whence, Caer-Dydd, or the fortress of Didius.

Had Caer-Daf (pron. Caer Dâv, i. e. the fortress on the Taff) been the *original* appellation, it would, in all probability, have retained that form; and Caerdaŵ or Cardaŵ, instead of Cardiff, would have been the English expression; especially as the *primitive* see, Llandâf, (pron. Llan-Dâv, i. e. the church on the Taff) Anglicè Landaff, in the immediate vicinity, must, by retaining, in unaltered purity, its first name, have analogously tended to prevent any *fixed* adoption of such deviations as Caerdydd, Caerdyf, and Cardiff, from Caerddâv, had the latter been the *original* appellation. It is also pretty certain that Caerdydd was, *always*, the name in colloquial use by the surrounding country. It is with unfeigned diffidence that I find myself compelled to differ, in this, as well as in a few other cases, from the recorded opinions of far superior scholars; but my Bardic motto Y GWIR YN ERBYN Y BYD (Truth against the World) enjoins the expression of my carefully considered and honestly entertained notions on historical subjects, that seem to require further illustration.

¹ Breigan, an old mansion in Llansannor parish, Glamorganshire, is now in a state of dilapidation; but vestiges of an ancient castle are still observable near it.

² Caradoc, having casually noticed the proceedings of this Ruler for a *very long* period, states that he died in 1001, at the extreme age of 129 years, nor have we any reason to suspect that duration to have been materially overrated, for we find him in power in A. D. 893, or 108 years before his demise, an event that could not have been involved in distant obscurity at the time of the historian, who is stated by some writers to have died himself, at an advanced age, in 1156; his chronicle having, it should seem, been continued by a later hand to 1196. This historian's account of the death of the hoary and worthy Prince here noticed, concludes thus:—"Gwedi gadael ei Ffaint yn nwyllaw ei feibion a'i wyrion, yn hir flynydau cyn ei farw achaws ei hensaint

12. Owen, the son of Morgan the Aged, was involved in war by Owen, the son of Howel the Good; but Edgar marched an army against the latter, and compelled him to abide by his and the wise-men's decision in favour of Morgan the Great.¹ Owen, the son of Howel, was now excommunicated; but, having made restitution to Owen, the son of Morgan, he was absolved. This Owen, the son of Morgan, built a church and castle at Ystrad-Owen,² where he and his wife were buried.

13. Ithel, the son of Owen, was a very valiant and potent king, and lived mostly at his new summer-house, called—Ton Ithel Ddu.³ He fortified Cardiff castle, where he held his national and juridical courts. He was called,—Ithel Ddu, (Ithel the Dark) from his very black hair and beard.

14. Gwrgan, the son of Ithel, was a generous king, who restored, in full efficacy, the laws of Morgan Mwynfawr, and Rhys, the son of Arthfael, and the country flourished greatly under his government. He was an eminent bard, and framed many excellent laws and institutes for that order, which are to be seen in books to this very day. He gave the plain called Gwrgan's Long-meadow,⁴ in

ac anallu;" i. e. having, for *long years* before he died, resigned his sovereignty to his Sons and Grandsons, on account of his great age and decrepitude.

Placing the death of Morgan Mwynfawr in A. D. 560, we have an intervening period of 333 years from that time to 893, the year in which Caradoc first refers to Morgan the Aged, as exercising sovereign authority: but during that long space of time, we find in the text only nine successions; giving thereby the improbable average of 37 years to each reign. The Coychurch authority, corroborated by Ieuan Deulwyn's pedigree, (see Appendix) gives, however, 12 years reign within that period; thus reducing the average to the admissible extent of $27\frac{3}{4}$ years.

¹ It was at this time that the arbitration of Edgar appears actually to have taken place.

² Ystrad Owen;—a village near Cowbridge. There is a large tumulus within the churchyard of this place, which, probably, was raised, in commemoration, over the grave of Owen and his wife.

³ This place, the name of which has been contracted to—*Ton Du*—is situated in the parish of Llangynwyd, about five miles, nearly to the north of Bridgend. It is a respectable old residence, and still inhabited. Ithel died in 994. (Myv. Arch. II. p. 500.)

⁴ This mountain-plain extends nearly westward, for some miles, along the confines of Glamorganshire and Brecknockshire; commencing about six miles from Merthyr Tydfil. In its south-easterly direction it includes a considerable portion of Aberdare parish; and it is still, under some modifications, con-

Glyn-Rhondda, to his poor subjects, and all other Welshmen, in perpetuity, for raising corn, and breeding sheep and cattle; and it was from his name that this place was called Gwrgan's Long-meadow. He conferred upon every person in Glamorgan, who did not possess land, the privilege of feeding cattle and sheep, and erecting houses, as it exists at this day. He was called a second Solomon for his knowledge.

15. Iestyn,¹ the son of Gwrgan, succeeded his father; but he was a very wicked, cruel, and merciless king; incurring the hatred of his countrymen and subjects. Great animosity arose between him and Rhys, the son of Tewdwr, king of Deheubarth; and he

sidered as a free common. Gwrgan is celebrated by Bards and Chroniclers as a generous and patriotic prince. He died in 1030.

¹ This untoward but brave prince has, from the period of his existence to the present day, been the object of unqualified censure;—nor is it here intended to shield his grievous faults;—still the charity even of stern justice requires that, while his transgressions appear so amply on the records of centuries, the partially retrieving features of his character, together with the rebellion so unjustly charged to his conduct, and the exasperating aggressions inflicted, through many reigns, on his paternal dominion, should be considered. When the sons of Rhodri, under the new order of government, instituted by their father, attained unopposed power, they not only aimed at the extermination of Morganwg as an independent state, but also immediately endeavoured to accomplish the extirpation of each other's authority, notwithstanding that the federal code framed, as if by paternal presentiment, for their regulation, so explicitly defined the distinctive rights of each. Iestyn, in favourable contrast, when debarred, at the death of his father, from his legitimate right of immediate succession, created no dangerous commotion in the country, in vindication of his just claim; but, having asserted his hereditary title, submitted to his rejection; although, during the thirteen years of its continuance, he was perpetually, and powerfully, in arms in support of his grandson's claim to the dominion of Deheubarth. It should here be remarked that Iestyn's temporary exclusion, although unnoticed in this record, is particularly and satisfactorily narrated by Caradoc (Myv. Arch. II. pp. 506, 509) and others. The omission here may be fairly attributed to an impression on the mind of the author, that the intervening government of Howel, after Gwrgan's death, could not be considered but either as an usurpation, or a regency, while Iestyn was exclusively engaged in warlike operations.

This Prince has been accused of *treason* and *rebellion* for his war with Rhys ab Tewdwr, Prince of Deheubarth, or South Wales; but the charge, upon reflection, appears quite unfounded, for Morganwg was at *no period* included in the dominion of Deheubarth, (Han. Cym. p. 450—522. Myv. Arch. II. p. 516, &c. &c.) on the contrary, it has been mentioned, by Caradoc and other ancient writers, as an independent state, throughout the whole of its

entered into an unjust war against him; for which object he engaged the mercenary aid of Sir Robert Fitzhamon; with whom came twelve knights, twenty-four esquires, and three thousand men. To

history. It has, also, by several writers, been identified, although under progressively circumscribed limits, as the *Essyllwg* of remote antiquity; which, on some occasions of imminent danger, gave War-Kings (*Catteyrn*) or Paramount Sovereigns, to the whole British confederation.—*Caractacus*, its hereditary Prince, in his celebrated speech before Claudius, urges, at that very distant period, his descent from illustrious progenitors, and that he was a sovereign of many nations: nor was the rule of that lineage ever reduced to a state of subordination, until the overthrow of *Iestyn*; when it passed over to the Norman Lords.

Rees Meyrick, in his *Morgania Archaïographia*, written in 1578, says that this war “sprang of the unsatiable desire of Rice ap Tewdwr, to Justin’s wife, and not, for any title of subjection, as some lately by misreport affirmed.” (p. 7.)—Again, “As concerning any title of subjection due upon the Signory of Morganwg to Dehybarth, I never sawe authority for the Testimony thereof neither yet the matter to be doubted or called into question, untill lately, that well learned Master Humphrey Lloyd in his ‘*Breviary of Bryttaine*,’ by misinstruction, affirmed, &c.” (p. 8.) Furthermore, in discussing the consideration that “Morganwg was included in Deheubarth,” he convincingly says, “The contrary whereof may appear by the decree made by Edgar, King of England, betweene Hywel Dda (sonne of Cadell then Prince of Dehybarth,) and Morgan Hen, then Lord of Morganwg, for Istradyw and Eus, which is registered in Tilyaw his booke at Llandaph, about the year of our Lord 970; for if Morganwg had been Subject to Dehybarth, in vaine had they then contended seeing the question was (as by that Decree may be seene) Whether those two countreyes were part of Morganwg or Dehybarth?” “Alsoe in Wales are reputed five Kingly or Princely generations, which the Bryttans term ‘*Pump brenynllwith Kymry*,’ among whom Justyn vap Gwrgan was one in Morganwg, an Rhys vap Tewdyr in Dehybarth, &c.” (p. 9.)

Humphrey Llwyd, however, appears merely to have reiterated the charge of Giraldus Cambrensis, for he almost literally translates his words. Giraldus’s character, as an erudite Welsh historian, has never been highly appreciated, even by his warmest friends: but his assertions with regard to the *pretended* subordination and fealty due from Morganwg to Deheubarth, independently of the cogent reasons already adduced, is peculiarly open to a suspicion of biassed perversion, from the circumstance, that he was the Great-grandson of Rhys ab Tewdwr, sovereign of the latter principality, who was vanquished in his war with Iestyn, his *independent* enemy. The fact that Rhys’s own subreguli, Einion and Cedrych, contributed mainly to his overthrow, but ill upholds his character as a popular and just prince. It was not, however, Iestyn’s policy to refuse such opportune aid. Giraldus’s Grandfather married Nest, a daughter of Rhys ab Tewdwr, whom Mr. Yorke describes as having been previously “the beautiful mistress of Henry I.” To this marriage Giraldus owed not only *all* his *Welsh* blood, (for his paternal

his support came, also, Einion, the son of Collwyn, Lord of Dimetia and Cardigan, with a thousand men more; and likewise Cedrych, the son of Gwaethvoed, Lord of Cardigan, with an additional

ancestors were Normans) but also his inveterately unjust hostility to the princes of Glamorgan.

But, independent of any other provocation, the appalling devastations inflicted by the princes of Deheubarth on Glamorgan, from Rhodri's sons to Rhys ab Tewdwr, (which, being detailed by credible historians, whether Welsh or English, need not be recapitulated here, further than in allusion,) present ample causes of justification for Iestyn's protective retaliation.

From several allusions to him in old MSS., Iestyn appears to have been a man of learning himself, and a patron of literature. We find it recorded, also, by Caradoc, (Myv. Arch. II. p. 522) that, notwithstanding his incessant wars, he paid considerable attention to the internal improvements of his country, having rebuilt the castles of Kenfig and Boverton, and constructed, altogether, the town and castle of Cardiff.

Some intricacies occur in Caradoc's account of Iestyn and his family, that are not only irreconcilable with probability, but even with *possibility*, unless explained by circumstances upon which he is silent. That prince is said, in A. D. 994, to have married Denis, the daughter of Bleddyn ab Cynfyn, prince of Powys. Now Bleddyn did not assume the government of that Principality, until 1062; and, as he fell in 1072, without any extraordinary age being attributed to him, we can scarcely suppose him to have been even born at the asserted period of his daughter's marriage; and, hence, the observation—that Denis was his daughter, by his *first* wife, as stated in another section of this volume, does not obviate the difficulty. In 1031, Rhydderch, the eldest son of Iestyn, fell in battle; and in the same year, *Caradoc*, another son, fell; but I have never seen this *Caradoc* included among the different names transmitted of Denis's children; hence the inference that he was a natural son is admissible. It is stated in the same year, that Iestyn, after the death of Denis, the daughter of Bleddyn ab Cynfyn, his *first* wife, (Myv. Arch. II. p. 307) made proposals for a second marriage, which, however, were rejected on account of his advanced age. Still we have *another* Caradoc, the son of Iestyn, appointed, in 1090, under Fitzhamon's allotments, as regulus of the territory between the rivers Neath and Avan. In the previous year, Iestyn stipulates with Einion ab Collwyn, as one of that chieftain's conditions for his aid against Rhys, to give him his daughter in marriage. This stipulation, although violated by Iestyn, was afterwards enforced by Fitzhamon; and several children issued from the union; which could not *possibly* have occurred, had that princess been the daughter of Denis, recorded to have been dead sixty years previously. Supposing, however, that Denis was Bleddyn ab Cynfyn's *eldest sister*, (a consideration also that involves some difficulty) instead of his *daughter*, the perplexity with regard to that prince vanishes; and Iestyn's second marriage with Angharad, the daughter of Elystan Gledrydd, as stated by most Welsh historians of note, *except* Caradoc, fully explains the other circumstances.

thousand:¹ but after the departure of the Normans, contention sprang up between Iestyn, Einion, and Cedrych; whereupon the two latter went after the mercenaries, and, having related the injustice of Iestyn's conduct, invited them back to Glamorgan; a country, they said, that might be easily won from Iestyn, who was so ill beloved there, that a large portion of the Welsh were quite hostile to him. They expatiated, also, on the fertility of Glamorgan,—being so rich in corn, pasturage, and all produce beneficial to man and beast. Sir Robert and his men heard all this gladly;² and returning, expostulated with Iestyn on his conduct; but he behaved with great arrogance and scornful pride towards them; so the contention ended in war; and a severe conflict took place adjacent to Cardiff, on the Great Heath,³ where Iestyn was vanquished. But the Normans so marshalled their combined army, that Cedrych was placed foremost in battle, until more than half of his men fell; consequently, Sir Robert found himself at the head of a more numerous force than the remaining troops of Einion, Cedrych, and other Cambrian chiefs on their side; so he got the upper hand of the country, and thus became enabled to select as he pleased. He, therefore, appropriated to himself and retainers, the rich vale; but the lands allotted to Einion, Cedrych, and their adherents, were mostly the hilly districts. The portion Sir Robert reserved to himself, consisted of Iestyn's rights; being the Supremacy and Royal Prerogatives of Glamorgan, with the castles, estates, and just claims appertaining thereto;—that is to say,—the Castle of Cardiff and its attached lands; the Castle of Kenfig and its estate; the royalties of Tir Iarll⁴ (Earl's Land) and Glyn-

¹ Sir Edward Mansel says, that Cedrych's contingent amounted to *two* thousand, but states the total of Iestyn's own force at only "three hundred or a few more, for the lords and knights of his own country had refused him much aid."

² Rees Meyrick, in exposing the feigned readiness of the Normans to return, after the overthrow of Rhys ab Tewdwr, evidently shows that, from the first foot they set in the country, they had resolved on its subjugation, and the partition of its fertile districts among themselves; allotting, according to the good Welsh adage, "*Rhan y gwas o gig y iar*," (the menial's share of the dainty chicken) to the more treacherous mercenaries, Einion and Cedrych, while the pittances doled out to Iestyn's sons were still more insignificant.

³ Mynydd Bychan, or the Great Heath, near Cardiff, which, until lately, was a large uninclosed common.

⁴ This Lordship was, according to several unpublished Welsh records, called Tir Iarll, or Earl's Land, from William, Earl of Gloucester, the third

Rhondda, with the manor of Cowbridge and its liberties ; also the manors of Boverton and Lantwit Major, with their liberties : the two latter Manor-towns being appropriated for the corn and dairy of the splendid mansion that he had at Boverton, where he usually resided and held his courts in summer.

This Sir Robert, being one day engaged in a hunting party, at the town of Boverton, fell from his horse, and fractured his leg. The horse having run away, he was thus left, far from his friends, without any one to assist him. In a short time he saw a man called —Qu.¹ coming that way, being girt with a sword and other weapons. Sir Robert had seized his lands, and, therefore, expected nothing less than death at the hands of this armed man ; who, on the contrary, raised him up, and carried him to a little cottage, like a hermitage, in the seclusion of a wood, where he set the bone, and then sent for his attendants to guard him in security, until his leg should become well. On his recovery, Sir Robert wished to bestow great gifts on——but he would not accept them, saying,—“Thou didst take away my property, together with the lives of my wife, my children, and of most of my relations, and all thy wealth could make no recompense to me for them : but know—that I would not retaliate on a disabled enemy. Return home in security ; but bear in mind, that I and my countrymen want only the power to avenge ourselves on all the aliens who have causelessly dispossessed us of our property ; and that we never did to thee the least injury.”² Sir

Lord of Glamorgan, from its Norman conquest, who restored the Bardic Chair, that had previously been removed there from Caerlleon upon Usk, but which had, in periods of turbulence, quite fallen into disuse. Were such proofs here requisite, infinite allusions to this chair could be adduced from the Bards, through many centuries.

¹This contracted form of *quere* appears in the Welsh text, without the note of interrogation here affixed. The suggested inquiry is evidently directed to the omitted *name* of the personage noticed ; for which, perhaps, from some defect of MS. authority, a prior transcriber had only left a blank space.

²In whatever point of view, as to historical fact, the apparently romantic anecdote here introduced, may be considered, it faithfully depicts the rapid results of revolt, in its portraiture of the sad bereavements, destitution, and wretched vassalage that immediately befell all grades of Iestyn's subjects, after his overthrow. While the restless mind of this prince proved inimical to public repose, his unrestrained passions naturally created feelings of deep-rooted revenge in the breasts of some of his powerful subjects, who, consequently, swerved from their fealty to him, in the day of his need. But the spirit, whether vindictive or ambitious, that would aim at the total subversion

Robert returned home very sorrowful, called his knights together, and ordered restitution of property to be made to all who had not personally engaged in the war against him; emancipating, likewise, the country from the bondage imposed upon it. From that time out, he never enjoyed health; but died, at last, of insanity and raving madness.¹ In his time King Henry I. took to himself Nest, the daughter of Rhys, the son of Tewdwr, as a feigned wife, and lived with her at Cardiff Castle; inhabiting a chamber in the Lion's Tower, which kings always occupied when residing in that town.

This king had a son by Nest, called Robert, who was brought up with the daughter of Sir Robert, called Mabilia; and, when they became of age, they were married; and the king created him Earl of Gloucester, his wife being Sir Robert's only child and heiress. After his father-in-law's death, this Earl Robert became Prince or Lord of Glamorgan,² in right of his wife. He was a most redoubtable warrior, being esteemed more valiant than any of his contemporaries. He sided with the Empress Matilda against the King;³ and when that monarch was taken prisoner, he was exchanged for him. Many good laws were enacted in his time for the benefit of the country; their ancient rights were restored to the inhabitants of Glamorgan, and extensive lands in the vale were inclosed. This Robert, being born a Welshman, was greatly beloved throughout the country; and he repaired much of the injuries that had resulted from the wars of Iestyn. He had one son, named William, who inherited the Lordship.

of an old government, rather than the constitutional correction of abuses, will ultimately reap of the devastating whirlwind,—the sure result of “sowing to the tempest.” The progressive reforms so indispensably necessary to the institutions of any country, should, with a view to permanency, be the fruits of time and cool deliberation;—not the crude produce of popular excitement, that, like hastily harvested hay, may be accumulated to conflagration.

Man is capable of acquiring a momentum quite at variance with his own reason.—Allured by the aspect of a subjacent plain, he may so rapidly rush down to it, from his less enviable acclivity, as to acquire an impetuosity far beyond his utmost power of restraint; until, being involuntarily urged on by it, he plunges into the torrent of a verging river, and is swept onwards, in the wild stream, to destruction.

¹ He was wounded at the siege of Falaise, in Normandy, and died in 1107.” See Williams's Monm. Ap. p. 76.

² For lists of Lord Marchers and Lords of Glamorgan, see Williams's Monmouthshire, XXXIX. Appendix.

³ King Stephen.

William, the son of Robert, Lord of Glamorgan and Earl of Gloucester, was a very quiet, peaceable chieftain. He had two daughters,—Amicia and Isabella;—the latter of whom married John, King of England, fourth son of Henry II. King of London, and, in right of his wife, Lord of Glamorgan. Amicia married Gilbert Earl of Clare, who, through his wife's claim, was Lord of Glamorgan, conjointly with King John. Gilbert and Amicia had a son, named Gilbert Earl of Clare and Gloucester, and Lord of Glamorgan, conjointly with the King, who, for himself and all succeeding monarchs, transferred to him the royal moiety of this property and supremacy; a proceeding that introduced to the country the forms of English laws. This Gilbert married Isabella, the daughter of Richard Marshal, Earl of Pembroke; and they had a son, called Richard.

Richard, Earl of Clare and Gloucester, and Lord of all Glamorgan, was born at Boverton. He was a very heroic man, and conferred great benefits on the country. He had a son, called Gilbert, who succeeded him.

Gilbert, Earl of Clare and Gloucester, and Lord of Glamorgan, had a son named Gilbert.

Gilbert, Earl of Clare and Gloucester, and Lord of Glamorgan, was a very generous man to Glamorgan. He built many houses for the poor; gave them allotments of ground for gardens and orchards; and brought men from Normandy to instruct them in agriculture. He had a son, named Gilbert, and a daughter, called Eleanor.

Gilbert, Earl of Clare and Gloucester, and Lord of Glamorgan, was slain in the great battle between Edward II. and his Saxons, and Robert Bruce and his Scots; where thirty thousand Scots became victorious over a hundred thousand Saxons. This battle took place at Bannock-Kingsborough. Gilbert, not being married, left no lineal heir, so that his sister, Eleanor, became possessed of the Lordship, and the Earldom of Gloucester, after him.

Eleanor, sister and heiress of Lord Gilbert, married Hugh.*

* The Welsh transcript breaks off abruptly here, before the promised conclusion.

THE KINGS OF GLYWYSYG,¹

THAT IS, OF THE COUNTRY NOW CALLED THE CANTRED OF WENT-
LOOG, LYING BETWEEN THE RIVER USK, ON THE SIDE OF
GWENT, AND THE RIVER ELERCH,² OTHERWISE THE
GREATER RUMNEY, ON THE SIDE OF
KIBOR, IN GLAMORGAN.

FIRST, after the Britons had regained their crown under the protection of Owen Finddu, (the black-lipped) the son of Maximus, Sovereign Elect,³ Glywys, the son of Tegid, the son of Cadell the Elder, king of Teyrnllwg, (the Vale Royal of Cheshire) obtained royal sway over the cantred of Wentloog, within the limits above specified; and he called this country Glywysyg,⁴ after his own name, having the seat of government at Caerlleon upon Usk.

The second was Gwynlliw the Warrior, who held his court at Caerfule,⁵ where he built the church of Gwynlliw, as it is called at

¹ Extracted from the Genealogical account of the Ancestors of Iestyn ap Gwrgan, in a MS. in the possession of Watkin Giles of Langan. (E. W.)

² *Afon Elerch*, (written also Eleirch) a river that separates Glamorgan from Monmouthshire, is about two miles east of Cardiff. The literal English translation of the Welsh name is—*Swan-river*.

³ The British term *Gwledig*, which, when attached to proper names, becomes *Wledig*, is a word of difficult translation. It has been variously rendered, *Patrician*, *Patriot*, *Royal*, *Sovereign*, &c.; probably from the *partially* different positions of the several persons to whom it is applied in ancient British records. It is evidently derived from *Gwlad*, (Patria.) I have given the expression, *Sovereign Elect*, as, seemingly, the most suitable translation; having observed that some of the persons distinguished by the said term, appear to have been raised to Federal Supremacy, by the voice conventional of the country, on occasions of peculiar emergency. This suggestion may induce inquiries tending to a more conclusive opinion.

⁴ The erudite CARTE, whose indefatigable research, guided by superior judgment, led him to the consideration of ancient British documents and authorities, as the most probable sources of information, appertaining to the early history of this Island, gives, in noticing this small principality of Glywysyg, the following correct account of it;—

“Glewysig, a country between the river Uske and Rumney in Monmouthshire, was so called from Glewisus (Glywys) who was prince of it, and father of St. Gundleus, or Gunlyw, (Gwynlliw.)”

⁵ It is evident, from the text, that *Caerfule* (Castrum Buleum) was contiguous to Gwynlliw's church, (St. Woollos) Newport, Monmouthshire. The ancient encampment hard by, still called “Y Gaer,” within which the residence

this day. Saint Cadocus of Llancarvan, was a son of Gwynlliw, but he would not accept the sovereignty, choosing rather to lead the life of a recluse in the church which he had founded at Llancarvan: hence, he gave the kingdom of Glywysyg to his friend and kinsman, Morgan of Glamorgan, called Morgan Mwynfawr, who was the paramount Sovereign of the whole of Glamorgan, comprising the country from the river Usk, on the borders of Gwent, to the river Tawy, which separates it from Gower and the Lordship of Rheged. This Morgan thus became the third king of Glywysyg, and was succeeded by his son, namely,—

Ithel the son of Morgan, the fourth king, who bestowed honourable gifts, in lands, and worldly goods, such as gold, silver, and jewels, on the churches and cloisters of saints.

Rhodri, the son of Ithel, the son of king Morgan, was the fifth king of Glywysyg; and he bestowed many gifts on God and the saints for ever.

Meyryg, the son of Rhodri, the son of Ithel, the son of Morgan Mwynfawr, was the sixth king of Glywysyg. He built a castle at Caerlleon upon Usk, and another at a place called Meigen cil Ceincoed, near the river Rumney. He was a man of great cruelty, and was killed by the men of Glamorgan, who threw him headlong from a high cliff into the sea, for an attempt to violate the daughter of a very worthy nobleman.

Rhys,¹ the son of Rhodri, the son of Ithel, was the seventh king of Glywysyg. He built many churches in his country, and slew great numbers of the Saxons (who were, in number, nine to every

of Thomas Powell, Esq. stands, presents considerable remains of this fortified station; and it is also probable, that the adjacent locality now called *Court-y-Bela*, where Sir Charles Morgan, of Tredegar, holds his important cattle show, annually, derives its name, also, from the earlier British *Caerfule*.

¹ Asser Menevensis, in the tenth century, mentions Glywysyg, and states that it had a king named Rhys. (*Ann. Aelf.* p. 49.) It is also noticed in the *Liber Landavensis*, p. 379.

Golyddan, a Welsh bard of the seventh century, says;

“Na chryned Dyfed na Glywyseg.”

Let neither Dyfed nor Glywysyg tremble.

The bard here names the two districts bordering the western and eastern confines of Morganwg, as it extended in his day.

Nennius, in alluding to the wildly romantic search said to have been instituted by King Vortigern, for a boy without a father, says, “Venerunt ad

one of his men) on the banks of Rumney river, where they had landed; which place is, to this day, distinguishable by the strong entrenchments that surround it. He suddenly disappeared, no one knowing whither he was gone; and, leaving no son, after the three years of law had expired, his kingdom was given to his brother Ffernvail.

Ffernvail, the son of Rhodri, the son of king Morgan, was the eighth king of Glywysyg. He gave much alms in houses, lands, and other worldly wealth to the saints and to the poor: but after a lapse of years, his brother Rhys, who had been lost, returned; having been married, at Rome, to a noble lady, who was also related to him. Ffernvail would have restored the kingdom to him, but Rhys would not resume it. After the death of Ffernvail, Howel, the son of Rhys, succeeded him, and was the ninth king of Glywysyg;—but his children were all treacherously murdered by the Saxons in ambush; and that at a time of profound peace, and of sworn amity between the several countries. After the death of Howel, the kingdom of Glywysyg became, by right of paramount sovereignty, united to the kingdom of Glamorgan; as it had been before the time of Glywys, the son of Tegid, the first king.

And thus endeth the account of the nine kings of Glywysyg, with respect to lineage and birthright. The Saxons, afterwards, made several attempts to impose kings on that country, but with little or no success, for the natives slew all the usurping kings whom they would have forced upon them.

This account was, in the time of King Henry I., committed to written memorial, by Caradoc the priest of Lllancarvan; a man of very superior learning, in all books of history and of genealogies; and of what happened to the country of Wales, and the Welsh nation.

Campum Electi, (*Campum Aelecti*, in another MS.) *qui est in regione quæ vocatur Glevising; i. e. they came to the Field of Alectus, which is in the region that is called Glywysyg.*

The *Campus Electi* of Nennius has been literally rendered *Maes-Aleg* in Welsh, which is still the name of a parish anciently included in the territory of Glywysyg. It is written in English *Bassaleg*.

The Rev. W. Gunn, who merely seems to quote the Rev. P. Roberts on the subject, says in his notes to Nennius, p. 166, "*Glevising is perhaps an error of the copyist:*" but, with all due deference to this writer's antiquarian zeal and knowledge, the *error* appertains entirely to himself in the mistaken supposition he suggests.

IESTYN THE SON OF GWRGAN.

THE cause of war between Iestyn, and Rhys, the son of Tewdwr, was this:¹—After the death of Owen, the son of Howel the Good, Meredith, his son, succeeded to the government, and prepared for war against Owen, Lord of Glamorgan, because of the old contention that existed between the former Owen, and Owen, the son of Morgan, for the territories of Gower, Ystrad Yw, and Ewyas. Owen defeated Meredith; and, in the year 998, the latter died, when Aedan, the son of Blegywryd, the son² of Morgan Mwynfawr, became king of all Wales; but he was slain by Llewelyn, the son of Seisyllt, who succeeded him. At his death, Iago, the son of Eidwal, took possession of North Wales and its government; when Rhydderch, the son of Iestyn, the son of Gwrgan, through the aid of his uncle, assumed the government of South Wales, and made a castle at Cardiff for his royal residence, where he held his court. This was the first time that a castle was built at that place; but Howel, the son of Edwin, the son of Einion, the son of Owen, the son of Howel the Good, and his brother Meredith, came with a strong Irish host to Wales, and killed Rhydderch; and thus both of them obtained the government of South Wales: but the sons of Rhydderch, with a body of the men of Glamorgan and Gwent, endeavoured to regain that principality, and avenge the death of their father; but Howel and Meredith met them at Rhaethwy,³ where, after severe fighting, the sons of Rhydderch were subdued. In the following year, Meredith, the son of Edwin, was slain by the sons of Cynan ab Seisyllt, the brother of Llewelyn, the son of Seisyllt, to avenge the death of their uncle, who had been killed by Howel and Meredith, the sons of Edwin. Howel, the son of Edwin, the next year, invited a host of Saxons to Gwent, to devastate the patrimony of Caradoc, the son of Rhydderch, the son of Iestyn, Lord of Caerlleon, Wentloog, and the two Nether-Wents; and there

¹ This account, being a rapid recapitulation of the circumstances and military operations that led to, and attended, the inveterate contest between Iestyn ap Gwrgan and Rhys ap Tewdwr, explanatory notes are not deemed here necessary; the reader being referred to Warrington and Wynne's *Histories of Wales*, and to Price's *Hanes Cymru*, for any verification of events and adjustment of dates.

² Error: see Note ³ p. 373.

³ Probably the open moor between Roath and Rumney bridge.

Caradoc was slain, which greatly exasperated Iestyn; whereupon he obtained the aid of Griffith, the son of Llewelyn, prince of North Wales, against Howel; and they put him to flight, in the year 1038.

In the year 1042 died Howel, the son of Owen, Lord of Glamorgan, who was a good king, and disposed to peace, had he been allowed to follow his inclination by his relations.

After Howel, his brother Ithel, succeeded to the government, and was a good man for the country; but he died soon after, and his son, Gwrgan, governed Glamorgan in order of succession. At this time Howel, the son of Edwin, endeavoured to recover the kingdom from Griffith, the son of Llewelyn, king of North Wales; but Howel [was slain] and Griffith overcame his forces. At the death of Howel, Rhydderch and Rhys, the sons of Rhydderch, the son of Iestyn, attempted to regain and govern South Wales, by their father's right of conquest; and both collected a large army in Gwent and Glamorgan, to confront Griffith, the son of Llewelyn, who came to meet them; and a very sanguinary battle ensued, until Griffith was compelled to flee, at night, with his men towards North Wales; but Rhydderch and Rhys, from the severe loss they had sustained, deemed it too precarious to pursue them; so every one returned to his country, to prepare, in men and warlike means, for greater exertions: hence peace ensued for some few years.

In the year 1060, Owen, the son of Griffith, the son of Rhydderch, the son of Iestyn, died; whereupon, Caradoc, the son of Griffith, the son of Rhydderch, the son of Iestyn, collected a considerable army of the men of Gwent and Glamorgan; having solicited, in addition, the aid of Harold and his brother Tosty; and with this allied force, they went to South Wales, and so ingratiated themselves with the men of Griffith, Prince of North Wales, that they slew him. Having thus lost their prince, the men of North Wales were easily overcome. This occurred in the year of Christ, 1061.

After Griffith, the son of Llewelyn's death, Meredith, the son of Owen, the son of Edwin, the son of Howel the Good, assumed the government of South Wales; and coincident with this, King Edward banished Tosty, governor of the North, from the kingdom, and the people of that district chose Marsar for their ruling Earl, soliciting, at the same time, aid from Wales, which they obtained of Gwrgan, the son of Ithel, and of his son, Iestyn, Lord of Glamorgan, who became victorious; and these Welsh Lords returned full of wealth and honour.

In the year 1068, Gwrgan and Iestyn espoused the cause of Bleddyn, the son of Cynfyn, against Meredith, the son of Griffith, the son of Llewelyn, and vanquished him; so that Bleddyn won the entire principality of Venedotia (Gwynedd) and Powys.

Iestyn, son of the Lord Gwrgan, was married to Denis, the daughter of Bleddyn, the son of Cynfyn, by his first wife, who was Haer, the daughter of Cyhylan; from which circumstance, great friendship existed between them. In the year 1070, Caradoc, the son of Griffith, the son of Rhydderch, the son of Iestyn, came, with a host of auxiliary Normans, against Meredith, the son of Owain, the son of Edwin, king of South Wales; and in support of Caradoc came Iestyn, the son of Gwrgan, with a numerous army of the men of Glamorgan. In this battle, Meredith was slain on the banks of the river Rumney, at the place called Roath, near Cardiff Castle; whereupon Caradoc assumed the government of South Wales; but he died soon after, and his son Rhydderch ruled in succession; his court being at Boverton.

In the year 1072, Caradoc, the son of Griffith, the son of Rhydderch, sided with Gronwy and Llewelyn, the sons of Cadwgan, the son of Bleddyn, the son of Cynfyn, against Rhys, the son of Owen, the son of Edwin, who had slain their grandfather; and they were victorious.

In the year 1074, Rhydderch was slain, through the treachery of his cousin, Meirchion, the son of Rhys, the son of Rhydderch. After Rhydderch's death, Rhys, the son of Owen, governed South Wales himself, where previously they had ruled conjointly, under an acknowledged agreement that the right of national inheritance should rest in the descendants of Rhydderch, the son of Caradoc; but, shortly after, Rhys, the son of Owen, Prince of South Wales, and Howel, his brother, were killed near Lantwit Major, where they had fled for refuge, to the sanctuary of Iltutus.

In the year 1077, Rhys, the son of Tewdwr, began to govern South Wales, as the rightful heir, in paternal descent, from Rhodri the Great; and at the same time, Griffith, the son of Cynan, became the just heir to the principality of North Wales; so that, now, all Wales had reverted to its lawful princes; and it would have been well for the country had this state of things been allowed to continue: but Iestyn, the son of Gwrgan, now governed Glamorgan after his father, who died at the age of one hundred and twenty seven years; and he (Iestyn) himself being by this time a hundred and six years old; and hence, it might have

been thought, too old to claim any earthly sovereignty ; but claim it he did ;—that is, the kingdom of South Wales for his family, in the persons of his great-grand-children. To effect this object, he collected a numerous host against Rhys, the son of Tewdwr ; and Madog, Cadwgan, and Rhyryd, the sons of Bleddyn, the son of Cynfyn, aided his enterprise ; consequently Rhys fled to Ireland, where he experienced much kindness ; receiving aid both in men and ammunition ; whereupon he returned, with a heavy fleet, to South Wales, and became victorious over his opponents in the battle of Llechryd,¹ where Madog and Rhyryd were slain, and Cadwgan driven in flight quite out of the country. A short peace now ensued, until the year 1089, when Cadifor, the son of Collwyn, Lord of Dimetia, died, and his sons, Llewelyn and Einion, induced Griffith, the son of Meredith, to fight against Rhys, the son of Tewdwr, their Lord and King.

(And so on, to the end of the history.²)

After Iestyn had thus been dispossessed by the French, he fled to seclusion, and died at Keynsham, aged one hundred and eleven years ; and leaving behind him nine sons and daughters, sixty-six grand-children, one hundred and forty-one great grand-children, two hundred and nine great-great-grand-children, and fifteen great-great-great-grand-children. One son died before him, nine grand-children, five great-grand-children, two great-great-grand-children, and one great-great-great-grand-child, the whole of which were of his own family ; amounting altogether to four hundred and forty-nine. He was the prince of the most numerous descendants that ever existed in Britain ; and he lived to see a great-grandson, and a great-great-grandson as kings ; which no man ever saw before him.³

¹ A place on the Cardiganshire side of the Tivy, opposite to Cilgerran in Pembrokeshire.

² Sic in MS.

³ The extreme ages of Iestyn, and several of his ancestors, have startled the belief of many commentators ; the effect being, a considerable degree of incredulity respecting the longevities attributed to them. It would be quite superfluous here to commence a scrutinizing inquiry into the reality of their long periods of existence, having already given, with that view, a synoptical retrospect of Morgan the Aged's life.—A few words, therefore, in support of Iestyn's duration, shall suffice.—From his marriage, in 994, to his final defeat in 1089, a period of 95 years intervenes ; during which, he appears incessantly

THE PRINCIPALITY OF IESTYN, THE SON OF GWRGAN.

IESTYN, the son of Gwrgan, was Prince of Glamorgan in the time of William Rufus; at which time Glamorgan contained the following districts:—First and principally, Morganwg (Glamorgan proper,) under which appellation all the country between the rivers Usk and Neath was included. The sea and the black mountains were the other extreme boundaries.

Secondly, Gwent, under which name, the whole country between the Usk and the Wye, and also the higher parts of Gwent, called Erging, [Erchenfield] Ewyas, and Ystrad Yw, called the three sleeves [appendages] of Gwent.

in view, as a prominent actor in the continuous wars of that long and turbulent period; and, as it is quite probable that he was engaged in warlike operations for five years previously to his marriage, we may safely conclude that he led an active military life through the extraordinary duration of a whole century; as if verifying, in his own patriarchal person, one of the denunciations that constituted the most hopeless portion of the Curse of Kehama,—“Time shall not harm thee.” During his astonishingly long career we see his sons, grandsons, and great-grandsons, advancing themselves, under his support, to princely sway; and many of them falling by his ever present side, in defence of their authority. After his overthrow, Sir Pain Turberville married, according to Caradoc, his great-grand-daughter,—namely, Assar, or Sarah, the daughter of Meyryg, the son of Griffith, the son of Iestyn; but according to the records that immediately follow in this volume, and which are supported by several other testimonies in my possession, she was his great-grand-daughter; being the sole daughter and heiress of *Morgan*, the son of Meryyg, the son of Griffith, the fourth son of Iestyn.

Sir Edward Mansel, in 1591, says that Iestyn “turned monk in Kensam priory [Somersetshire] where he lived not giving out who he was till the time of his death, when he discovered all, now being 129 years old.” The ages of extremely old persons have always been over-rated, when mere conjecture, or events of the long past, supplied the guiding data; such, to some extent, may have been the case with regard to Iestyn; but, allowing him to have been 21 years old at his marriage, he would have been 116 years of age had he fallen in his last battle; but as it is stated by some writers that he escaped first to St. Augustine, Bristol, and removed thence to Keynsham; while others corroborate Sir E. M.’s account; it is not improbable that this unflinching chieftain was 120 years old when he drew his parting breath in holy refuge, at Keynsham, where he was buried, according to Sir E. M. upon the authority of the eminent bard and antiquary, Llywelyn Sion of Llangewydd.

Thirdly, The Red Cantred, between the Wye and Severn, to Gloucester bridge, and thence to Hereford.

Fourthly, The part called The Cantred, at present denominated—*The Hundred*, in some books, lying between the rivers Neath and Tawy.

Fifthly, Gower, between the rivers Tawy and Towy, so far as the Three Commots extend.¹—All these countries belonged to the paramount Lordship or Principality of Glamorgan from the time of King Arthur; but when Rhodri the Great subdivided his dominion between his three sons; Cadell, the eldest, had South Wales; and consequently he, and his descendants, maintained that they were entitled to govern the districts called Gower and Carnwylion, which claim frequently caused war between Glamorgan and South Wales, from Cadell's time to that of Iestyn, the son of Gwrgan.

When Gwrgan, the son of Ithel, the son of Morgan the Aged, was Prince of Glamorgan, Rhydderch, the son of Iestyn, the son of Gwrgan, raised a large army, won the dominion of South Wales, and became its prince. One of his sons succeeded to the same government, after whom some of his grand-children ruled that district: but eventually Rhys, the son of Tewdwr, regained a large portion of it from the grand-children of Iestyn; however, the war still continued. Another grandson of Iestyn, named Treharn, the son of Caradog, having long been prince of North Wales, was, at last, defeated and slain by Griffith the son of Cynan. Griffith sided with Rhys [ap Tewdwr] against Iestyn, and against every chieftain who had aided his sons and grandsons while they were princes of South Wales; and, among others, there was a noble chieftain who was Lord of Maenor Deivy, named Einion, the son of Collwyn, whose possessions and property Rhys, the son of Tewdwr, had seized, and for whose apprehension he had proclaimed a high reward; offering to give three hundred heads of cattle and a thousand acres of land, in free lordship, to any one who would either take him prisoner, or bring him dead or alive, to his presence. Thus circumstanced, and surmising treachery, Einion fled to Glamorgan, to Iestyn, the son of Gwrgan, who was his uncle; and having made his complaint, and related the whole affair, Iestyn advised him to go to London, where he was well

¹ By the expression "Y Tri Chwmmwd," or, *the Three Commots*,—CYDWELL, (Kindred Tribes) CARNWYLLION, (*the Carn of the Banditti*) and ISCENEM,

known to the great men of King William Rufus, and in high esteem with the Sovereign himself; for he had filled a distinguished office under him, in his wars.

IESTYN, THE SON OF GWRGAN'S CHILDREN.¹

IESTYN's first wife was Denis, the daughter of Bleddyn, the son of Cynfyn, prince of Powis, who had, for her jointure, the Lordship of Kibor in Glamorgan. Iestyn, now, built a castle at Cardiff, and another, for his wife, at the place called from her Denis Powis, conferring on this place the privilege of Lordship by Right; and on the castle and its domains the privileges of a Royal Court. By this wife Iestyn had eight children.

1. Rhydderch, the son of Iestyn, who had the Lordship of Wentloog, with the royal residence at Caerlleon upon Usk. He won the Principality of South Wales, of which his children and grand-children became princes: but it was in virtue of his father and mother's marriage settlement, under the conditions of a deed executed to Bleddyn, the son of Cynfyn, that Rhydderch obtained, by primogeniture, the Lordship of Caerlleon upon Usk.

2. Meredith, the son of Iestyn.

3. Cadwgan, the son of Iestyn.

4. Griffith, the son of Iestyn, who had the Lordship of Coetty, by settlement, under the condition of paying a gold noble² annually to his brother Caradog, who was made Lord of Glamorgan by his father.

Griffith, the son of Iestyn, of Coetty, had a son named Meyryg, who excelled all his contemporaries in noble and military accomplishments, whence originated the proverb,

“Meyryg's name is a great name.”³

are generally understood. They lie to the north of Gower, between the rivers Burry [Llychwr] and Towy.

¹ From Watkin Giles's MS.

² Sir E. Mansel corroborates this; stating that “Upon account of getting possession by marriage, Pain [Turberville] would never pay the noble that was due to the chief Lord every year, to Sir Robert, [Fitzhamon] but chose to pay it to Caradoc ab Iestyn, as the person owned as Chief Lord of Glamorgan.”

³ See note p. 368.

This Meyryg had a son named Morgan, who had a daughter called Sarah, an only child and sole heiress ; and she married Sir Pain Turberville, who, consequently, obtained the Lordship of Coetty in rightful possession ; therefore he neither acknowledged tribute, submission, nor homage to Sir Robert Fitzhamon, and, hence, he was called, by the French, "*Pain the Devil*."

5. Rhiwallon, the son of Iestyn, who had lands in Corboil, in France, given to him by Sir Robert Fitzhamon.

6. Morgan Hir, (the Tall,) the son of Iestyn, who had landed property in the Lordship of Miskin.

7. Elen, the daughter of Iestyn, who married Trym, the son of Maenarch, Lord of Brecknock ; and she was called *Elen the Fair*.

8. Gwenllian, the daughter of Iestyn, who married Ynyr, King of Gwent, who lived at Llanfoist, in the time of Edward the Confessor.

The second wife of Iestyn, the son of Gwrgan, was Angharad, the daughter of Elystan Glodrydd, king of the territory between the Wye and the Severn ;¹ and with her he had, in dower, the Red Cantred between the said rivers. By this wife Iestyn had five children,—namely,

1. Caradog,² the son of Iestyn, who had the district between the rivers Neath and Avan.³ He erected a castle in the town of Aber-avan, where he held his court ; and granted lands and municipal rights to the town.

2. Madog, the son of Iestyn, who had the Lordship of Ruthin, of Sir Robert Fitzhamon.

¹ Caradoc the historian takes no notice of this marriage, which is, however, well verified by many manuscript authorities in my possession, independently of the testimonies of the text ; Sir Edward Mansel alludes to it frequently, carefully discriminating between the children by this marriage and those by the first.

² Sir E. Mansel describes him thus ;—"Caradoc the eldest son of Iestin, by his second wife Angharad Daughter of Elysdan Glodrydd, Earl of Ferlex or Hereford."

³ The following is an extract from one of the Trueman MSS., but apparently taken from one of the *many* copies of Sir E. M.'s history, that seem to have been extant about 80 years ago.—"Some say that it was the Lordship of Morgan or Margam, which then consisted of the Country from Cremlyn to Ogwyrr (Ogmore) and was the largest of all the Lordships, which Caradoc had with a deed securing to him the Principality of Glam (sic in MS.) after his (Iestin's) death." Fitzhamon diminished the far larger territory of this

3. Morgan, the son of Iestyn, who died before years of maturity.

4. Rhys, the son of Iestyn, who had the Lordship of Sovlen, between Neath and Tawy.

5. Nest, the daughter of Iestyn, who was given in marriage to Einion, the son of Collwyn, by Sir Robert Fitzhamon; and with her, in dower, the Lordships of Senghenydd and Miskin.

prince, who appears to have refused homage to him, to the small sterile district between the rivers Neath and Avan.

Some Cambro-British primitives have become obsolete; and others nearly so. The word—*bann*, which, adjectively, means *high*, but, substantively, stands for *beacon*, or *height*, is of the latter class. The etymologies of several words, that include this syllable, have, consequently, been misunderstood; and, hence, Aberavan has often been erroneously written Aberavon. The word, according to its correct orthography, is derived from *Aber*, a contraction of *abervu*, (a confluence) and *Avan*, a river of that name. Again, *Avan* is a compound of the prepositive *a* (with,) which has often an augmentative effect, and *bann* (height); and as this river receives its stream from contributory mountain torrents, its name is manifest. The river Amman, that falls into the Cynon, at Aberaman, near Aberdare, is similarly supplied,—whence, also, its name; for *mann* and *vann* are both commutative forms of *bann*. The brook Vann, that falls into the Taff, at Abervan, in the parish of Merthyr Tydvil, is, also, a mountain stream of very rapid descent.

The word *avon* (river) is a *common* Cambro-British term for every river; whereas *Avan*, *Amman*, &c., are the *proper* names of particular streams. Had the names of confluences been derived from the common term *avon*, every one of them must, indiscriminately, have been Aberavon.

The *Avon* of Bristol evidently lost its ancient *proper* name, when the primitive vernacular language ceased in the country through which it passes. The same may be said of the other Avons of England.

While engaged in preparing my Welsh Prize Essay on the History of the Vale of Neath, I selected 24 poems, written, successively, by Bards of high genius, from the early part of the fourteenth century, to the end of the seventeenth, in honour of different branches of the present family of WILLIAMS of Aberpergwm, who have resided there for about 800 years; and in *all* these compositions, their descent from Iestyn, the last prince of Glamorgan and Gwent, is indubitably verified. I have had access to several pedigrees of this family in the British Museum; others exist in the Herald Office;—Lewis Dwnn, in his *Heraldic Visitation of Wales*, makes frequent mention of them; and the whole concur in attributing to them the same princely genealogy. They are, in fact, descended, by various intermarriages, from Nest, the daughter of Iestyn, and wife of Einion ab Collwyn, from Rhys, the son of Iestyn, who had the territory between the rivers Neath and Tawy, and from Caradoc, the son of Iestyn, just mentioned. The name of WILLIAMS was adopted in the reign of Henry VIII; but, correctly, it should be De Avan, which, by different writers, has been variously given—De Aven, and De Avene, with some other deviations. A charter granted by Sir Thomas De Avene (the seventh in des-

Howel, the son of Madog, the son of Iestyn, had the Lordship of Lantrithyd, of Sir Robert Fitzhamon. This Howel had a son called Cynfrig, who was the bravest of all in his time; and he led the Welsh against the French, whom he repressed; preserving his property and power, in defiance of Sir Robert Fitzhamon's forces.

THE LINEAGE OF CAERLLEON UPON USK.¹

1. RHYDDERCH, the son of Iestyn, (Lord of Caerlleon upon Usk² and Wentloog) the son of Gwrgan, the son of Ithel, the son of Morgan the Great, King of Gwent and Glamorgan, which districts were included in the country called Siluria, in ancient times: but Siluria comprehended the entire territory between the Wye and the Towy, and also the Red Cantred,³ that is, the district between the Wye and the Severn, extending to Gloucester bridge, and comprising the country from Hereford to Gloucester.

2. Griffith, the son of Rhydderch, the son of Iestyn, Prince of Caerlleon upon Usk.

cent from Iestyn) to the Town of Aberavan, will be given in the Appendix; and also an interesting grant of Mynydd Sovlen, or Rosolvyn Hill, to the Abbey of Margam. The latter, with a translation, was kindly given to me by William Williams, Esq. the present proprietor of Aberpergwm.

¹ From Meyryg Dafydd of Llanisan's MS.

² The Dominion of Caerlleon retained its independence for many ages after that of Glamorgan (exclusive of the former) had been suppressed. See Edward Williams's communications, Hist. Monm. App. p. 84.

This *Lineage* was extracted from the Book of Meyric Dafydd of Llan-Isan, (now Lanishen.) Meyric Dafydd copied largely from the Rhagland Library before it was iniquitously burnt by Cromwell's besieging army.

³ The north-eastern boundary of this *Red Cantred* is considerably south of Gloucester, according to Owen's "Map of the Ancient Divisions of Wales;" but, as many English writers, as well as Welsh authorities, concur in stating that the country between the Wye and the Severn was in Siluria, the worthy and zealous antiquary may be deemed erroneous in the said line of demarcation which he gives.—A line drawn from Gloucester to Hereford, would, if extended on in the same direction, nearly coincide with the Wye for a considerable distance.

3. Caradog, the son of Griffith, the son of Rhydderch, the son of Iestyn, the son of Gwrgan.

4. Rhydderch, the son of Griffith, the son of Rhydderch, the son of Iestyn.

5. Meredith, the son of Griffith, the son of Rhydderch, the son of Iestyn, who was Lord of Caerlleon; and whose son, Howel, was Lord of Cantrev Bychan,¹ of which place this Meredith had previously been Lord: and hence, Cantrev Bychan acquired the appellation of—*the Territory of Meredith*, in Glamorgan.

6. Owen, the son of Caradog, the son of Griffith, the son of Rhydderch, the son of Iestyn, the son of Gwrgan, became, after Meredith, Lord of Caerlleon upon Usk.

7. Iorwerth, the son of Owen, became the next Lord of Caerlleon, and he erected the castles of Machen and Gelligaer. He married Angharad the daughter of Uchtryd,² bishop of Llandaff.

8. Howel, the son of Iorwerth, the son of Owen, Lord of Caerlleon upon Usk.

9. Morgan, the son of Iorwerth, the son of Owen, Lord of Caerlleon upon Usk. In the time of King Edward I. he was deprived of his possessions, after Llewelyn, the son of Griffith, Prince of North Wales, had been slain; and about A. D. 1300, the sway of Morgan, the son of Howel, the son of Iorwerth, entirely ceased at Caerlleon upon Usk; for Madog the Traitor, of North Wales, betrayed him; hence he was held a prisoner by King Edward; and died, many years after, at Cardiff castle, where he had been crowned King of all Wales, a short time before. After this mastery over him, no other prince in Wales was able, by strength of arms, to withstand the King of England.

¹ This "Cantrev Bychan" seems to be the same as the "Cwmwd Bach," or *Little Commot*, of "Cantrev Iscoed" in Gwent. (Myv. Arch. p. 612.) There is a "Cantrev Bychan" adjacent to Iscennen, in Dyfed; but which, anciently, appears, (according to onward testimony) to have also been included in Glamorgan.

² Uchtryd was bishop of Llandaff from the year 1139 to 1148, when he died.

THE FOUR PRINCIPAL ROYAL COURTS IN GLAMORGAN, AT THE PERIOD OF IESTYN, THE SON OF GWRGAN.

1. CAERLLEON UPON USK,² in the Cantred of Wentloog.
 2. Cardiff, where Iestyn, the son of Gwrgan, built a new castle, with strong fortifications.
 3. Boverton.
 4. The Castle of Dunraven.
- } These two being in the Cantred of Gorwenydd.³

THE ROYAL LINEAGE OF COETTY.⁴

THE last of the British race, who was Lord of Coetty, was Morgan, the son of Meyryg, the son of Griffith, the son of Iestyn, the

¹ From Meyric Dafydd, of Llan-Isan's Book, (MS.)

² The fact—that the territory of Glamorgan extended to the Usk, for many years before the reign of Henry VIII. should be borne in mind ; or, the inclusion in that country of places that have, since the divisional changes established by the said monarch, been only known as parts of Monmouthshire, must appear, at first thought, as inconsistent.

³ GORWENNYDD,—or the Uttermost of the Gwents. Corrupt forms of this word have been variously given, by different authors. Caradoc of Llancarvan introduces it frequently, and correctly, (Gorwenydd) in his Chronicle. It occurs often also, and correctly, in the Silurian Genealogies of the Cambro-British Saints, that appear onward ; and, in Sir Richard C. Hoare's translation of Giraldus Cambrensis's Cambrian Itinerary, the primitive form is presented. But, in the Latin text of the Liber Landavensis, it is expressed Wurhinit, (p. 237) which is rendered—*Gorfynydd* in the translation. The worthy Editor was, doubtless, led to this error by a correspondent mistake in the Myv. Arch. II. p. 512. This Cantred, probably, was co-extensive with the present ecclesiastical Deanery (upper and lower) of *Gronoeth*, which appellation is evidently a corruption of GORWENNYDD. See E. W.'s contributions to Williams's Monm. p. 14, 15.

⁴ From Thomas Hopkin of Coychurch's MS. ; one of Thomas ab Ievan of Tre-bryn's numerous transcripts. See preface to Myv. Arch. III.

son of Gwrgan; and he had a daughter named Assar; who, in some books, is called Sar, (Sarah.) This daughter married Turberville, who was one of the thirteen knights of spoliation that came to Glamorgan in the time of Iestyn, the son of Gwrgan, to seize the kingdom from that prince, and their possessions from the rightful owners. This took place in the year of the Son of God's age, 1089.

Griffith, the son of Iestyn, exercised authority under his brother, Caradoc, and paid an annual tribute to him of a noble, which, by a similar obligation, is paid to the king, who is now Lord of Glamorgan.

1. Pain Turberville, who married Assar, the daughter and only child, and, hence, the heiress, of Morgan, the son of Meyryg, the son of Griffith, the son of Iestyn, the son of Gwrgan, King of Glamorgan, and Prince of the Seven Cantreds of Siluria; which country included all the territory between Gloucester bridge and the river Towy.

2. Sir Simmont Turberville, the son of Sir Pain, by Assar, the daughter of Morgan. He erected the Old Castle that is now at Bridgend upon Ogmores.

3. Sir Pain the second, son of Sir Simmont, whose wife was Matilda, the daughter of Morgan Gam, the son of Morgan, the son of Caradog, the son of Iestyn, the son of Gwrgan.

4. Sir Gilbert Turberville, the son of Sir Pain the second, by a daughter of Morgan Gam.

5. Sir Pain Turberville the third, the son of Sir Gilbert.

6. Sir Gilbert, his brother, who succeeded him, and was married to Meiwen, the daughter of Cadwgan, (Lord of Castle upon Alain¹) the son of Ithel, the son of Ivor, the son of Morgan, the son of Caradog, the son of Iestyn.

7. Sir Gilbert the third, the son of Sir Gilbert the second, who succeeded.

8. Sir Richard, the son of Sir Gilbert the third, who came next.

9. Sir Pain Turberville the third,² the son of Sir Richard, who married Gwenllian, the daughter of Sir Richard Talbot, and had four sons, namely, Gilbert, Richard, Simmont, and Edward,—and four daughters, who were, Agnes, married to Sir John Delabear, Lord of Weobly Castle, [in Gower;] Margaret, married to Sir

¹ *Castle upon Alain* is in the parish of St. Brides Major, Glamorganshire.

² Sic in MS.

Richard Stackpoole, in Pembroke; Catherine, married to Sir Roger Berkrolles, of New Orchard, called Norchard, in St. Athan, who was Lord of St. Athan; and Assar, (Sarah) who was married to Sir William Gamage, Lord of Rogeate, in Gwent.

10. Sir Gilbert the fourth, the son of Sir Pain the third.

11. Sir Gilbert the fifth, his son, followed; but he had no legitimate children.

12. Sir Richard, the son of Sir Pain the third, succeeded, but he had no legitimate issue. A natural son of his, named Simmont, took to his possessions and property; but he was not allowed to retain them; his father having settled the whole on his nephew, Sir Laurence Berkrolles, Lord of St. Athan, and the son of his sister Catherine, the wife of Sir Roger Berkrolles.

13. Sir Laurence Berkrolles, who succeeded next to the Lordship of Coetty. His wife was Matilda, the daughter of Sir Thomas Despencer, Lord of Glamorgan, who lived at the Castle of Ffli, (Caerphily.) She poisoned her husband, Sir Laurence Berkrolles, so that he died; whereupon she was buried alive, agreeably to the sentence pronounced on her by the country and the Lord Sir Richard Began, who was Lord of Glamorgan.¹

After the death of Sir Laurence Berkrolles, the property came to

14. Sir William Gamage, the son of Gilbert, the son of Sir William Gamage, by Assar, the daughter of Sir Pain Turberville the third: and now as the possessions had thrice descended by distaff, that is, by the right of a daughter, the Royal Lordship of Coetty became alienated, and went as an escheat to Sir Richard Began, as the law required. But although *property* may, still *prerogative* cannot descend beyond three times successively by distaff; hence, the king is now Lord of the Court of Coetty, and is

¹ This circumstance is mentioned in Homfray's Norman Castles of Glamorgan. It is also additionally supported by the tradition of the place, (St. Athan;) some superstitious inhabitants of which continue horror-stuck at the bare mention of "Y Lady Wenn," (the White Lady) whom they believe still to haunt the reported scene of her cruel death, near the by-road leading to Bat's Lays, (possibly Beast's Lays) an ancient residence, a little to the west of St. Athan village.

Dreamt she of torture's frantic start,
When, light of foot, and light of heart,
Beside Senghenydd's* mighty towers,
She ranged among her rosy powers,—
Herself the beauteous flower of flowers?

* Caerphily.

Supreme Governor of the county halls of justice;¹ but the Gamages are the Lords of the Land; and to them appertain the possessions, and manorial supremacy of the estates. Still, as already stated, the king is Lord Paramount of the courts of justice and of the Seigniorship.

Ieuan Deulwyn says, in the book that he made relating to the Lords and Knights of Glamorgan, that it is unjust to call the Turberville a knight of spoliation, seeing that he married the daughter and heiress of Morgan, the son of Meyryg, the owner of Coetty, and thus obtained, by heirship, a rightful claim to the property and possession both in the sight of God and man; and that it signifies not to what nation the person married belongs, if professing the Christian Faith; having received belief and baptism. The Turbervilles, in truth, continued very friendly to the Welsh, during the whole time that they possessed the seigniorship and kingdom of Coetty, of which the Gamages were deprived in the time of Sir Richard Began, King of Glamorgan, as aforesaid; but although they may still rightfully exercise authority in civil and criminal courts, yet they are not entitled to prerogatives in the National Assembly, except in cases of appeal, like all other freeborn natives; for superiority and legal supremacy can appertain only to the governing Lord of Glamorgan; no one's voice being paramount to his.

In the time of the last Earl of Clare, the royal authority ceased in the lineage of Iestyn, in the territory of Aberavan; because they avenged the murder of the Lord Llewellyn, the son of Griffith, of North Wales: but this seizure of government from the Neath and Avan family, was an act of national usurpation, their royalty being the last, in continuity, of any in Wales; and no Lordship, except that of Coetty, was entitled to a restrictive voice in their enactments.

These two Lordships, in fact, remained the last in power, like rekindling brands, to preserve, as it were, from extinction the inherent rights of the Welsh race: but those rights we eventually lost, through our sins, by continuing to offend God, until vengeance and degradation deprived us of our power, claims, and rights of supreme prerogatives; and now we retain, as a people, nothing beyond a mere name and our language; but we ought to

¹ It would be difficult to identify the "*King*" here alluded to, the Gamages having possessed Coetty for a long period.

preserve the latter free from corruptions; accustoming ourselves, through its medium, to all sciences, accomplishments, and beneficial institutions; so as to regain the approbation of the ALMIGHTY and the praise of men; that, by such means, the Prophecy of the Bards may be fulfilled, which declares that "The Cambro-Britons shall yet regain their territory, their rights, and their crown, and still be the supreme nation of the Island of Britain; and so continue, while the world shall remain a world:" and let every one say—Amen! so be it.

CHRONOLOGICAL STANZAS.¹

ONE thousand two hundred and eighty, with two superadded,
When fell, gallant War-Chief! Llewellyn of Cambria the Sovereign.

Ieuan Gethin, the son of Ieuan, the son of Lleison. 1420.

One thousand three hundred and eighteen, when ceas'd through
oppression,
The ancestral kingdom of Avan;—of time immemorial.

One thousand four hundred and twelve,—sway became extinct in
Coetty.
Then vanish'd all semblance of justice to Cambria devoted.

¹ The ancient Welsh stanza of the verses here translated is called—"Englyn Unodl Union," (direct unirhythmic stanza) and consists, according to its usual structure, of four lines; the two first of which, *sometimes*, constitute a perfect Hexameter verse,—and the other two, a Pentameter. But, Welsh verses being principally regulated by *accent* and *syllables*, instead of *quantity* and duly arranged *feet*, the resemblance is frequently quite defective. Rhyme has always been an enjoined feature of Welsh poetry; but, in the compositions of the Primitive Bards, it is, in some portions, perceptible only in the recurrence of the same *vowel* in corresponding final syllables. Alliteration, under defined rules, is a characteristic of much later adoption; but yet it must be admitted that the manifest assonances of Aneurin and Taliesin develop its incipency. Although its euphony may occasionally gratify the ear, still its severe restrictions are injurious to energetic expressions of thought; having a frequent tendency to verbosity and anticlimax.

Some ancient writers on Welsh prosody assert, that the metre variously called—Toddaid Byrr, Toddaid Englyn, and Toddaid Taliesin, was first formed, in the sixth century, by Taliesin, Chief of the Bards, who, from many Latin expressions that occur in his poems, appears to have known that

One thousand four hundred, when Owen rais'd nobly his falchion,
To cleave to nonentity Britain's fell period of treason.¹

Ieuan Gethin, the son of Ieuan, the son of Lleison. 1420.

RHODRI THE GREAT'S CONSTITUTION OF SOVEREIGNTY.²

A KING PARAMOUNT is a monarch placed in supreme authority over other kings; his voice being superior to theirs, either individually or collectively: and the sovereign whom the confederation might deem the wisest and bravest of all the allied kings, was the personage selected for this supreme dignity; and to him appertained the prerogative of Monarch of the whole Island of Britain, and of all its kings.

Rhodri the Great's wife was Angharad, the daughter of Meyryg, the son of Dyvnwal, the son of Arthen, the son of Seisyllt, King of Dyved and Ceredigion. They had four children,—namely, a daughter called Ellen, the first born, who married Morgan

language; and this Toddaid, from its prosodial structure, seems to correspond with Hexameter verse, from which it probably was derived. See *Cyfrinach y Beirdd*, pp. 49, 76, and 95; also p. 171, where the Latin origin of some of the metres is acknowledged by Simwnt Vychan, in his *Institutes of Vocal Song*, confirmed by Voice Conventional, at Caerwys, in 1567. See, likewise, p. 212, where two examples of Toddaid Englyn are scanned, with the following marginal note, in explanation, by Edward Williams.

"Toddaid Taliesin yw hwnn a'r nesaf; a mesur ydyw a elwir Hexameter yn Lladin."—Iolo Morganwg.

That is,—in reference to the instances adduced,—

"This and the next example belong to the metre called Toddaid Englyn, which is called, in Latin, *Hexameter*."—EDWARD WILLIAMS.

Purposing, in the course of two or three years, to realize a long postponed intention of publishing, with a prefatory Essay on Welsh Prosody, the curious Grammar of Edeyrn the Golden-tongued, composed about the middle of the 13th century, and dedicated to the three reigning princes of Wales at that period, I now close my strictures on the Toddaid and Englyn.

¹ In the foregoing translation some distant tendency to Hexameter verse may, possibly, be perceived.

² From Thomas Hopkin of Coychurch's MS., one of Thomas ab Iwan o Trebryn's numerous volumes of transcripts. See *Myv. Arch.* vol. III. p. 5, Preface, where he is respectfully noticed.

the Aged, King of Glamorgan, and Prince of the territory between Gloucester bridge and the river Towy; and three sons, the eldest of whom was Cadell, King of Dyved and Ceredigion; the second—Anarawd, King of North Wales; and the third—Mervyn, King of Powis.

Rhodri had, also, five sons by a concubine, who were—Rhodri the Red, Meyryg, Eidwal, Gwyriad, and Gathelig; and also two daughters,—Elgain and Creirwy.

In A. D. 872, Rhodri the Great was killed by the Saxons in Mona, and with him, his son Gwyriad,—and also Rhydderch, the second son of Morgan the Aged, Prince of Glamorgan; who, although then but fifteen years old, fought in aid of his grandfather, the said Rhodri the Great.

Rhodri the Great divided his possessions between his three sons as follows:¹—

Cadell, the eldest son, had the province of Dinevor, which comprised Dyved [Dimetia] and Ceredigion [Cardigan] under their respective boundaries; and to him appertained the sceptre of the Principality; a pre-eminence due only to the eldest of the three Kings of Wales. The royal court of Dyved and Ceredigion was at Caermarthen.

Anarawd, the second son, had Gwynedd [North Wales] under its boundaries; the royal court being at Aberffraw. Some books assert that Anarawd was the third, that is, the youngest of the sons.

Mervyn, the third son, had the province of Mathraval, that is, all Powis, within its boundaries; the royal residence being at Pengwern Powis, that is,—Shrewsbury.

It was in the following manner that Rhodri the Great fixed the seats of arbitration, for the final settlement of disputes, whenever contentions should occur between any of the three provinces; viz.

¹ The following passage, translated from Caradoc's Chronicle, Myv. Arch. II. p. 481, supports the authenticity of the documents presented in the text, respecting Rhodri's new system of tripartite government.

"Rhodri the Great instituted a new system of government in Wales, as far as his jurisdiction extended; and it was as follows:

Ceredigion he gave to Cadell, his eldest son; his court to be at Dinevor.

North Wales he gave to his son Anarawd; his court to be at Aberffraw, in Anglesea.

Powis he gave to his son Mervyn; his court to be at Mathraval. The eldest of these he enjoined to pay a tribute to the King of London; and to this eldest son the other two were, each of them, to pay tribute also. These

If contention arise between the provinces of Dinevor and Aberffraw, in Mona, the seat of arbitration shall be at Bwlch-y-Pawl, on Dovey-side; the King of Powis being the juridical and judicial president.

If contention arise between the Provinces of Mathraval and Dinevor, the seat of arbitration shall be at Rhyd-helig, on the Wye; the King of North Wales exercising the supreme prerogatives in law and judgment.

Should contention arise between the provinces of Mathraval and Aberffraw, in Mona, the seat of arbitration shall be at Dol-yr-Hunedd, in Ial; the King of Dinevor to exercise supremacy in law and judgment: and wherever the seat of arbitration shall be, there shall also reside the aggregate Sovereignty of the three provinces; which, severally, are as follows, viz.—

The Sovereignty of Dinevor;—consisting of KING,—LORDS of the court and throne,—and Country, which implies the representation of landed proprietors by HEADS OF KINDRED.

The Sovereignty of Aberffraw;—consisting of KING,—the fifteen tribes of North Wales, represented by their HEADS OF KINDRED,—and JUSTICES of court.

The Sovereignty of Mathraval;—consisting of KING,—the chief families of Powis, represented by HEADS OF KINDRED,—and JUSTICES of court.

The Sovereignty of Wales Paramount; consisting of the ELDEST of the three diademed princes;—ENTHRONED KINGS, and their STOCKS OF SOVEREIGNTY, or the *inherence* by which sovereignty is rendered perfect. But a Sovereign Stock is not of the same principle in each of the three provinces, being, to some extent, differently constituted, in each, as already shown.

The prerogative of the Sovereignty of Wales Paramount is, to select the wisest and bravest of its kings, to be instated as the Predominant Prince, and Juridical Chief of the whole Island of Britain.

A Head of Kindred is an elder of tribe, kindred, and family, who enjoys thorough enfranchisement; and one, consequently,

were called the three diademed princes, because they, contrary to all that preceded them, wore frontlets about their crowns, like the kings of other countries; whereas, before that time, the kings and princes of the Welsh Nation wore only golden chains. Rhodri settled the supreme sovereignty on the eldest of the diademed princes; with a request and commandment that they should defend and protect Cambria, and its people, against all assaults of enemies, and against all anarchy and disorder."

whose kindred, of the same family and tribe, partake of his privileges to the ninth generation, lineally and collaterally. A man of *thorough* enfranchisement is one who is neither mad nor imbecile; neither blind nor dumb; neither deaf nor lame; nor yet one of a strange tongue;—one who is neither unskilful nor unlearned; who is not married to a natural alien, and who is not a condemned criminal; one who is not liable to the claim¹ of retribution for murder, nor yet for insult; and who has not fled in the day of hostility and battle: but he is one who knows all the usages and prerogatives of the sovereignty of the Island of Britain, and the privileges of every freeborn Cambrian. A man thus capacitated, and being descended from elders of his tribe and family, is entitled to the rank of Head of Kindred in the supreme council of sovereignty in all courts of country and kindred, and in all courts of law and judgment.

He claims, also, the position of father to every fatherless orphan of his tribe, kindred, and family; and it appertains to him to correct all the transgressions of his tribe and kindred, without subjecting himself, thereby, to any penalties resulting from claims of redress. A Head of Kindred is also privileged to convoke a jury and stir up a gathering of country and kindred on any lawful occasion; and no authority can counteract such a proceeding; for the integrity of sovereignty depends on Heads of Kindred, to whom should be presented every appeal against wrong and illegality inflicted on any of their kindred.

THE FIVE ROYAL TRIBES OF WALES.²

CADELL, the son of Rhodri the Great, in South Wales.

Mervyn, the son of Rhodri the Great, in Powis.

Anarawd, the son of Rhodri the Great, in North Wales.

Morgan Mwynfawr, in Glamorgan.

Elystan Glodrydd, between the Wye and the Severn.

Thus, in other Books.

Rhys, the son of Tewdwr, in South Wales.

Griffith, the son of Cynan, in North Wales.

¹ These claims are distinctly specified in the Laws of Howel Dda.—See the Welsh copy, Myv. Arch. vol. III. Wotton's *Leges Hoeli Boni*, &c.

² From Thomas Hopkin of Coychurch's MS.

Bleddyn, the son of Cynvyn, in Powis.

Iestyn, the son of Gwrgan, in Glamorgan.

Elystan Glodrydd, between the Wye and the Severn.

THE CONSTITUENT ESTATES OF SOVEREIGNTY,
IN EACH OF THE FIVE PRINCIPALITIES OF WALES;¹ VIZ.

THE Sovereignty of South Wales:—A KING of genuine stock; LORDS of the court and throne; and, Country and Kindred, represented by HEADS OF KINDRED possessing lands.

The Sovereignty of Glamorgan:—A LORD of supreme jurisdiction, being a KING of genuine stock;—TWELVE SESSIONAL LORDS (at least) of court and state, with any additional number that may be;—and Barons, that is, freeholders, represented by their HEADS OF KINDRED.

The Sovereignty of Powis:—A LORD of supreme jurisdiction, being a KING; the lineages of Powis, represented by their HEADS OF KINDRED;—and JUSTICES of court and high sessions.

The Sovereignty of Aberffraw:—A KING; the fifteen tribes of North Wales, represented by their HEADS OF KINDRED; and JUSTICES of court and high sessions.

The Sovereignty between the Wye and Severn:—A KING; the freeholders of the country, represented by their HEADS OF KINDRED; and JUSTICES of court, with a Jury of twelve.

The Paramount Sovereignty:—The OLDEST SOVEREIGN of the three diademed princes; that is, those of North Wales, Powis, and South Wales: and this Monarch has the prerogative of holding a convention of Wales generally, within the three provinces.

Supremacy in jurisprudence becomes the prerogative of the Prince of Glamorgan, when the necessity occurs of opposing the approach of enemies and aggression in South Wales; in which case, the right of presidency in council, devolves on the Prince between the Wye and the Severn,—and the Prince of Powis acquires the supreme military command;—for these princes, from the relative situations of their respective countries, can best judge of the proximate causes and position of the irruption, when it takes place by land; but if the invasion come by sea, the prerogative of supremacy in jurisprudence shall appertain to the prince of that particular district (whether North or South Wales) where the

¹ From Thomas Hopkin's MS.

aggression shall disembark ; and the other of those two princes shall simultaneously become president of the council.

When an invasion takes place by land, some say that supremacy in jurisprudence rests exclusively between the Princes of Glamorgan and Powis ; the precedence of either, in this respect, to be determined according as the territory invaded may be within the dominion of the one or the other of them. But on whichever of them this right may devolve, the other shall immediately become president of the council ; no mention being made of any prerogative appertaining to the house of Elystan Glodrydd.

The prerogatives of supreme sovereignty, and organizing an assemblage of all Wales, do not appertain to the Prince of Glamorgan, who exercises such rights only within Glamorgan, Gwent, and Gower, with their dependencies ; and the tribe of Elystan Glodrydd is similarly circumscribed.

No one of the three diademed princes is entitled to exercise the power of paramount sovereignty over either Glamorgan or the territory of Elystan Glodrydd.

Upon any hostile invasion of Wales, the prerogatives of paramount sovereignty, and assembling of the country, shall be vested in the more distant from the irruption of the two aforesaid diademed princes ; that is, those of North Wales and South Wales ; their countries being the most powerful and secure states ; and, of the two, the more distant from the aggression, being the safer. But when one of these two princes becomes the supreme sovereign, the other assumes the precedence of chief elder : the dominions of Elystan Glodrydd and Glamorgan being entitled to a voice in the confederate council.

If the hostile aggression come by sea from a foreign country, the prerogative of paramount sovereignty shall be vested in the King of England ; for he is the richest and most powerful of all the kings ; and also the greatest military commander ; but, under such circumstances, each of the kings of the Island of Britain shall be entitled to give his advice in the assembly of the King of England, whose command, however, shall govern them all in repelling the approach of foreign foes in aggressive war.

This system was instituted in the time of Edgar, King of the Saxons, by the concurrent enactment of the Five Royal Tribes of Wales, in confederate council.¹

¹ This extended "Constitution of Sovereignty," appears to have been adopted by Glamorgan, and Elystan Glodrydd's district between the Wye

THE ARMS OF THE CHIEFTAINS¹

WHO WERE DISPOSSESSED OF THEIR LANDS AND GOODS, BY SIR ROBERT FITZHAMON, AND HIS KNIGHTS OF SPOLIATION.

1. IESTYN, the son of Gwrgan, King of Glamorgan, and Prince of the country extending from the river Towy to Gloucester bridge, [Prince of Glamorgan, Gwent, and Ewyas,] who bore, *or*, three chevrons, ^{*gules*} ~~*argent*~~, [who bore three chevrons, *argent*,] and died at Keynsham Monastery, which he had endowed with lands and property in Wentloog; his age being one hundred and twenty-six years. [One hundred and twenty years.]

2. Marchell, the son of Gwynn, the son of Arthrwys, the son of Ithel, the son of Morgan the Great, Lord of St. Tathan,² who bore, *azure*, three merles, *or*, [*sable*.]

3. Griffith, the son of Cadwgan Ddu, Lord of St. Brides Major and Ogmere, who bore, *sable*, three two-headed eagles, *argent*.

4. Llewelyn, the son of Howel Vawr, Lord of Llanilary [St. Hilary] and Llanblethian Major, who bore, *argent*, six spear heads, *murrey*; points imbrued.

5. Caradog, the son of Arthen, the son of Bleiddryn, Lord of Glyn Neath, who bore, *sable*, a chevron, *or*, between three lions' heads, *argent*, langued, *gules*.

and the Severn, at the above council of all the Welsh Princes, held in the time of Edgar, merely as comprising a system of mutual defence; for the mode of Government it prescribes for Glamorgan, seems to accord with Morgan Mwynfawr's institution.

¹ From Mr. Cobb of Cardiff's MS.—The readings given between brackets, are from a transcript in one of Mr. Truman of Pantllwydd's MSS.

Whether armorial bearings were usual at the period of Fitzhamon's aggression in Glamorgan, is a consideration that involves some difference of opinion, even among persons of high authority on the subject.

² The name of this place has undergone so many changes, (St. Athan, St. Athans, St. Athen, St. Athens, &c.) that, to rescue the glorious capital of Ancient Greece from misplaced apotheosis, I have given, in the translation, in the above instance, the original name—Tathan, one of the early Welsh Saints, to whom the church of this parish was primarily dedicated; a name that is still retained by the inhabitants, who always call the parish, in Welsh, San' Tathan.

6. Aedd, the son of Craffnaw, the son of Cynvarth, Lord of Tal-y-vann, who bore, *gules*,¹ three battle axes, *or*, [*azure*.]

7. Idnerth, the son of Ivor, Lord of Glyn Rhondda, who bore, *azure*, six mullets, *or*.

8. Llewelyn Bren the Elder, called Llewelyn Hagr, Lord of Senghenydd, the son of Griffith, the son of Llewelyn, the son of Ivor, the son of Einion, the son of Rhiallon, the son of Selyv, the son of David, the son of Morgan, the son of Malcolm, Prince of Scotland; he bore, *or*, a chevron, *azure*, between three nags' heads, *gules*.

9. Ynyr, the son of Rhydwal, the son of Meyryg, Lord of Miskin, who bore, *sable*, a bend, *or*, charged with six hawks' heads, *argent*.

10. Gweirydd, the son of Seisyllt the Aged, Lord of Llancarvan and Penmark, who bore, *sable*, three stags' heads, *or*, [*gules* arbour'd.] Seisyllt the Aged lived to the age of one hundred and eighty-one years.

11. Meyryg, the son of Howel, the son of Elgad, Lord of St. Fagans, who bore, from St. Fagan, *sable*, three keys, *or*. Other books say—three keys, *argent*. [*Argent*, otherwise, *or*, as may be seen in some books.]

12. Caeron, the son of Howel, the son of Elgad, Lord of Llanmaes juxta Llantwit Major, who bore, *azure*, [*sable*] three castle portals, open, *or*. He lived to be 135 years old.

13. Morgan, the son of Howel, the son of Gwrgan, Lord of Rhuthin, who bore, *sable*, six acorns, *or*.

14. Gwyddbwyll, the son of Ceraint, the son of Griffith, the son of Ynyr, Lord of Aber-Barry and Porthkery, who bore, *azure*, [*sable*] from Ceri of the extensive navy, three mast-heads, *or*.

16.² Einion Vawr, the son of Uthrod Goch, the son of Blegwryd the Aged, the son of Owen, Lord of Llanwerydd, [the son of Blegwryd the Aged, Lord of, &c.] that is, of St. Donats, who bore, *gules*, three cocks, *or*. Other books say, three lions, *salient*, *or*.

17. Meirchion Hir, the son of Griffith, the son of Ithel, Lord

¹ The colour here rendered *gules*, is, in most instances, expressed by the term *sinobl* (cinnabar) in the Welsh text.

² A chasm occurs here;—No. 15 being omitted. No. 14 is left out in the Pantiliwydd MS., where Gwyddbwyll occurs the 15th in order; but, thenceforward, the names correspond in order in both transcripts.

Ithel, Lord of Sigginston and Landow, who bore, quarterly, *or* and *gules*, four helmets, *azure* and *argent*, [four helmets, *argent*.]

18. Llewelyn, the son of Meyryg, the son of Llywarch, Lord of Rhos and Fonmon, (Aberbernant *in al.* *Iolo Morganwg.*) who bore, *azure*, six trefoils, *or*.

19. Braint, the son of Meredith Falch, the son of Engir Benwyn, Lord of St. Mary-Church and St. Michael's-on-the-Hill, (i. e. Flemingston.) (St. Michael's-on-the-Hill, *in al.* *Iolo Morganwg.*) [St. Mary Church and Flemingston] who bore, *vert*, six bees, *or*.

20. Arthael Frych, Lord of Lysworney and Colwinston, who bore, *sable*, two spears, saltier, *or*.

21. David, the son of Owen Goch, the son of Ithel, Lord of Llangynwyd and Tir Iarll, who bore, *sable*, a chevron, *argent*, between three wolves' heads, *or*, snouts, *gouttées de sang*.

22. Howel, the son of Griffith, the son of Anawrodd, the son of Blegwryd the Aged, Lord of Dyffryn Goluch¹ and Wenvoe, who bore, quarterly, *or* and *sable*, four shafts, *argent* and *azure*.

23. Edwin, the son of Trahayarn, the son of Ithel, Lord of Conan's Castle and Sovlen, who bore, *argent*, [*vert*] six roses, *gules*.

The above Chieftains were dispossessed of the greater part of their lands and goods: but Sir Robert Fitzhamon gave lands to some of them, at Corboil, and other places, in France; others had small portions of their lands restored to them.²

¹ The original name (Dyffryn Goluch, or Valley of Worship) of this place, now the hospitable seat of John Bruce Pryce, Esq., is, with regard to its druidic designation, *Goluch*, derived from two ancient Celtic expressions for light,—*gawl* and *lluch*, which have long become obsolete as Welsh primitives; but are still retained, with increments, in such words as *golau*, (light) and *lluched*, (lightning) hence it is that corrupt forms of it have been successively given; one of which occurs in the Welsh text.

² The instances of inconsistency, observable in the above blazonry, may be fairly attributed to the incompetency of former transcribers to supply the defects of injured manuscripts.

THE PERIODS OF ORAL TRADITION AND CHRONOLOGY.

HERE follow the periods of oral tradition and chronology, according to the system of the bards of the Island of Britain, relating to oral and chronological computations before the introduction of the Christian Faith among the Cimbric nation; after which, the incarnation of Christ became the commencing period of chronological order, as it now exists throughout Christendom.

From the time that the Cimbric nation first arrived in the Island of Britain, to the period of Evrawc the Mighty, the son of Mymbyr, the son of Madawc, five hundred years; according to the preserved memorials and informations of the wise. This Evrawc was the first who constructed fortresses in Britain, namely—The city of &c.¹

From the time of Evrawc the Mighty, to the period when Lleon the Mighty was made king of the Cimbric nation, one hundred and ninety years. He constructed a city on the banks of the Dee, and called it Caerlleon Major.² He also built Caerlleon upon Usk, in Glamorgan, and the city of Manc, the situation of which is now unknown. In his time a scorching heat occurred.

From the time of Lleon the Mighty, to the period of Bleiddy, the son of Rhun Baladr-bras, sixty-six years. This Bleiddy discovered the warm bath at Nant-Baddon,³ and taught many beneficial sciences to the Cimbric nation, which are attested in history.

From the time of Bleiddy, the son of Rhun, to that of Llyr Llwyd, his son, twenty years. That Llyr constructed Caer-Lyr, and Caer-Eithras, in Gwent, which is now called Brynbuga.⁴

From the time of Llyr Llwyd, to that of Prydain, the son of Aedd the Great, the son of Ancwn, the son of Seisyllt, the son of Rhiwallon, the son of Rhegan, the daughter of Llyr Llwyd, two hundred and eighty-seven years. This Prydain was the first who instituted a powerful system of Sovereignty in Britain. He was

¹ Sic in MS.

² Chester.

³ Bath.

⁴ Usk.

a potent, wise, and merciful king, and sole monarch of the Island. He introduced many sciences, and much knowledge, to the Cimbric nation; and lived eighty-seven years after he was made king.

From Prydain, the son of Aedd the Great, to the time of Dyvnvarth Prydain, called Dyvnwal Moelmud (Dunwallo Moelmutius) in the Cornish Language, twenty-nine years. It was this Dyvnvarth who first organized the laws of the Cimbric nation; ordaining high immunities, and severe penalties, according to various deserts. He is called one of the Three wise Kings of Britain; and he established a national and municipal government at Caerlleon upon Usk, the capital of all Britain, granting it a right of barter in all the other cities of the Island.

From the time of Dyvnwal Moelmud to that of Gwrgan Varvdrwch, the son of Beli, the son of Arthan, the son of Pyll Hir, the son of Beli Hen, the son of Dyvnwal Moelmud, one hundred and twenty-eight years. In the time of the said Gwrgan, an awfully tempestuous inundation occurred in the British seas, that engulfed a large portion of the Lowland Cantred;¹ and in consequence of this deluge, the Irish² first came into the Island of Britain, and received of Gwrgan lands in Ireland, where they became a numerous and powerful people. In his time, also, the men of Llychlyn³ (Scandinavia) came first to Britain, and obtained the means of subsistence in Albania,⁴ where they have remained to this day. He built a city called Caerwerydd, where he resided, a praise-worthy king, for nineteen years; and there he died.

From the death of Gwrgan Varvdrwch to the time of Morydd, the son of Daned, the son of Aeddau, the son of Cynvarch, the son of Seisyllt, the son of Eidrym, the son of Cyhelyn, the son of Gwr-

¹ This Lowland Cantred is said to have been situated where Cardigan Bay now extends. See Price's "Hanes Cymru," p. 312, &c., where the tradition, both real and fictitious, of this inundation, is judiciously examined.

² The expression of the Welsh text is "Gwyddyl," (Woodmen) which is the term generally used for Irishmen, when the name of no other nation is attached to it. Gwerddoniaid, and Gwerddonwys, (Green-Islanders) are, in some few instances, to be seen; but they probably apply only to the primitive Irish.

³ *Llychlyn* has, by most translators, been rendered—Scandinavia;—perhaps the best *general* name that can be substituted; for the *Llychlynwys*, (Lochlynians) appear to have come to Britain from different parts of Northern Europe. It, however, frequently applies, as Price observes, only to Norway.

⁴ Scotland.

gan Varvdrwch, two hundred and four years. It was in the time of this Morydd that an enormously huge four-winged monster appeared in the Irish Sea, and landed in Dyved, where it killed many of the Cimbric nation; but Morydd, being resolved to fight with it, dared it manfully. The monster, however, killed the king with a quill that it darted at him from its wing.

From the time that Morydd was killed by the monster, to the period of Owen and Peredur, the sons of that Morydd, forty-seven years. These two brothers constructed a magnificent city, called *Caer Brodyr*, (the city of the Brothers) but, in about seven years after, Owen died, and Peredur, his brother, governed, solely, the entire Island, for the space of two years, when he died.

From the death of Peredur, the son of Morydd, to the time of King Blegywryd, one hundred and eighteen years. This Blegywryd improved the science of instrumental song, and formed the rules of its several parts, in which no one could equal him. He was buried magnificently at *Caerlleon upon Usk*.

From Blegywryd's time to that of *Beli Mawr*, the son of *Manogan*, seventy-nine years. *Beli* was a sensible, and learned king, being well versed in many sciences, which he taught to the *Cimbri*; but he died at the end of two years after his coronation. He had a son called *Lludd*, the son of *Beli Mawr*, the son of *Manogan*, who constructed a city of wonderous fortifications, on the bank of the river *Tain*, (*Thames*) and called it *Caerludd*, now known as the *City of London*. *Beli* had another son called *Caswallon*.

From the time of *Beli the Great*, to that of *Llyr Llediaith*, one hundred and twenty years. This *Llyr* had a son called *Brân the Blessed*, who was the largest man that ever was seen; he was also the mildest and most liberal in his gifts, and the most heroic in battle and exigency. He drove the *Irish* out of his country, where they had remained from the time of *Gwrgan Varvdrwch*, and made a city on the banks of the river *Loughor*, which he called *Dinmorvael*, from the name of his favourite daughter, who died there; and where he subsequently erected a church, which was called *Llanmorvael*; but now its name is *Loughor Castle*.

From the time of *Brân*, the son of *Llyr*, to that of *Lles*, the son of *Coel*, the son of *Cyllin*, the son of *Caractacus*, the son of *Brân the Blessed*, the son of *Llyr Llediaith*, one hundred and ten years. This *Lles* was, also, called *Saint Lleirwg*, (*St. Lucius*) and

Lleufer Mawr, (the Great Luminary;) and it was he who sent for godly men from Rome, to teach Christianity to the inhabitants of the country. It was he, also, who first erected a church at Llandaff, and placed bishops there, to administer the rite of baptism. This was the first of our Christian Churches, and the most exalted in privileges. Lucius, also, instituted schools there to teach the Faith in Christ, and a knowledge of Cambro-British books.

From the time of Lucius to that of Coel Godebog, one hundred and forty years. This Coel was a king, whose daughter, named Ellen Lueddawg, went to Jerusalem, where she found the Holy Cross, which she brought with her to Britain; as the Bard has recorded in the following stanza:—

When Coel's fair daughter, Ellen, found, with toil,
The HOLY CROSS, on Canaan's guilty soil,
And thence to Britain bore it,—faith-elate,—
Three hundred years and twenty told the date.

From Coel Godebog to the time of Maximus, Sovereign Elect, one hundred and twelve years. This Maximus was Emperor of Britain and Rome, and conferred on Britain the rights and prerogatives of Sovereignty. He founded also many churches and cathedrals for religious worship in this Island, in which instruction, both religious and national, was imparted; and he gave lands and privileges to the British population of Armorica, with Cynan Meriadog for their prince, to whom resorted twenty thousand British inhabitants, exclusive of women and children, and there they have remained to this day.

From the time of Coel Godebog to that of Constantius, the son of Constantine, the son of Aldwr King of Armorica, sixty years. But because he [Constantius] was not a prince in lineal descent from any of the British families, they refused him for their king, and denied him their homage; Vortigern being their leader, who killed him in treachery and ambush, and invited the Saxons to his aid in Britain; on whom he bestowed lands, wealth, and privileges in the Island; namely,—the lands of Roman patricians in the Island of Thanet in Kent, and in other districts; the consequence being, that the Saxons have remained here until this day; thus becoming one of the Three predatory invasions of Britain. In the time of this Constantius, Saint Teilaw was Archbishop of Britain;

and he converted many of the pagans to Christianity, and brought, under the permission and protection of the king, two godly bishops to this Island;—namely,—Germanus and Lupus, to renew and promote Faith, Baptism, and Sacred Knowledge:—Merlin prophesying.

From the time of Constantius to that of Vortimer the Blessed, twenty-one years.

From Vortimer the Blessed to the time of the Emperor Arthur, fifty three years:—Taliesin prophesying.

From the time of the Emperor Arthur to that of Cadwalader the Blessed, one hundred and sixty years; and Cadwalader was the last king of Britain descended from the primitive royal lineage of the Island, until it was restored in the person of Henry VII. who is the present king, whom may God defend; Amen.

From the time of Cadwalader the Blessed to that of Rhodri, the son of Idwal, thirty-seven years. Rhodri fought with the Saxons, and slew them unsparingly.

From Rhodri, the son of Idwal, to the time of Rhodri the Great, the son of Mervyn the Freckled, ninety-seven years. This Rhodri divided Wales into three parts.¹

From Rhodri the Great, the son of Mervyn, to the time of Howel, King of all Wales, ninety-seven years. This Howel gave wise and just laws to the Welsh nation, and ordained that chronological records should be dated from the year of Christ the son of God's incarnation, as it is at this day.

And thus has information been retained of the periods of traditionary and chronological computations, and of their respective

¹The origin of the terms *Wales* and *Welsh* will not be here discussed; although they might, perhaps, be traced to other causes than those usually advanced. As, however, they do not appear to have been applied to any British state and its inhabitants before the Saxon invasion, they have been generally rejected in this volume, except in association with events subsequent to that period. Whatever differences of opinion may exist with regard to the asserted extinction, at early periods, of the Cimbri of continental nations, the term *Cymmry*, by which the aborigines of the Island have, in ancient British records, been designated, may justly be deemed synonymous with *Cimbri*. We very rarely find the expression *Prydeiniaid* (Britons) applied to the inhabitants of this country by any Cambro-British writer; although the Island has always been named *Prydain* by them; hence we may conclude that its first colonists were, like their ancestors, called *Cymmry*, in their former countries; and it is the only term by which, through successive ages, they appear to have always designated themselves here in their vernacular tongue.

annals; the whole having been verified by a scrutinizing investigation of the accounts of memorable times and their events; commemorations that are deemed genuine, being deduced both from the oral and recorded histories of ancient wise men and literary authorities. And the result is,—that from the first arrival of the Cimbri in this Island, according to well digested tradition and chronology, to the time of Howel the Good, a period of no less than two thousand five hundred and seven years has elapsed; and from the time of Howel the Good to this present year of the coronation of King Henry VII.¹ the son of Edmond, the son of Owen Tudor, (all of them being genuine Britons of the primitive royal lineage) five hundred and forty-five years. So that from the first arrival of the primitive Britons in this Island, to the present year, three thousand and fifty-two years have intervened.

A CHRONOLOGICAL ACCOUNT

OF TIMES AND REMARKABLE OCCURRENCES; THAT IS, OF WARS
AND WONDERFUL EVENTS; AND OF DISTINGUISHED
PERSONS AND CIRCUMSTANCES.²

In the year of Christ 55, the Cambro-Britons received the Christian Faith, and believed in God; at which time they, also, first acquired a knowledge of the Latin language.

In 154, Baptism was first introduced into Britain; and churches and bishops were instituted through the endowments of Lucius and pope Elutherius.

In 180, the church of Llandaff was first founded; Lucius, the son of Coel, called, also, the Great Luminary, being the bishop there, to promulgate Belief and Baptism.

In 210, the Emperor Severus constructed the great rampart in the north, to frustrate the irruptions of the Irish Picts and the Lochlynians.

¹ From this it appears that the brief account here concluded was compiled in the year 1485.

² Taken from Watkin Giles of Pen-y-Vai's MS., which was a transcript from one of Caradoc of Llancarvan's Chronicles.

In 218, all the reptiles, cattle, and horses of Britain died, in consequence of wet seasons, ungeniality, and the sickly temperature of the atmosphere.

In 220, a severe frost occurred, which caused numerous deaths, among persons and animals, through the intensity of the cold.

In 240, a severe sickness prevailed; and many died of the pestilence.

In 242, Caerlleon upon Usk was rebuilt of stone and mortar, which, previously, had been constructed of wood; but it was burnt many times in contests.

In 250, a severe frost took place, and a great mortality among animals and smaller reptiles ensued. The following summer a great dearth occurred, through which deaths became prevalent among the inhabitants.

In 260, Bath was built by the Romans, which caused fighting between them and the Britons, in which a great many of the latter were killed.

In 269, the sky appeared as if on fire, so that the light at night became as vivid, as that of day, for nine days; after which, an intense heat came on; and a general want of water in rivers and wells.

In 272, a severe famine prevailed, until it became indispensably necessary to depend on aliens and invaders for all the means of subsistence. The next year a great mortality took place among the population, caused by the diseases that had remained among them from the time of the previous scarcity; during which, people were obliged to make bread of the rinds of holly, willow, and elm; and also of fern-root; all of which were insufficient to satisfy hunger. So severe was this famine, that it became necessary to till the ground, and plough for corn; the cattle, and other beasts, having been nearly all consumed during its continuance.

In 290, the Romans were unsparingly slain by the Cambro-Britons, for having violently and tyrannically taken away their wives and children; but they rescued them, and recovered also their lands.

In 291, a severe winter and tremendous frost occurred; so that many of the rivers became quite frozen, and the birds died in the woods.

In 293, schools were established, to promote civilization, in all the British towns; and protecting privileges were conferred on municipal and domestic arts.

In 294, the Irish Picts, who had migrated from Beitwy,¹ were slain: and, in the same year, the battle and rebuilding of London took place.

In 297, the battle of Aberllychwr² took place, where the Romans were slain; after which the battles of Caermarthen and Caer-Gynvarwy³ in Dyved were fought.

In 300, the battles of Llwydcoed,⁴ Caerdrynan,⁵ and Worcester happened; and in the following year those of Caerworgorn,⁶ Caerwent, and Gloucester were fought.

In 307, a great pestilence prevailed, arising from the bodies of those who had fallen in different battles; and a fearful number of full grown males and females died in consequence, together with more than half the children of the Island; in consequence of which, the invasion of the Irish Picts took place in the North, and that of the pike-bearing Irish and Lochlynians in Anglesea, Arvon, and the Commot.

In 314, scarcity and famine took place; the Irish and Lochlynians having spoiled the corn-lands, wherever they went, under the protection of the Romans, who thus avenged their failure to subject the British population to their own will and pleasure. The invaders also destroyed all the beasts that were found in their course.

In 320, a land flood and a raging sea-deluge happened simultaneously in the North, so that considerable portions of land along the German Ocean were inundated; and a great number of persons, with much cattle, drowned.

In 331, sea and land floods occurred coincidently, when the territory of Helig,⁷ the son of Glynog, of Tyno Helig, was inundated

¹ Beitwy, may, possibly, mean either Batavia or Poitou.

² Loughor.

^{3 4 5} The situations of these places are either doubtful, or quite unknown.

⁶ Caerworgorn, (the Caerguorcon of Nennius) was the ancient name of Llantwit Major.

⁷ The name of this Helig ab Glynog, like that of Gwyddno Garanhir, Lord of the Lowland Cantred, is scarcely ever mentioned without this additional observation, "whose land was overwhelmed by the sea," which states a circumstance that is not only confirmed both by oral tradition and record, but, also, by the local appearance of its asserted position, the description of which, in the text, although involved in obscurity, seems to indicate that it extended from the mouth of the river Clwyd to Beaumaris Bay.

and irrecoverably lost. This territory lay between the estuary of the river Clwyd in Arvon, and that of the Branc in the North Sea.

In 335, a dreadful famine prevailed, whereof more than half the British population died, so that the Romans subjugated the whole Island from sea to sea, in all directions, and slew forty thousand of the Irish Picts in the North.

In 338, the Cambro-Britons recovered Caerlleon upon Usk; in celebration of which event, they held a festival there; and the triumphal rejoicings continued for forty days.

In 339, many of the Irish banditti were taken and burnt alive, for their treacherous conduct in contravention of all pacific treaties and solemn ratifications; about the same time immunities were conferred on husbandry, ploughing for corn, and the culture of fruit trees, which were brought from Italy and Spain; and in the same year marshes in Gwynedd and Ceredigion were overwhelmed by the sea.

In 340, wind and water mills were first erected in Cambria; where, previously, only hand mills were known.

In 353, marshes in Gwynedd and Ceredigion were lost in consequence of an astonishing sea flood, augmented by a heavy and simultaneous land flood, through which many municipal places were destroyed.

In 380, a tremendous storm happened, and houses and corn were extensively burnt.

About these times the Emperor Constantine governed in Britain, and protected Christianity from such as were hostile to it. He was the best, and most religious of all emperors: Elen, the daughter of Coel Godebrog, Supreme Sovereign of Britain, was his mother; and it was she who discovered the Holy Cross under a heap of stones,¹ that was thrown upon it by the infidel Jews and pagans.

About this period Morien,² the son of Argad, the Bard, flourished; and he was the most learned of any in the world. He

¹ The Welsh term is "Carn," which implies a heap of stones; a token of disgrace that was thrown over executed malefactors; and hence depraved characters became branded by public execration, as *carnd* thieves, &c. The Jews appear to have had the same custom, by which they attempted to desecrate the Holy Cross, after their cruel crucifixion of our SAVIOUR.

² His superior knowledge gave rise to the expression "Morien-ddyg," [Morienic learning.] See Myv. Arch. I. p. 410.

denied baptism and the sacrifice of the body of Christ; whence arose great hatred, contentions, and wars. Morien's delusion constituted one of the three deprivationary delusions of the Island of Britain; the first of which was the delusion of Urb Luyddawg, [of the Great Army] of Lochlyn, who took away nearly all who could bear arms and fight in Britain; leading them to destruction through the countries about the Dead Sea. The second delusion was that of Morien, through which Baptism and Sacrifice ceased in Britain, where the whole population became unbaptized Jews. The third delusion was that of Gwydion, the son of Don, in North Cambria [Gwynedd] who obtained, through deception, a title to the crown and dominion of Anglesea, Arvon, and the Commot, from the Roman Emperor, for expelling the Cambrian nation from their possessions, which he bestowed on the Irish and Lochlynians.

In 382, a tremendously high wind occurred again, when the Irish Picts set fire to the wings of the wild birds in the North, by which means many houses, barns, and corn-stacks were burnt.

In 390, or thereabouts, the Emperor Constantine patronized Christianity, and Bishop Martin resisted the delusion of Morien in Italy and Britain; introducing baptism and sacrifice, as inculcated by the Apostle Paul; who, in his charge to the Bishops and Clergy, said,—“ Let every person, throughout the world, be baptized in the name of the Father of Heaven, and in the name of the Son of his Grace, and in the name of the Holy Ghost, who, like the rays of the Sun, communicates the Light of God wherever he enters, and wherever the Heart and Conscience may be open to receive him. And the Holy Ghost impregnated the Blessed Virgin before the time of her marriage; whereupon she conceived the Son of God, who is Jesus Christ, the Son of Grace, who despoiled hell; conveying the Five Ages¹ of the world from the thralldom of the Devil to Paradise, where they still remain: and ever blessed is he who shall be admitted among them.”

In 400, the Irish Picts came to Cambria, and committed atrocious depredations; but, at last, they were vanquished, slain unsparingly, and driven back beyond the sea to their original country.

In 410, severe diseases and great mortality prevailed, occasioned by the yellow pestilence, which arose from the dead bodies that

¹ The Five Ages here mentioned, successively ended with Noah, Abraham, David, Daniel, and John the Baptist. Gunn's Nennius, p. 2.

remained unburied, and had fallen into decomposition over the face of the country.

About these times, also, the Emperor Theodosius conferred immunities on learning and exalted sciences in Britain; and Saint Patrick became the supreme teacher of the Cambro-British nation under that enfranchisement: but the pike-bearing Irish beset the place where he was, and bore him away, in captivity, to Ireland, where he became a saint of the brightest fame in all the world; teaching the Christian Faith to the Irish, who previously, were unbaptized pagans.

In 425, Saint Germanus came from Gaul, with Saint Lupus, to Britain, to renew Baptism, Sacrifice, and a right belief in Christianity, which had fallen into decay.

In 430, the Irish Picts made a descent on Anglesea, and Arvon, and were joined by the Irish of those countries, in combined hostility to the crown of the Island of Britain: but they were opposed by the kings and princes of Cambria, whose cause was espoused by the two Saints, namely, Germanus and Lupus; and they prayed to God, who strengthened them against treason and foreigners, and made them victorious over their enemies; for which conquest, praise to God in the highest was given throughout the Island, by the Cimbric nation, in defiance of the Romans, who had recognized the oppression, treason, and foreign aggression.

About this time, Caerlleon upon Usk was burnt, and Llancarvan¹ was erected; which became the first privileged Monastery in the Island; for the College of Theodosius, in Caerworgorn,² was not a monastery, but rather an enfranchised school, to exhibit and teach the distinguished knowledge and exalted sciences that were known in Rome, and to the Romans at Caerlleon upon Usk.

At this time, a great sea flood took place, through which all the marshes in Gwynedd, Dyved, Cornwall, Devon, Somerset, and

¹ From the circumstance of its origin, as well as from the name itself, it seems pretty evident that Llancarvan signifies the Church of Germanus; although the commutation of *g* to *c* is contrary to the grammatical principles of the Welsh language.

² This shows that Caerworgorn was the name of Llanwit Major, even before it acquired the designation of "Bangor Tewdws," [College of Theodosius] from the school established there by that Emperor. This circumstance confers additional credibility on the statement of Nennius, and on the *antiquity* of the Ancient British authorities on which he professes to have mostly based his history.

Glamorgan and Gwent were lost, together with extensive tracts in the North.

In 436, Saint Dubricius was made Archbishop of Llandaff, and Saint Iltutus became head teacher of the College of Theodosius, which, after that, was, from him, called the College of Iltutus; but its present names are—Llantwit Major, and Llantwit of the Vale. About this time, also, a terrible pestilence occurred in Britain, in divine vengeance for the sins of the Cambro-Britons and other nations of the Island; whereupon the Irish Piets came to Cambria; but, through the prayers of the saints, they were vanquished, and happy was the deliverance.

In 448, Vortimer the Blessed was raised to the throne of Britain, and Dubricius was made Archbishop of Caerlleon upon Usk, Saint Teilaw succeeding to the archiepiscopal see of Llandaff.

After this, Vortimer the Blessed was killed, and Vortigern crowned in his stead; which event became the source of misfortune to the primitive British nation, and the ultimate cause of losing the supreme sovereignty of the Island; which, till then, had remained in their rightful possession from their first arrival in Britain, which took place fifteen hundred years before the incarnation of Christ.

In 450, Vortigern brought the Saxons to the Island of Britain, as his allies, against the rightful heir to the crown, namely, Uthr Bendragon, the son of Vortimer the Blessed.

In 452, Vortigern divorced his wife, and took to him another wife, who was not otherwise than an unbaptized pagan; being, in truth, Alice Ronwen, the daughter of Hengist, prince of the Saxons; and on her son, named Octa, the crown of the kingdom was settled; so that, in his right, the Saxons seized the diadem of the Island, which they have retained, by inveiglement, to this day; and the severest of all usurping invasions was that of the Saxons in Britain.

In 453, the British chieftains were killed by the Saxons in the treachery of Ambrosbury Hill, called, also, the Hill of Caer-Caradog, in the district of Caersallawg, where they were assembled under the refuge of God's Peace and of national tranquillity.

THE ROLL OF TRADITION AND CHRONOLOGY.¹

FIRST of all, an account is here presented of the occurrences transmitted by oral tradition, before the commencement of chronological computation.

The announcement of the DIVINE NAME is the first event traditionally preserved; and it occurred as follows:

God, in vocalising his NAME, said /I\, and, with the Word, all worlds and animations sprang co-instantaneously to being and life from their non-existence; shouting, in extacy of joy, /I\, and thus repeating the name of the DERRY. Still and small was that melodiously sounding voice (i. e. the Divine utterance) which will never be equalled again until God shall renovate every pre-existence from the mortality entailed on it by sin, by re-vocalising that name, from the primary utterance of which emanated all lays and melodies, whether of the voice or of stringed instruments; and also all the joys, extacies, beings, vitalities, felicities, origins, and, descents appertaining to existence and animation. Death can only ensue from three causes, namely, from divulging, miscounting, or unessentialising the name of God. But while, and where, His Name shall be retained in memory, in accordance with secrecy, number, and essence, nothing but being, vitality, wisdom, and blessedness, can be known, through eternity of eternities. Co-impulsive with the blessed were all animated beings; and God placed them in their innate order, or primitive state, within the Expanse² of Felicity, but He, Himself, existed in the Expanse of Infinitude, where the blessed perceived Him in one communion of

¹ Taken from Edward Williams's transcript of Llewelyn Sion's MS., which was copied from Meyryg Davydd's transcript of an old MS. in the library of Raglan Castle.

² The Cimbric word *cylch* (circle) is rendered *expanse*, in some instances in this translation; although *circle* has been the English word hitherto adopted in reference to the three druidic states of existence. The reason for the alteration is—that *circle* is far too limited a term for the residence of the Omnipresent DERRY.—*Cylch* is druidically used merely in the sense that *state* is applied in the expressions—state of Felicity, state of Infinitude, and state of Inchoation;—except that it is also a symbol of endlessness.

glory, without secrecy, without number, and without species, that could be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities. Then the maxim '*God and enough*' became established on the basis of truth and oral tradition; and it was the second principle of all realities and sciences transmitted by memory. But the blessed, being dissatisfied with their plenary happiness, from not having retained the First Truth in memory, and aiming to augment their felicity, made an onset on Infinitude, purposing to divulge all that they might discover there; and to ascertain the secrecy, number, and essence of God; but that they could not effect; and when they would fain regain the Expanse of Felicity, they could not, because Mortality interposed; consequently they fell into the Expanse of Inchoation; where the Deity impressed on their memory and knowledge the third truth, namely, '*Without God, without every thing*'; for, in the Expanse of Inchoation, neither perception nor knowledge of God exists. The blessed, then, who had continued in their primeval state, by retaining the Deity, his Name, and his Truth in memory, perceived the state of Inchoation, and called it *Re-incipency*, because it was the second work of the Deity's creation; and made for the sake of saving the disobedient from the perdition towards which they had rushed. The chief reality of *Re-incipency* has already been mentioned, as the third principle of truth and knowledge, i. e. '*Without God, without every thing*,' for to be without Him is to be destitute of every felicity; a privation whence originated every evil and suffering that intellect can imagine. But God, out of his infinite love, advanced the subjects of *Re-incipency* in progression, through all the states of evil incident to them, that they might come to perceive their primeval state, and, through that attainment, learn to avoid a recurrence of those evils, after being once delivered from them; so that, on attaining the state of Humanity, they might supplicate God, and thus obtain a recollection and knowledge of goodness, justice, and love; and, consequently, a re-perception of the primitive truths; that by retaining them in memory, and adhering to them, they might, after the release of death, co-exist in primeval felicity, in renovated consciousness of their pre-existence in that state, and of the evils they endured in traversing the Expanse of Inchoation.

After traversing the Expanse of Inchoation, in the state of humanity, some of the principal sciences and fundamental truths were restored to memory and intellect; and the Almighty deigned

his grace to those, who, in his sight, were deemed the best of mankind; and explained truths, organizations, and beneficent systems to them. The persons thus initiated, again taught others; and raised to the privileges of kindred order those who had engrafted on their memory and understanding those primitive truths and sciences. It was thus that the system of kindred order was first instituted for the promotion of all knowledge, established regulations, and truths,—the fundamental maxim, *'God's Word in the highest,'* being inseparably blended with the whole. And all who retained that principle in memory would say, ere they took any subject into consideration, or carried any purpose into effect,—*'God leading;'*—*'In the Name of God;'*—*'Truth is Truth;'*—*'Truth will become Truth;'*—*'Truth will have its place;'*—*'God is Truth;'*—and, *'God is God:'*—and the Deity poured his Grace on all who retained in memory and action those fundamental truths; and he established them in the order of regulated kindreds. It was through such Divine Grace that the Cimbric people first attained strength, judicial dispensations, social order, domestication, and all other primitive principles of kindred and national institutions.

Having thus far advanced in social order, the Cimbri, for countless ages, were a migratory people, moving, in communities, over the face of transmarine countries; but, at length, they settled, as a nation, in Defrobani, or the Summer Country, where they rebelled against God and his fundamental truths; sinning and committing injustice with daring transgression; for which, He poured on them his retributive vengeance; whereupon dispersion and devastation ensued, until they became nearly extinct; having lost their territories and national rights. Then some betook to themselves their consciences, recovered to memory the Name of the Deity and his truths; and adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. The Almighty now, out of his grace and unutterable love, imbued them with laudable intentions; placing among them wise and holy men, who, under the upholding of his spirit and peace, and in the refuge of his truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the Cimbric race. Thus circumstanced, they proceeded in their adopted course, admitting into their train all that would join them; and in this manner retreated from place to place, until they escaped from the nations who had assailed them with devastation and plunder.

At the end of their migration, they came to the Island of Britain; where, previously, no human foot had trodden; and took possession of it, under the protection of God and his peace. Here they established wise regulations and religious rites; and those persons, who, through God's grace and his superlative gifts, had received poetic genius, were constituted teachers of wisdom and beneficent sciences, and called Poets and *Gwyddoniaid*.¹ The art of vocal song now commenced, which became the vehicle of all traditions and retained truths; as it presented the easiest auxiliary to memory, the most agreeable to meditation, and the most fascinating for intellectual expression. Persons of the above classes were the primitive teachers of the Cimbric nation; but they were guided by neither law nor usage, consequently, many of them became subject to error and forgetfulness; until acting in opposition to the Name of God and his Truths, disorganization, spoliation, and every iniquity ensued.

At this period, a wise man, called Tydain, the father of Poetic Genius, exercised his meditation and reason on the best mode of framing stringent institutes for general sciences, and the divinely communicated principle of poetic genius; and presented his regulations to the consideration of other erudite persons of the Cimbric nation, who testified their unqualified adoption of them; and the first consequent step was to establish a principle of sovereignty; to effect which, the duties of dispensing justice, and sustaining social order, devolved on chiefs of kindred; who were also enjoined to confer the supreme rank of sovereign eldership on him whom they might deem the noblest of their grade; and Prydain, the son of Aedd the Great, was, by virtue of his wisdom, bravery, justice, and brotherly kindness, the personage they selected; and he, consequently, was proclaimed Monarch of the Island of Britain; constituting, in that capacity, the bond of government.

The principle of Sovereignty, and the royal title of Prydain, being thus permanently established, Tydain, the father of poetry,

¹ The term '*Gwyddoniaid*,' of the Welsh text, being retained in the translation, requires some explanation. It is the plural form of *Gwyddon*, which is derived from *Gwydd*, a word that signifies—*wood, billets, wooden frame, &c.*

The aboriginal Britons appear to have inscribed their knowledge on wood, using both symbols and letters for that purpose; hence a person of superior knowledge was called *Gwyddon*, or man of wood-learning; and a reputed sorcerer, being superstitiously deemed conversant in the occult sciences, was termed—*Gwyddones*.

was found supreme in heaven-descended genius; hence he was appointed to advise and teach effectually, in public, the Cimbric nation, which he did through the medium of his vocal song, composed for the occasion, and publicly ratified as a faithful vehicle of oral tradition.

After the death of Tydain, his equal could not be found in divine poetic genius and the sciences; whereupon his poem was closely scrutinized; and its precepts being adhered to, a public proclamation was issued, announcing, under a year and a day's notice, that refuge and privileges would be granted to all bards of divine poetic genius, who should assemble at an appointed time and place, so as to constitute a chair and Gorsedd¹ (i. e. supreme bardic sessions) in accordance with the instructions contained in the poem of Tydain, the father of poetic genius; and conformably to the sense and deliberation of the country, represented by the heads of kindred and acknowledged wise men of the Cimbric nation. At the chair thus convened, many were found to be divinely inspired with poetic genius, endowed with powerful reason, and confident of deliverance; whereupon they cast lots, to ascertain who the three persons were that excelled in name and fame; and they were found to be Plennydd, Alawn, and Gwron, who were unrivalled in oral tradition, as well as in vocal song, and the secrecy of letters and symbols. Upon verifying this, they were appointed to frame good regulations for kindred and country, tradition and learning, and all other attainments of the mind. Thus empowered, and under the refuge of God and his peace, they established laws for regal government, judicature, and social order; conferred institutional distinctions on poets and bards,² with immunities for their recitative poems; defined and fixed the principles of the Cimbric language, lest it should degenerate to imperfections and barbarisms; and regulated the modes of preserving oral tradition, learning, and all other branches of Cimbric lore. This code was now submitted to the deliberation of kindred and country, in gorsedd; and being there put to the vote, it was adopted by a great

¹ The literal meaning of 'Gorsedd' is—*Supreme seat*; but it frequently signifies, Royal throne, Institutional sessions, Bardic convention, and, sometimes, even a single bard, if fully graduated.

² Bard, in its primitive sense, signifies a high dignitary: the expression 'bardd o brydydd,' which frequently occurs in the Welsh text of these institutes, means a person high in the order of poets; i. e. a fully graduated poet.

majority ; whereupon it acquired the force and privileges of nationally attested authority, by voice conventional ; consequently, it was again subjected to the same national test, under the prescribed year and a day's notice ; and so on, from gorsedd to gorsedd, until the required expiration of three years ; every consecutive meeting confirming it by a majority of votes ; so that, eventually, it was permanently established in full force and privileges, as the system devised by the said three wise men, who were the primitive bards of the Island of Britain, according to bardic rules and prescribed usages.

Proficients in ancient usages were appointed at those supreme sessions and festivals, to verify remarkable periods, and times of great events, and also to restore distinguished occurrences, persons, and actions to memory ; the whole of which they were directed to perpetuate in vocal song, to disclose by voice conventional, and also to transmit by means of letters and symbols.

The first event ascertained by them was the arrival of the Cimbric people in the Island of Britain, which took place eight hundred and forty-nine years before the time of Prydain the son of Aedd the Great.

From the arrival of the Cimbri in Britain, to the war of the Five Brothers, one hundred and twenty-eight years ; and, in that contest, more than half the men of the Cimbric nation were slain ; so that war ensued among the females for the males ; but the contention was ultimately appeased by allotting one young man to every three young women.

From the war of the Five Brothers to the time of Evrog the Mighty, who was raised to supreme power, two hundred years.

THE VOICE CONVENTIONAL
OF THE BARDS OF THE ISLAND OF BRITAIN, EXTRACTED FROM MEY-
RYG OF GLAMORGAN'S BOOK, AT RAGLAN CASTLE, BY
ME, LLYWELYN JOHN OF LLANGEWYDD,
IN GLAMORGAN :—THAT IS,

AN account of the rights and usages of the bards of the Island of Britain, as exercised in the times of the primitive bards and princes of the Cimbri; and no one can attain the privileged grade of Chief Bard, unless initiated into this system, which was instituted for that order, and for bardism, because of the duties prescribed by ancient usage to them, and other persons of vocal song, according to the immunities and customs of the Bards of Britain.

THE VOICE CONVENTIONAL OF THE BARDS OF THE
ISLAND OF BRITAIN.

I. BEFORE the time of Prydain, the son of Aedd the Great, no persons existed who were versed in national and genealogical knowledge, except the Gwyddoniaid; and because neither ordinance nor voice conventional was known to that order, much knowledge, traditional lore, and national information became lost to the Cimbric race. But after they had attained national order, under the protection of Prydain's government, and had fully conformed to his wise and benign regulations and laws, anarchy ceased, and tranquillity prevailed. Prydain, now, ordered diligent search to be made throughout the Island for any persons who might possibly have retained in memory the primitive knowledge of the Cimbri, so as to secure the traditional preservation of such information; and three persons of genuine Cimbric origin, nobility, and ordination, were found, called Plennydd, Alawn, and Gwron, who were of the order of Gwyddoniaid, and professed to know, traditionally, much of the learning that had appertained to the Cimbric race, from time immemorial. These persons having communicated what they knew, the whole was recited in national audience, before commons and lords, proclamation being made, under a year and a day's notice, that patronage would be extended to all persons possessing any traditional knowledge, however limited, of ancient lore, who

should assemble in privileged gorsedd, and there declare it. That object being effected, a second gorsedd was similarly announced, and numerous held, at which the whole information obtained was traditionally recited by Voice Conventional; whereupon it was submitted to the consideration of a third gorsedd, convened in like manner, and which, this time, consisted of all the wise men of the nation, to whom a well digested system of ancient Cimbric learning was shown, together with the poetical institutes of Tydain the father of genius, who first composed a regular Cimbric poem. The system here produced having been judicially ratified, as well as every other branch of knowledge and tradition relating to early science; the three superior bards, already named, were requested to perpetuate the whole by means of song and traditional recitation, so as most conveniently and systematically to impart oral instruction; and at the succeeding gorsedd they presented their recitative compositions, which were referred to the consideration of three additional and consecutive bardic chairs, to be held under prescribed observances. Having, at the expiration of the requisite three years, again assembled in gorsedd, and no voice, whether native or alien, being raised either against them or their compositions, degrees were conferred on those three bards, who now framed laws for the regulation of bards, and the confirmation of privileges and usages, from thenceforward, in perpetuity;—which immunities are called the privileges and usages of the bards of the Island of Britain; these bards, also, being each designated “bard according to the privileges and usages of the bards of the Island of Britain.”

The aforesaid three primitive bards, having fully established their regulations, took aspirants in poetry under their tuition, as students in progression, to be instructed and perfected in the mystery of Bardism;—and endowments were granted to all bards, and their disciples,—whence they were designated “endowed bards by right,” and “endowed disciples by claim or protection;” the whole being legally substantiated by the assent of country and aristocracy. The preceding immunities and usages, and the mode by which they are sustained by oral tradition and voice conventional, are explained as follows.

A gorsedd of the bards of the island of Britain must be held in a conspicuous place, in full view and hearing of country and aristocracy, and in the face of the sun and the eye of Light; it being unlawful to hold such meetings either under cover, at night,

or under any circumstance otherwise than while the sun shall be *visible* in the sky: or, as otherwise expressed,—

A chair and gorsedd of the British bards shall be held conspicuously, in the face of the sun, in the eye of Light, and under the expansive freedom of the sky, that all may see and hear.

Bards bear no naked weapon against, nor in the presence, of any one; and no one is permitted to do so in their presence; for a bard is the minister of peace, refuge, and justice.

The judgment of a bardic gorsedd must be given, either by ballot, or in any other way by which a majority of votes may be collected and ascertained, in accordance with the prescribed rights.

The manner by which the judgment of a gorsedd may be known, is as follows:—Any application or claim whatever, must be submitted to the consideration and decision of a gorsedd; and if protected thereby, it must consecutively undergo the deliberation of a second and a third gorsedd; and if again adopted by the protective judgment of each, it shall thereupon acquire the full force and efficiency of authority: and the judgment of a gorsedd cannot be otherwise determined.

A convention, held for the primary consideration of any thing, is called a Gorsedd of greeting; and if it pass a protective judgment on the subject, the same shall be submitted to a second convention, called a gorsedd of claim; and if the decision of that be equally favourable, a third convention, called a gorsedd of efficiency, shall duly ensue; and if that again pronounce its judgment in affirmation, the measure so passed shall be finally received as possessing forcible and efficient authority; but unless the affirming and protective decisions of such three Conventions be obtained, no production or circumstance whatever, whether it be a song, or anything else, shall be admitted to the privileges of the gorsedd of British bards. No production or circumstance, whether it be a song, tradition, instruction, notice, or anything else, shall be deemed of legal importance, or constitute any authority, unless ratified by the protective adoption of a gorsedd of efficiency of the bards of Britain; but when so sanctioned, it acquires effectual force.

Greeting and claim may be held at a provincial chair that is not under the auspices of the gorsedd of the paramount monarchy of the British Island; for instance, those progressive steps may take place in the chair of Glamorgan, Venedotia, or of any other locality; but efficiency can only be imparted by the gorsedd of the monarchy of Britain.

There are four chairs of song and bardism in Cambria; viz:—

1. The chair of Morganwg, Gwent, Erging, Euas, and Ystrad-
yw: and its motto is,—‘God and all goodness.’

2. The chair of Deheubarth, Dyved, and Ceredigion: the motto
of which is,—‘Heart to Heart.’

3. The chair of Powys, and Gwynedd east of Conway: its
motto being,—‘Who slays shall be slain.’

4. The chair of Gwynedd, Mona, and the Isle of Man: the
motto of which is,—‘Jesus,’—or ‘O! Jesus, repress injustice,’ ac-
cording to an old traditional record.

These four chairs may be held anywhere in Britain, as occasion
may require; but the most regular course is to hold each distinc-
tive chair within its own province, when a year and a day’s pre-
vious notice will not be necessary; but if held elsewhere, such
notice must indispensably be given.

A gorsedd of the bards of Britain may be held in any accus-
tomed and continued place of resort for that purpose; that is, in
any situation duly appropriated for the occasion, by a year and a
day’s notice, progressively, through all the preparatory stages to
that of efficiency. But places not so circumstanced must, if requisite,
be qualified for conventional purposes, by the preliminary obser-
vance of prescribed forms, according to ancient rights and usages;
viz. due notice, greeting, claim, and efficiency;—and a dormant
chair may be resuscitated by similar proceedings, when, and wher-
ever, requisite.

A chair that has not been held within the memory of any living
person, is called a dormant one, with respect to its own province;
but it is still entitled to the privileges of continued activity in
every other chair or gorsedd of regularly held conventions; so
that the chair of London, of Cornwall, of Devon, or of any other
district, may be held in that of Glamorgan, or of Gwynedd, (if not
in disuse;) but all chairs are always deemed active in the Gorsedd
of the bards of the British Island.

A chair and gorsedd of the bards of the island of Britain, or of
any included province, should, according to ancient privileges
and usages, be held on any of the following high holidays of the
year, which are the four solar quarters, viz.

1. Alban Arthan, (Winter Solstice,) which falls on the tenth
day of December, being the shortest day; and the first both of the
winter and the year, according to the traditions and usages of the
ancient Cimbric bards.

2. Alban Eilir, (Vernal Equinox,) which occurs on the tenth day of March; being the first day of the spring.

3. Alban Hevin, (Summer Solstice,) which takes place on the tenth of June, that being the first and longest day of summer.

4. Alban Elved, (Autumnal Equinox,) which occurs on the tenth of September, and is the first and longest day of autumn, when the autumnal equinox returns:—and it was on those days, together with the preceding and following ones, severally, that the bards held their chairs and supreme conventions, and transacted their principal business and general concerns.

The day previous to any Alban is called its vigil, and the day after it, the festival; each of them being, equally with the Alban, free and open for any pending observances; so that each Alban consists, virtually, of three days, on which any case requiring the sanction of a chair or gorsedd may be determined, without having previously given the usual notice.

The times appropriated for holding any minor chair, or subordinate gorsedd, are the four quarter days of the moon,—namely,

1. The day of its change, called—the first of the moon.

2. The day of its half increase, called—the renewing quarter day.

3. The day of full moon, called—the fulfilling.

4. The re-waning quarter day, called—the half decrease day.

It is on these quarter days that any subordinate gorsedd, or minor chair or convocation for worship, should be held, for the information of kindred and country, and for the instruction of disciples and privileged novices in those things which they ought to learn, to know, and to practice.—But, nothing, at any such minor chair or subordinate gorsedd, can be submitted for consideration, under proclamation and notice, nor can the progressive steps of greeting, claim, and efficiency, take place there; the course allowable on such occasions being, exclusively, that of preparatory knowledge, under the protection, but not the judicial adoption, of the bards of the island of Britain, for the latter could neither be consistently nor legally given but on the four principal holy-days.

Bards are graduated, according to the rights of gorsedd, as follows:—

A chief bard positive, or poet, called, also, ‘bard of rights,’ and ‘full graduate of rights,’ is admitted to degrees, under primitive usage, by progression; that is,—by entering as a poetic aspirant under a tutor, or matured graduate of gorsedd, and advancing

progressively, until thoroughly-instructed in the art of vocal song and poetical criticism ;—proficiently conversant in the Cimbric language, and capable of passing correct judgments on any compositions in it ;—profoundly acquainted with the secrets, rights, and usages of the bards of Britain ;—informed in their three vehicles of tradition, namely, the memorials of song, of the voice of efficiency, and of usage ;—taught in their three credibilities, which are, national voice, wooden record, and the conservations of reason ;—and until, also, so well versed in the cardinal maxims of divinity, legislation, and wisdom, as to be announced proficient and stable in them by the judgment, protection, and retention of a Gorsedd of efficiency. Being erudite in these qualifications, having substantiated them, before a Gorsedd, through the stages of greeting and claim, and attained the privileges of judicial ratification, he will be proclaimed a bard of efficiency, raised to institutional superiority, and have a chair given to him ; whence he will become a bard of Gorsedd, and continue so, under the privileges of that chair. Having in this manner obtained three distinct chairs, the degree of bard of Gorsedd, according to the rights and usages of the bards of the island of Britain, will be conferred on him.

A second mode of graduating a poet, (the candidate not having previously undergone progression,) is to propose him for such distinction, under a year and a day's notice ; thus presenting to all persons an ample opportunity of showing why such aspirant either ought not, or could not be admitted into the bardic order ;—but if no such objection can be urged, the candidate may, under the sanction of Gorsedd, pass through the stages of greeting and claim, and attain that of efficiency ; after which he may, under the privileges of chairs, be admitted a bard according to the rights and usages of the order in Britain, and take his seat of efficiency in Gorsedd.

A third way of conferring the degree of primitive bard on a poet, when three conventional bards of efficiency cannot be found in Gorsedd, is, to get a poetic aspirant of no progression, and subject him to the verdict of three hundred men, upon the testimony either of twelve true men of the country and aristocracy,—upon the word of a magistrate, or that of a minister of religion, who shall attest on conscience that such aspirant has the qualities and attainments requisite for a bard ; and if he be adjudged a bard by a verdict so obtained, he shall become entitled to a chair in Gorsedd, according to the rights of reason, necessity, and national

suffrage;—so that, thus, a bardic Gorsedd may be rightfully constituted: for, according to the rights and usages of the bards of Britain, neither a chair nor Gorsedd can consist of less than three primitive bards of efficiency, that is—of convention; for a majority of voices cannot be ascertained except three, at least, be present; and no judgment of Gorsedd can be given otherwise than by a majority.

Where but one bard of efficiency can be found, according to the rights and judgment of Gorsedd, that one may, under the justification of reason, circumstance, and necessity, legitimately confer degrees and chairs on two poetic aspirants, when he can certify on his word and conscience, that they possess the qualifications requisite for bardic poets; for, except by such means, the instruction of British bards could not be perpetuated; and, according to law and usage, 'necessity is paramount strength;' and hence it is, that the bards and bardism of Britain may be preserved from dormancy and ultimate extinction; which can be effected only while primitive bards of the class of poets remain; for bardism originally emanated from poets, and nothing can in anywise exist but by virtue of its generic principle. The law of necessity enjoins that the number of bards indispensably requisite should be completed in the most available manner, when the best institutional course cannot be adopted; thus conforming to necessity, where no better alternative offered; hence this law cannot become operative, except under the immediate influence of reason and circumstance; still it is justifiable to act according to it, when judgment cannot be obtained from the verdict of a majority of voices:—but necessity being superseded in the manner described, it would not be defensible to graduate a bard otherwise than constitutionally;—that is, either by the verdict and judgment of Gorsedd, or by national suffrage, after a year and a day's notice, and then proceeding by greeting and claim, until conventional efficiency be attained.

A person is deemed a supporter of kindred and country who has recourse to the law of necessity to effectuate beneficial purposes, under the influence of reason and circumstance, when urgency might not properly allow sufficient time for ascertaining the sense of the nation, or the verdict of a Gorsedd, determined by the major number: but whosoever shall reject prescribed usage from motives of ambition or presumption, will be stigmatised as an enemy to kindred and country, when, at the same time, a just national verdict, by the choice and suffrage of a majority, might have been obtained, and, consequently, ought to have been adopted;—or,

when the judgment of Gorsedd could have been sought, according to the rights and usages of efficiency in the primary manner; that is, according to a law originating in national suffrage; which law of reason and judgment constitutes the ruling principle of the bards of Britain, and can neither be contravened nor dispensed with.

When no bard of the order of conventional poets can be found extant, bardism, and the rights and usages of the bards of Britain, become dormant, and cannot be legally resuscitated, but by national suffrage at the expiration of a year and a day's notice, and repeated in that manner for three consecutive years; and then advancing progressively by greeting and claim, until efficiency be obtained, according to the mode already described, as adopted in the time of Prydain, the son of Aedd the Great.

The bards of the island of Britain are divided into three kindred orders, according to the rights of primitive bards; and every member of those three distinctive classes is called a primitive bard, being so by common origin, according to the ordinance, usage, and rights of the primordial Gorsedd of the bards of Britain in the time of Prydain, the son of Aedd the Great. The first order is that of poets, or primitive bards positive, called also—Primitive bards according to the original institution; a distinction which no one can attain but a poet of innate and scientific genius, and of progression; and the duties incumbent on this class are—to compose poetry, to perpetuate the traditions of rights and usages, and to rescue bardism from corruption and oblivion. The second order is that of Ovates, who are not expected to have undergone progressive discipline, but depend on prospective graduation at Gorsedd: for an ovate is simply a person of innate genius, application, and chance; and his duties are—to improve and enlarge knowledge, and to submit his performance to the judgment of Gorsedd, until declared efficient in authority. The third order is that of Druids, which must be appointed either from the class of poets or that of ovates, by the verdict and judgment of Gorsedd. A druid acts in accordance with reason, circumstance, and necessity, and his duties are—to instruct, hold subordinate chairs and conventions, and keep up divine worship at the quarterly lunar holy-days. It is incumbent on him, also, to initiate persons into the secrets of bardism, and to inculcate godliness, wisdom, and good morals. The rights and appellation of primitive bard appertain to every member of each of the said three orders; the whole of them being coequal in privileges and dignity.

The course pursued in graduating an ovate is—first, to place him under the examination of a chief of song, that is, of a primitive conventional bard, who shall testify, upon his word and conscience, that he possesses the qualities requisite for a bard; he, then, must seek the verdict and judgment of Gorsedd, and if pronounced efficient, will thereby attain the rights of a primordial bard, and be qualified to exercise in Gorsedd the functions of a progressively instituted primitive bard of that order.

A primordial bard may assume the grade and rights of an ovate, by virtue of the extent of knowledge and poetic genius requisite for a primitive ovate which he may display before a Gorsedd, with no other protective ceremony than that of greeting; and those qualifications imply the improvement and extension of learning.

A primitive bard is entitled to an ovate's degree, who shall, upon his word and conscience, recommend any one as a person duly qualified to be a bard, if the person so recommended obtain, in consequence, the affirming judgment and protection of a Gorsedd; for it is considered, that whoever shall form a just estimate of the poetic genius and science of any person, and have that opinion conventionally confirmed, must fully understand such attainments, and know to what extent they are calculated to qualify their possessor for graduation and privileges: hence we see that there are two classes of ovates, namely, the primitive ovate, and the ovate by privilege, that is, a primitive bard either of the order of poets or of druids, who may have obtained an ovate's degree in Gorsedd, by virtue of his exertions in favour of an aspirant, who had, thereupon, been legally constituted a primitive ovate in Gorsedd.

A primitive ovate is entitled to exercise in Gorsedd the functions of a primitive bard of the original order, if no poet either by progression, or by the claim and the privileges of efficiency, be present there.

When a bard of the order of primitive ovates becomes a primitive bard, he is designated a primitive bard by privilege, and not a primitive bard of the original order; but to obtain the latter grade, it will only be requisite for him to submit his own composition to the judgment of a Gorsedd of vocal song, so as to ascertain whether it be deemed worthy of conventional sanction or not; if adopted thereby, he will be pronounced a poet, and be entitled to the privileges and office of a primitive bard.

When a bard of the original ovate order takes a chair in Gorsedd,

in the absence of a primitive bard of the original order, and exercises the functions and privileges of that grade, if his proceedings on that occasion be sanctioned by another Gorsedd, according to rights and privileges, and finally confirmed in efficiency, he shall be entitled to claim and exercise the functions of a primitive bard or poet:—and some say, that none but persons of this particular class are justly entitled to the appellation of graduates by privilege, and that they should not be denominated graduates of the original order,—a designation that appertains solely to primitive bards of the order of poets by progression.

A druid is graduated by conventional suffrage and judgment; but, if previously a primitive bard of the original order, an election by ballot only will be requisite to substantiate his efficiency; for every conventional transaction effected either by, or on account of, a chair-bard in Gorsedd, shall be deemed efficient, without the preparatory steps of greeting and claim; such bard being already a person by claim, and acting under the protection of that privilege.

A primitive ovate may be made a druid by conventional suffrage,—a proceeding that would establish his efficiency. Some have asserted, that a disciple by progression in poetry may be graduated a druid, and that, thence, he would become one of the primitive order of that grade; but it is an erroneous opinion, for a disciple, by progression, in poetry must, to be so, possess the genius of vocal song; and, consequently, be a poet, according to the protection and claim of the Bards of Britain; therefore, he cannot, in accordance with inherent distinction and usage, receive any other degree than that of poet, or primitive bard of the original order: for when any person of progressive discipline in vocal song obtains a degree by the verdict and judgment of Gorsedd, the distinction so conferred must be that of primitive bard of the original order, notwithstanding any thing that may possibly be said, conceived, or urged to the contrary: but it is also very certain, that the person so graduated may, immediately after, and, as it were by the same breath, be also constituted a druid.

Of what grade soever a druid may be,—or (if by progression) were he but an endowed disciple by protection,—if he assume, in chair or Gorsedd, the office or functions of any other grade, provided that such proceedings be sanctioned by a subsequent Gorsedd or chair, he shall, under the conventional rights of claim, acknowledgment, and protection, be considered a graduate of the dignity

which he assumed, upon the very same principle that a person may become a primitive bard by attesting such truths in Gorsedd, upon his word and conscience, as shall obtain conventional graduation for an ovate ;—for he will be considered, in adopting such a course, as merely submitting to reason and circumstance, under the law of necessity and conviction, that made it imperative on him to exercise the functions of a druid ;—for nothing can be efficiently carried into effect, that is not well understood ; and such a thorough comprehension will be inferred, if the extraordinary transaction, arising from the causes stated, obtain the protection and affirming judgment of another Gorsedd. Such are the reasons that entitle a person to a degree, by privilege, in the order that he assumed and explained so well, without any progressive step, beyond that of proclamation and notice in Gorsedd. An ovate, exercising the functions of a bard, will be entitled to similar privileges, if his proceedings be likewise affirmed by a subsequent Gorsedd. By the functions of a bard, are meant—the composition of poetry, and the perpetuation of oral tradition. But if an ovate exercise assumed functions, under the control of reason, circumstance, and necessity, and obtain conventional protection for such a course, he will thereupon become a druid, and be consequently entitled, by privilege, to perform religious duties, and to hold inferior chairs and subordinate conventions, at the usual and legally prescribed periods.

It is not necessary that a poet, of the original grade of primitive bards, should await the general course of conventional graduation, to be qualified for the office of a druid, and to exercise its functions, further than that previous announcement to that effect must be audibly made, by proclamation in Gorsedd or chair ; for a person of his order is known to be already a graduate of all efficient knowledge, according to the privileges of bardism and poetry ; for upon him devolve the duties of sustaining oral tradition, and publicly transmitting information relating to bardism, which he could not effect unless he had previously attained a true and thorough knowledge of that science ; and that, too, under the affirmation of a Gorsedd ; wherefore every person possessed of such ratified knowledge in poetry and bardism, whatever be his grade, is at liberty to exercise the office, the knowledge, or the science for, or in which he may be considered qualified by the attestation of Gorsedd, without any further conventional sanction ; so that the grade of druid will, at once, be conferred on him in stability and

efficiency; except that discretion would, in conformity to usage, suggest the propriety of audibly announcing all such transactions by proclamation in Gorsedd, to obviate disorder or any deviation from usage.

There are two classes of aspirants in poetry, namely, progressors under protection, and progressors by privilege. A progressor under protection, is one whom a chief of song, of the order of conventional poets, shall take under his tuition to initiate, and render perfect, in the art of poetry, the secrets of bardism, and the oral traditions appertaining to the rights and usages of the bards of the Island of Britain; and who shall remain under such tutelage until he acquire all that knowledge. He then must greet a Gorsedd for his degree; and, if received under its protection, he will be designated a progressor by privilege, or, in other terms, an endowed disciple under protection; for he will be entitled to a poet's endowment under the protection of Gorsedd,—that is, to the portion of an alien's son, together with the immunities, by courtesy, of a native Cambrian; and so he shall remain, until he become a conventional graduate, that is, a poet by the verdict and judgment of a Gorsedd of efficiency; or, in other words, a poet of Gorsedd or primitive bard of the original order.

There are two sorts of protection; the first of which is termed—the protection of the Bards of the Island of Britain, within the pale of which every primitive Cambrian is included, who, if versed in bardic learning and bardism, is entitled to rank among loyal patriots; for all others are stigmatised as persons of devastation and anarchy: the second sort is—conventional protection, which results from greeting a Gorsedd, and obtaining thereby its sanction;—for such protection simply signifies the verdict and judgment of Gorsedd in support of the application, so far as to assert that it may properly be granted. It is by a similar course that a progressor under protection proceeds to greet a Gorsedd, obtains its affirmation of his competency for the order of poets, and becomes, thereupon, a progressor by privilege. The expression—‘protection of Gorsedd,’ implies the privileges conferred by the aforesaid judicial affirmation; and all national and territorial lords are entitled to those privileges, as well as all authorities by national suffrage, all magistrates, teachers, and ministers of religion,—all sons of aliens acting under the appointment of their lords and the nation,—all residents, by domestic and foreign permission,—all functionaries of peace and justice,—and all persons who may make improvements

and discover superior modes of circulating knowledge in arts and sciences, tending to benefit vital existence. The protection extended to a bard already graduated in Gorsedd, implies a permission to proceed, from greeting to sanction, for a higher degree ;— by which proceeding he will be established in efficiency. The protection of an endowed disciple, or progressor by privilege, is, that he continue in his right of conventional greeting, until he attain a chair ; in which position he must remain, by conventional claim, for a year ; and then, if protected by another Gorsedd, another chair will be conferred on him ; and, at the end of another year, he will appear in Gorsedd by avouchment, until he obtain its protection also, when a chair will be again awarded to him, and, thereupon, he will acquire efficiency in Gorsedd, according to the rights and usages of the bards of the Island of Britain.

If a poet, of the class of endowed disciples by protection, obtain a chair in each of three different provinces, within the same year, and that such distinctions be exhibited at a Gorsedd of the bards of Britain, at his earliest convenience, he shall be pronounced a conventional bard of the primitive order, as originally instituted.

The endowments of a conventional bard are as follows :—Independent of his right to five acres in free tenure, as a Cambrian of primitive descent, he is entitled to other five acres, in free tenure, or their equivalent, to be proportionately levied on ploughs by national and professional suffrage. He will likewise be entitled to an allowance for his poem, according as it may be estimated either at a Gorsedd of province and lords, or by the suffrage of the district. A bard of learning and holy duties has also a claim to similar emoluments. A poet is entitled to a perquisite from every royal nuptials, and from every wedding of persons genteelly descended,—that is, of every Cambrian pair of aboriginal genealogy, as a remuneration for keeping their family traditions and pedigrees, so as to protect their native rights. An allowance is also due for every poem and tradition in commemoration of any praiseworthy action. If the laudable deed was performed by an individual, the poet's perquisite is confirmed by strong usage ; but if it was the achievement of country and kindred, he will be allowed a professional circuit for remuneration for such patriotic poem and traditional preservation. He will also be entitled to bounties by courtesy ; but, where no such custom exists, his perquisites will be, a penny from every plough. All such traditional poems must, however, in the first place, be submitted to the adjudication of a

Gorsedd, so as duly to ascertain their veritable and scientific character, before they entitle their authors to the privilege of professional circuits.—Bards and progressors by privilege are likewise entitled, triennially, to professional circuits; and they may also receive gifts by courtesy, but neither law nor custom prescribes such bounties, beyond the usage of affection, respect, and liberality.

Every thing in accordance with reason may be included within the pale of custom; and every thing in accordance with reason and inherence is subject to custom and privilege; but where reason, inherence, and necessity concur, they constitute law. By necessity is meant an emergency that calls for extraordinary powers to effect a greater extent of good than could be otherwise attainable. It was under the combined rights of reason, inherence, and necessity, that the primitive privileges and customs of the British bards were at first instituted; consequently, it is adjudged that every poet, who is a primitive bard of the original order, must, also, be a primordial druid. In the earlier ages, privileges and customs could not be conferred on the bards of Britain, unless they possessed poetic genius, energy, and incident, and had also been graduated by progression; and it is on this principle that the privileges and requisites of an ovate are established; therefore, possessing those qualifications, he becomes a primitive bard according to the original order; for no other course could have been adopted at the commencement;—and that which emanated from reason, inherency, and necessity will continue so, coexistent with life and being.—It was the person who possessed the best and most correct information in oral tradition, and had the highest powers of retention, that first taught such knowledge and science in the primitive Gorsedd of the bards of the Island of Britain; consequently, a poet by progressive discipline is the person most firmly established in those requisites, and hence, he must be the most competent person, according to right reason and inherence, to hold the office, exercise the privileges, and fulfil the obligation of perpetuating, by oral tradition and retention, the mysteries, science, and knowledge of the bards of Britain. From what has been already shown, it cannot be now determined which of the three kindred orders of primitive bards was the original one, or which of them was the best and most beneficial; hence they are all considered as coequal in dignity; and all their members, after graduation in a Gorsedd of efficiency, continue in reciprocal coequality with regard to dignity, influence, and reverence; and they are accounted as chiefs and bridges, above all others.

They are chiefs over all, because their testimony is considered in law as paramount to that of every person who is not a bard; for it is neither consistent with nature nor reason, that the evidence of a bard should not be superior in veracity, knowledge, and stability, to that of any person who is not a bard: and the reason that they should become bridges to all, is—the obligation they are under to teach all good and true men of the nation, and mankind generally, by conducting them over the bogs of ignorance, and so become in effect paths and bridges to them.

Nothing can acquire the character of substantiated truth that has not been admitted into privilege by the voice conventional of the bards of Britain, which should be made the medium of announcement for all knowledge advanced in Gorsedd, until confirmed in efficiency; for no testimony, nor usage, can in anywise contravene its effect. By voice conventional is meant—the *recitations* given in Gorsedd of the oral traditions retained by the bards of the Island of Britain, relative to circumstances and sciences that had been conventionally verified, and ultimately established in efficiency; for nothing can be admitted as substantiated in truth, but that which has been progressively submitted to the national Gorsedd of bards, until ratified thereby, and which has, consequently, been publicly inculcated by conventional promulgation, and by efficient vocal song.

No privileges can be conferred on any poem, speech, or usage in Gorsedd, if such be untrue, unpacific, or illegal; for falsehood, discord, and illegality cannot be permitted in any poem, oration, tradition, or conduct, by the bards of Britain; their attribute being—to support and strengthen veracity, peace, and law, and to resist every thing that may in anywise tend to contravene those moral principles.

Every candidate for privileges by vocal song and bardism, according to the rights of the bards of Britain, should apply to a bardic teacher of conventional graduation, for instruction in the judicial decisions, oral traditions, and promulgating voice of Gorsedd. The teacher shall, then, introduce such candidate to convention, as a disciple in poetry, or progressor by protection, under the auspices of the bards of Britain; after which he shall take him under his tuition, and impart general knowledge to him: it will then be his duty to present him to a chair or Gorsedd at least once a year; and to a minor chair, or subordinate Gorsedd, at least three times a year, that he may thus become conversant in rights

and usages, and in the oral traditions retained by bards and voice conventional. The teacher should, also, present to a chair or Gorsedd, at least once a year, a song, or recitative poem, composed by his progressing disciple, and solicit the opinion of any conventional judge who may be disposed to give it according to reason and understanding. When the progressing disciple shall, in this manner, have acquired requisite knowledge in the art of vocal song, and shall know the three memorials of tradition, the rights, usages, and mysteries of bardism, the cardinal points of wisdom, and be capable of composing a vocal song that shall be pronounced faultless in the estimation of a chief of song,—that is, of a conventional bard,—let him greet a Gorsedd, and go on progressively, until he shall have advanced to the full extent of his capacity, according to the institutional course of proceeding already described.

Now follows an account of things that appertain to institutional ceremonies, and that accord with the reason and inherence observable in the reminiscence and customs of the bards of the Island of Britain; but which, nevertheless, are not considered as indispensably requisite parts of the system; because every truth and knowledge,—every recollection and retention,—as well as every art and science, may be acquired without them:—still they corroborate and illustrate reminiscences and primary regulations; for which reason, it is deemed laudable to perpetuate them in memory and usage; especially as they comprise the ancient forms transmitted, in continuity, by the retentive memory of Gorsedd.

It is an institutional usage to form a conventional circle of stones, on the summit of some conspicuous ground; so as to enclose any requisite area of greensward; the stones being so placed as to allow sufficient space for a man to stand between each two of them; except that the two stones of the circle which most directly confront the eastern sun, should be sufficiently apart to allow at least ample space for three men between them; thus affording an easy ingress to the circle. This larger space is called the entrance or portal; in front of which, at the distance either of three fathoms, or of three times three fathoms, a stone, called *station stone*, should be so placed as to indicate the eastern cardinal point; to the north of which, another stone should be placed, so as to face the eye of the rising sun, at the longest summer's day; and, to the south of it, an additional one, pointing to the position of the rising sun, at the shortest winter's day. These three are called station stones: but,

in the centre of the circle, a stone, larger than the others, should be so placed, that diverging lines, drawn from its middle to the three station stones, may point severally, and directly, to the three particular positions of the rising sun, which they indicate.

The stones of the circle are called sacred stones, and stones of testimony;—and the centre stone, is variously called the stone of presidency, the altar of Gorsedd, the stone of compact, and the perfection stone. The whole circle, formed as described, is called the greensward-enclosing circle, the circle of presidency, and the circle of sacred refuge; but it is called *trwn* (circle) in some countries. The bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a bard.

It is enjoined by primitive usage, that one of the presidential bards should bear a sheathed sword,—holding it by the point; a bard not being permitted to hold it by the hilt: for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out, by hand, in a contrary direction to its point, until quite unsheathed; then, being taken by the point, it must be laid on the altar-stone of the Gorsedd, and the super-proclamation shall ensue; but when the voice shall come to the part which says, “where no naked weapon will be presented against them,” every bard must move onward to the altar-stone, and lay his hand on either the sword or its sheath, while the presiding bard shall take its point and put it just within the sheath; upon which it shall be driven quite in by all the assistant bards, with concurrent hand and purpose. This usage is observed, to testify that the bards of the Island of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against any one. At the termination of this proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of Gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce applications by greeting, claim, and efficiency: to confer degrees on deserving merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence, and necessity. The busi-

ness of the chair or Gorsedd being thus accomplished, the terminating proclamation shall be made, the Gorsedd closed, and every one return to his home.

Usage enjoins that every bard shall stand uncovered, head and feet, in Gorsedd, to evince his reverence and submission to God.

The ceremony of conventional asseveration prescribes, that the witness shall stand in Gorsedd, hold in his hand a poet's staff, look in the face of the sun, and the eye of light, and, in this position, give evidence upon his word and conscience:—or, according to another form, he must put his hand in that of the presiding bard, that is, the chief of song, or chair-bard, and give evidence upon his word and conscience, looking, the while, in the face of the sun and the eye of light.

A bard's robe must be of one uniform colour; but every chief bard, to whichever of the three grades he may belong, has a proper and distinctive colour, suitable to his own order.

A poet, if also a primitive chief bard, wears a robe of that sky-blue colour which is perceptible in serene summer weather, as an emblematic indication of peace and heavenly tranquillity; and signifying, likewise, that light, and all other visible things, are best seen through the medium of that colour. This robe, being of uniformly light blue colour, presents, also, a symbol of truth, which is unicoloured throughout, and all over, whether considered in its analytical aggregate, or varied position, and presents no change whatever, from any possible circumstance.

A druid's robe is entirely and uniformly white, to indicate purity of conduct, learning, and piety; for white is both the colour and emblem of light. A druid's robe is uniformly white, in emblem, also, of truth.

An ovate's robe shall be green, to signify, in emblem, the growth and increase of learning and science: it is, also, uniformly green, to present a symbol of truth.

Every conventional bard, of whatever order he may be, shall hold in his hand, at Gorsedd, a stick or altar-staff, a fathom in length, and coloured uniformly with his robe; but progressors shall severally bear a staff of the three bardic colours intermixed, to indicate progression. They shall also wear a bandlet of the same colours around the right arm. If, however, the poetic aspirant be merely under protection, the length of his staff shall be only half a fathom; but if an endowed disciple by right, it shall be a fathom long.

Conventional bards, when not in full robes, having no occasion for them, must each wear a bandlet about his right arm, and suitable, in colour, to his own particular class or grade; an usage that has mostly prevailed among the bards since they lost their endowments.

THE MOTTOS OF THE DIFFERENT CHAIRS OF THE ISLAND OF BRITAIN.

THE CHAIR OF THE BARDS OF THE ISLAND OF BRITAIN—Truth against the World.

GLAMORGAN OF SILURIA—God and all goodness.

THE ROUND TABLE OF ARTHUR, OF TALIESIN, AND OF TIR IARLL (Earl's Land)—Nothing is truly good that may be excelled.

POWIS—Who slays shall be slain.

DEHEUBARTH (South Wales)—Heart to heart.

GWYNEDD (Venedotia)—Jesus.

BRYN GWYDDON—Hearing is believing; seeing is truth.

DYVNAINT (Devon) IN THE CHAIR OF BEISGAWEN—Nothing is for ever that is not for ever and ever.

URIEN RHEGED, at Aberllychwyr (Loughor), under the Presidency of Taliesin—Truth will have its place.

RHAGLAN CASTLE, under the Patronage of Lord William Herbert—Awake! it is day.

THE CHAIR OF NEATH.

AFTER the return of Rhys ab Tewdwr from the emperor's court at Constantinople, it was agreed upon to establish a chair of vocal song at Neath; that is—to renew an old chair that had been held there, from time immemorial, and which, as well as the place, enjoyed so effectually the inviolate refuge of peace and heavenly tranquillity, that a period of protection was, at all times, extended to every human being, of whatever country, who should resort there.—Chieftains, and the principal gentlemen, scholars, and wise men, of Glamorgan and Gwent, Dyved, Ceredigion, the country of Builth, Gereinwg (the territory between the Wye and Severn), the territory of Rheged, and the Three Commots, attended the restoration of this chair; and the assemblage was great and magnificent. Having renewed ancient privileges, the motto—"God's

peace and his heavenly tranquillity," was adopted. After the first festival, where nine persons were confederated to one purpose, Rhys, the son of Tewdwr, conducted himself in an unseemly manner towards Nest, the wife of Iestyn, which being disclosed to Iestyn, he hastily departed, with his family, adherents, and retinue, without bidding adieu to Rhys ab Tewdwr, because he had violated the peace of God and his heavenly tranquillity, by behaving so indecently towards the wife of a royal prince; she being also the daughter of a royal prince, that is, of Bleddyn, the son of Cynvyn, king of Powis. Rhys, however, notwithstanding his discourtesy, became very wroth with Iestyn, and commenced a campaign against him, which eventually proved disastrous to both princes; for, Rhys fell in the contest, and Iestyn lost his country, wealth, and his power. Thus terminated the chair of Neath.

TRIBUTES.

THE Island of Britain should be governed by a paramount monarch, who shall support his crown and dignity in London.

Three kingdoms are governed in subordination to the crown of the supreme monarch of Britain; which are, Wales, which, originally, had its seat of government at Caerlleon upon Usk, but now it is at Aberffraw;—the next, Cornwall and Devon, the royal residence having been, originally, at Gelliwig, but now it is at Caervynyddawg;—and the third, Penn Rhynn Rhion (in Cumbria), where, also, its seat of government was fixed.

The three principal royal residences of the paramount monarch of Britain are, the cities of London, Caerlleon upon Usk, and York; in each of which places, he is entitled to a national palace.

Three illustrious sovereigns, of ancient descent, are entitled to govern all Wales; the first of which resides in Dinevor, in South Wales; the second in Aberffraw, Anglesea; and the third in Powis Wynva; each being allotted a royal residence, under the supremacy of the paramount monarch of Britain, who resides in London.

The King of London is entitled to three tributes from the Kings of Wales; namely, a tribute in gold from Aberffraw, amounting to £20; a tribute in honey, from Dinevor, amounting to four

tons; and a tribute in oatmeal, from Powis Wynva, amounting to four tons; but in default of honey from Dinevor, or of oatmeal from Powis, a commutation, amounting to £20, from each of these provinces: for Rhodri the Great, King of all Wales, divided his dominion into three kingdoms, which he distributed among his three sons,—namely, Cadell, who had Dinevor; Mervyn, who had Mathrauel, in Powis Wynva; and Anarawd, who had Aberffraw, in Anglesea; and he conferred on the eldest of these diademed princes the paramount sovereignty of Wales; enjoining an annual tribute to him from each of the other two, to enable him to make up the tribute due from Wales to the King of London,—that is, £60 in gold. The said three Kings are called the three diademed princes; and it was in the aforesaid manner that the sovereignty of Wales was divided among them.

But there are other princes in Wales, viz. Iestyn, the son of Gwrgan, in Glamorgan, who governs the seven cantreds within the boundaries of that principality; and the family of Elystan Glodrydd, who govern the district between the Wye and the Severn; both which lineages hold their territories under the crown of London, and not in fealty to the diadem of the King of all Wales. And so it endeth.

HISTORICAL NOTICES, MOSTLY RELATING TO GLAMORGAN.¹

In the year 1145, Pope Nicholas Brekspere confirmed the rights of the Normans, in Glamorgan, for the support he received from them when a wanderer there. He was a long while at St. Donat's, with Sir Gilbert Stradling.

In 1216, Lewis, the son of Philip, was made king of England, and King John, of England, wandered to Wales, to his wife and sister in law. He had been divorced from his wife, who was Isabella, the daughter of William Earl of Gloucester, and Lord of Glamorgan; but when she saw him in distress, she kept him in disguise, for half a year, at Boverton Place, under the name of Gerald Fitzalan; after which he returned to England, and King Lewis was obliged to flee.

¹ From the Rev. E. Gamage's MSS. of St. Athan.

In 1346, the battle of Cressy was fought, where the Welsh acquired great fame for their brave achievements in support of Edward the Black Prince. It was at this time that Captain Cadwgan Voel called to the Welsh, desiring them to put leeks in their helmets, the battle, there, being in a field of leeks; and when they looked about, they were all Welshmen in that locality except 130; and it was from this circumstance that the Welsh took to wearing leeks.

In 1348, the sweating plague seized the Normans and Saxons in Wales, many of whom died, but scarcely a Welshman died, except such as were English on one side.

In 1349, severe diseases seized the cattle throughout the counties of Somerset and Devon, and a great mortality took place among them; which was the origin of taking gold in payment for cattle from Englishmen, who now bought largely to supply the deficiencies where the mortality prevailed.

In 1378, Owen, the son of Elidir, came to Wales from France, where he had espoused the cause of the French king, against Edward the Black Prince;—thus betraying England. This Owen built a very fair house at Lantwit Major; but his wounded conscience pained him so much, for betraying Prince Edward, in France, that, in penance, he abstained from all means of sustenance, until he died from want; and as they bore his body to the grave, two hounds, passing by, seized and tore him to pieces, leaving no two bones together. He wrote, in Welsh, an account of his deeds; and, at his death, the lord paramount took possession of his wealth; and very rich he was in gold and silver.

In 1392, a young man and woman went to the chapter house at Llandaff, during vespers, and conducted themselves very disgracefully; but they died there both, at the very same instant; and the bishop caused their bodies to be thrown to the dogs and ravens.

In 1397,¹ contentions arose between the tenants and their lords, in Glamorgan, from the obligation which the latter insisted that the former were under, of fighting in their defence: but the tenants maintained, on their part, that, originally, they were liable

¹ This date is wrong. The contention, it is probable, occurred in 1197, and was appeased by King John, in the manner stated, after his accession in 1199. The error must have occurred in old transcripts, the event being quite misplaced through it.

to no such feudal tenure ; being left entirely to the exercise of their own free will ; for, although the lands were the property of the lords, still, that the tenants, who held them, were not so ; and King John confirmed their claim in that respect ; making it only obligatory on them to fight in defence of the crown of England ; which decision restored tranquillity.

In 1399, a Welshman, named Llywelyn ab Cadwgan, but who would never mention his family connexions, came from the Turkish war to reside at Cardiff ; and so considerable was his wealth, that he gave out of it to every poor person, of whatever country, that supplicated his succour, or that he perceived to be in want. He built a large mansion near the old white tower, for the support of the sick, and persons of infirm years. He gave all that was asked of him, until his wealth was all gone ; and then he sold his large and fair mansion, called the New Place, to the family of Mathews, and gave away the proceeds, until every resource failed ; after which, he died of want ; for no one gave to him ; but rather accused him of prodigally wasting his riches.

In 1401, the insects of leaves did immense injury, throughout the country, by destroying the leaves and grass to such an extent, that no provender was left for cattle : but some one scattered lime over the fields, to destroy them ; so that they were not only thereby killed, but the ground, being thus limed, bore, consequently, astonishing crops of corn and hay ; from which circumstance, land-liming became a prevalent practice in Glamorgan.

In 1403, contentions, in sports and pastimes, took place between one hundred and twenty men of Glamorgan, and the same number of the men of Gwent, in which the men of Glamorgan proved triumphant ; whereupon the Gwentians became enraged ; and, drawing their daggers, insisted that the men of Glamorgan had taken from them their property in money and clothes, and they killed more than a hundred persons, including men, women, and children. This cruelty impelled the men of Glamorgan to master them in all feats and sports. The said circumstance gave rise to the adage—‘ Glamorgan thieves,’ in Gwent—and ‘ The blood-hounds of Gwent,’ in Glamorgan.

In 1407, an immense fish was cast ashore between St. Donat’s and Lantwit, where it died, and became so putrid, that the stench caused severe diseases. At last, the inhabitants collected large quantities of wood and straw, and set fire to it, which spread the putrid air so much more, that maladies, causing great mortality

among men and beasts, ensued : but cattle suffered mostly. Sir Edward Stradling gave a great number of cows which he had brought from his own estates in Somersetshire, to the poor of the district. The fish was twenty-two yards long, and between three and four yards high.

In 1411, a large ship came ashore, under Tresilian Wood ; but no one was found in the country who understood the language of its crew. The lord of the manor took to the ship ; and it was one of its sailors who first taught the Welsh to knit stockings.

In 1419, three days of such intense heat occurred, that numbers of men and beasts perished, and birds died on the wing. At this time, also, all the green vermin were killed throughout the Island of Britain, and never reappeared there again ; from which circumstance, the good effected to the country exceeded the injury caused by the heat. A brake of wood in Margam park withered ; and likewise many trees and hedges about Nash, and westward, where the evening sun was most ardent about three o'clock.

In the time of Henry the 2d, Kenffig, Cardiff, Aberavan, Bover-ton, Lantwit, and Cowbridge were made corporate towns by the lord paramount. Wick and Broughton were likewise incorporated ; but they lost their municipal rights by espousing the cause of Owen Glyndore.

HISTORICAL NOTICES

EXTRACTED FROM THE PAPERS OF THE REV. EVAN EVANS, NOW
IN THE POSSESSION OF PAUL PANTON, ESQ. OF ANGLESEA.

In 1405, a bloody battle, attended with great slaughter, that, in severity, was scarcely ever exceeded in Wales, took place on Pwll Melyn Mountain, near Usk, where Griffith ab Owen and his men were taken, and many of them imprisoned ; but many were also put to death when captured ; whereupon all Glamorgan became Saxons, except a small number who followed their lord to North Wales, where they resided and had issue.

In 1406, the inhabitants of Ystrad Tywy, Pebydiog, and Ceredigion, turned Saxons ; and Geraint, the son of Owen, was obliged to conceal himself. Many also went to Armorica and Ireland ; for the wages of treason and reaction had rendered unavailing all the struggles of the Welsh for their rights and crown : and Wales had

become now so impoverished, that even the means of barely sustaining life could not be obtained, but through the rewards given by the King.

In 1408, the men of Glamorgan were excited to commotion through the extreme oppression inflicted on them by the King's men ; but many of the chieftains who had obtained royal favour, burnt their corn-stacks and barns, that the partizans of Owen might not obtain needful food. But those chieftains fled to the extremities of England and North Wales, where they were defended in the castles and dales of the King's forces, and supported by the rewards of treason and stratagem ; and Owen could not recover his lands and authority, because of the treachery prevalent in Anglesea and Arvon, which the men of Glamorgan designated—the treason of Penmynydd in Mona.

In 1410, nine monopolizers of the wages of treason and stratagem were caught in Glamorgan, Gwent, Ystrad Tywy, and Ceredigion, and hanged by the natives contrary to the wish of Owen, who preferred keeping them in prison as hostages rather than putting them to death.

In 1413, the King and his army vanquished Owen and his adherents ; and thenceforth the cause of the latter became more and more hopeless.

In 1415, Owen disappeared, so that neither sight nor tidings of him could be obtained in the country. It was rumoured that he escaped in the guise of a reaper ; bearing¹ according to the testimony of the last who saw and knew him ; after which little or no information transpired respecting him, nor of the place or manner of his concealment. The prevalent opinion was, that he died in a wood in Glamorgan ; but occult chroniclers assert, that he and his men still live, and are asleep on their arms, in a cave, called “Gogov y ddinas,”² in the vale of Gwent, where they will continue, until England become self-debased ; but that, then, they will sally forth, and reconquer their country, privileges, and crown for the Welsh, who shall be dispossessed of them no more until the day of judgment, when the world shall be consumed with fire, and so reconstructed, that neither oppression nor devastation shall take place any more : and blessed will he be who shall see the time.

¹ The MS. is defective here. “ Bearing a sickle ” was, probably, the original clause.

² “ Gogov y Ddinas ” signifies—the Cavern of the Fortress.

In 1417, the privileges of trades and schools¹ were denied to the Welsh, further than to give them English instruction; for which purpose, English teachers were introduced to Wales; so that their language became the common medium of conversation among the natives; for no national rights were allowed to any, but those only who spoke English, and did not know Welsh; consequently, many of the Welsh, from that time forth, denied their language, and resolved to turn Saxons.

SHORT NOTICES.

SAINT PATRICK.²

ABOUT A. D. 420 the Island of Britain seemed to have neither ruler nor proprietor, being exposed to all the invasions of enemies and aliens; for its military forces were engaged beyond sea in opposing the black invaders who devastated all Christendom at that time. The Irish, at the same period, having combined with the Lochlynians, invaded and oppressed Britain; and one of their ships entered the Severn, her crew landed, and seized an immense booty in corn, cattle, and every other moveable property that they could lay their hands upon,—among which were included sons and daughters. They also took away Saint Patrick from the College of Theodosius³ to Ireland; whence that College became destitute of a principal and teacher for more than forty years, and fell into dilapidation;—its walls and inclosure being also broken down. Patrick being thus conveyed to Ireland, exerted himself strenuously there to inculcate Christianity to the aboriginal Irish, the Gwyddelians, and the Lochlynians; and his undertakings eminently prospered; so

¹ The Welsh, at this period, from the countless allusions of the Bards to the mode then prevalent of recording their compositions, appear to have resumed their primitive usage of inscribing on the Coelbren, or wooden book; a circumstance which we may justly attribute to the severe interdiction here noticed, and to other still more restrictive enactments.

² From Anthony Powel of Llwydarth's MSS.

³ Lantwit Major.

that the Irish obtained a knowledge of Christianity, and some of the Lochlynians also became converts to that faith. Patrick never returned to Wales, choosing, rather, to reside in Ireland; having ascertained that the Irish were better people than the Welsh in those times.

CUNEDDA WLEDIG.¹

CUNEDDA Wledig drove the Irish from Gower and the Three Commots, for which service the regal government of that country was conferred on him, and the dominion was called Rheged, its royal residence being Aberllychwr (Loughor) where this prince erected an amazingly large, strong, and magnificent castle; the ruins of which are still to be found there. Others, however, assert that it was Urien Rheged who expelled the Irish from Gower, in the time of Uthur Pendragon; and that it was for the said service he received the kingly government of that country, which he named Rheged, and constructed a castle and municipal town at Aberllychwr, where the royal residence continued for seven generations; after which the dominion became reunited, by marriage, to Glamorgan, and continued so to the time of Edgar, King of London, and of Owen, the son of Howel the Good, when it was assigned to the latter prince; Ewias, Ergyng, and Ystrad Yw being at the same time awarded to Morgan the Aged, King of Glamorgan; those districts being in the see of the bishop of Glamorgan and Llandaff; but Rheged was in that of Saint David's. In process of time Sir William de Londres regained the Three Commots, namely, Cydweli, Carnwyllion, and Iscennen, from the princes of Dinevor, and reunited them to Glamorgan, in which state they continued till the time of Henry V., when Rheged was again restored to Ystrad-Tywy, of which they formed constituent parts in the periods of the princes of Dinevor. It was at this reunion that the whole district, so constituted, was named Caermarthenshire; and it has been known as such until our own time, when Wales was arranged under new divisions, under which Gower was attached to Cardiffshire, called Glamorgan.²

¹ Havod MS.

² Extracted, so far, from a MS. at Havod Uchtryd.

URIEN RHEGED.¹

GILMORE Rechdyr, King of Ireland, came to Wales in the time of Constantine the Blessed, and unjustly seized that part of Glamorgan which is bounded by the rivers Tawy and Towey, including the Cantred of Gower and Loughor, and the Three Commots, namely, Kidwely, Carnwyllion, and Iscennen; which country he arbitrarily subdued, and it continued under usurpation to the time of King Arthur, who sent a redoubtable prince of the Round Table, being a person of astonishing prowess, called Urien, the son of Cynvarch, the son of Meirchion Gul, the son of Ceneu, the son of Coel Godebog, and with him ten thousand men of daring onset and stout hearts, to recover those districts from the usurping chieftain, Gilmore the Irishman. Urien put him and his forces to flight, killing them unsparingly. Many of the Irish, who escaped, fled to Anglesea to their fellow-countrymen who were of Irish extraction; but the sons of Cunedda Wledig slew them there without delay. After Urien had reconquered Gower and the Three Commots, he was anointed King of that country, which was thereupon called Rheged, whence Urien ab Cynvarch acquired the appellation of Urien Rheged.

URIEN RHEGED.

THE following notices convey information relating to Urien Rheged, the son of Cynfarch, Arthur's nephew, the son of Meirchion Gul, the son of Gorwst Ledlwm, the son of Ceneu, the son of Coel Godebog, King elect [Brenin Gwledig], that is—Emperor of the Island of Britain.—Urien Rheged was King of Rheged in Glamorgan, and of Moray in Scotland; and he lived in the time of Arthur, who bestowed on him the kingdom of the country called Rheged, or the district between the rivers Tawy and Towey, comprising the territories of Gower, Kidwely, Carnwyllion, Iscennen, and Cantrev Bychan; the royal residence being at Aberllychwr in Gower, where he constructed a strong castle, called the Castle of Aberllyw.²

¹ From Watkin Giles of Llangan's MS.

² The river Llyw falls into that of the Llychwr, near the remains of this old castle.

In the time of the Emperor Arthur, Glaian Ecdawr, and his fellow Irishmen, came to Gower in Glamorgan, where they resided for nine months; but Arthur sent his nephew, Urien, and three hundred men, against them; and they drove them from there; whereupon the Irish, their King, Glaian Ecdawr, being slain, went to Anglesea, where they remained with their countrymen, who had settled there previously. Arthur bestowed Rheged (so called from the name of a Roman who was lord of that country before it was subdued by the said Glaian and his Irishmen) on Urien, as a royal conquest, for his heroic achievements in war. Urien Rheged had a daughter named Eliwri, who became the wife of Morgan Morgangwg; and a son called Pasgen, who was a very cruel King, and a great traitor to his country, for which he was dethroned; and the country of Rheged, because of its original position, was reunited to Glamorgan, in which state it continued to the time of Owen, the son of Howel the Good, the son of Cadell, the son of Rhodri the Great, King of all Wales.¹

NOTICES OF TALIESIN.

TALIESIN, Chief of the Bards, the son of Saint Henwg of Caerlleon upon Usk, was invited to the court of Urien Rheged, at Aberllychwr. He, with Elphin, the son of Urien, being once fishing at sea in a skin coracle, an Irish pirate ship seized him and his coracle, and bore him away towards Ireland: but while the pirates were at the height of their drunken mirth, Taliesin pushed his coracle to the sea, and got into it himself, with a shield in his hand which he found in the ship, and with which he rowed the coracle until it verged the land; but, the waves breaking then in wild foam, he lost his hold on the shield, so that he had no alternative but to be driven at the mercy of the sea, in which state he continued for a short time, when the coracle stuck to the point of a pole in the weir of Gwyddno, Lord of Ceredigion, in Aberdyvi; and in that position he was found, at the ebb, by Gwyddno's fishermen, by whom he was interrogated; and when it was ascertained that he was a bard, and the tutor of Elffin, the son of Urien

¹ From Thos. Truman, of Pantllwydd, 's long MS.; but it appears to me that there is a leaf lost here. (E. W.)

² From Anthony Powel of Llwydarth's MS.

Rheged, the son of Cynvarch:—"I, too, have a son named Elffin," said Gwyddno, "be thou a bard and teacher to him, also, and I will give thee lands in free tenure." The terms were accepted; and, for several successive years, he spent his time between the courts of Urien Rheged and Gwyddno, called Gwyddno Garanhir, Lord of the Lowland Cantred: but after the territory of Gwyddno had become overwhelmed by the sea, Taliesin was invited by the Emperor Arthur, to his court, at Caerlleon upon Usk, where he became highly celebrated for poetic genius and useful, meritorious sciences. After Arthur's death, he retired to the estate given to him by Gwyddno, taking Elffin, the son of that prince, under his protection.—It was from this account that Thomas, the son of Einion Offeiriad, descended from Gruffudd Gwyr, formed his romance of Taliesin, the son of Cariadwen,—Elffin, the son of Goddnou,—Rhun, the son of Maelgwn Gwynedd,—and the operations of the Cauldron of Ceridwen.

THE PEDIGREE OF TALIESIN, CHIEF OF THE BARDS.¹

TALIESIN, Chief of the Bards, the son of Einwg the Old, of Caerlleon upon Usk, in Glamorgan, the son of Fflwch Lawdrwm, the son of Cynin, the son of Cynvar, the son of Clydawc, the son of Gwynnar, the son of Cadren, the son of Cynan, the son of Cyllin, the son of Caradog, the son of Bran, the son of Llyr Llediaith, King of the country between the rivers Wye and Towy.

[Otherwise in the same book.]

TALIESIN, Chief of the Bards of the West, the son of Saint Henwg, of Caerlleon upon Usk, the son of Fflwch, the son of Cynin, the son of Cynvarch, the son of Saint Clydawc, of Ewvas, the son of Gwynnar, the son of Caid, the son of Cadren, the son of Cynan, the son of Cyllin, the son of Caradog, the son of Bran, the son of Llyr Llediaith, King Paramount of all the Kings of Britain, and King, in lineal descent, of the country between the rivers Wye and Towy. Taliesin became Chief Bard of the West,

¹ Thomas Hopkin of Coychurch's MS.

from having been appointed to preside over the chair of the Round Table, at Caerlleon upon Usk.

THE PEDIGREE OF TALIESIN, CHIEF OF THE BARDS.¹

TALIESIN, Chief of the Bards of the West, the son of Henwg the Bard, of the college of Saint Cadocus, the son of Fflwch Lawdrwm, of Caerlleon upon Usk, in Glamorgan, the son of Cynvar, the son of Saint Clydog, the son of Gwynnar, the son of Cadrain, the son of Cynan, the son of Caradog, the son of Bran the Blessed, the son of Llyr Llediaith.

Taliesin, Chief of the Bards, erected the church of Llanhenwg² at Caerlleon upon Usk, which he dedicated to the memory of his father, called Saint Henwg, who went to Rome on a mission to Constantine the Blessed, requesting that he would send Saints Germanus and Lupus to Britain, to strengthen the faith, and renew baptism there.³

Taliesin, the son of Henwg, was taken by the wild Irish, who unjustly occupied Gower; but while on board ship, on his way to Ireland, he saw a skin coracle, quite empty, on the surface of the sea, and it came closely to the side of the ship; whereupon Taliesin, taking a skin-covered spar in his hand, leaped into it, and rowed towards land, until he stuck on a pole in the weir of Gwyddno Garanhir; when a young chieftain, named Elphin, seeing him so entangled, delivered him from his peril. This Elphin was taken for the son of Gwyddno; although, in reality, he was the son of Elivri his daughter, but by whom, was then quite unknown: it was, however, afterwards discovered that Urien Rheged, King of Gower and Aberllychwr, was his father, who introduced him to the court of Arthur, at Caerlleon upon Usk; where his feats, learning, and endowments, were found to be so superior, that he

¹ MS. at Havod Uchtryd.

² Llanhenwg, or the church of Henwg (now Llanhennock), is situated a short distance to the north-east of Caerlleon.

³ Immediately after this pedigree, the Havod MS. presents the account that succeeds it here also; which differs but little from the preceding, except that it is somewhat blended with the chivalry of Arthur's court.—The memoir given from the MS. of Anthony Powel is free from legendary traditions, and seems consistent with probability.

was created a golden-tongued Knight of the Round Table.—After the death of Arthur, Taliesin became Chief Bard to Urien Rheged, at Aberllychwr in Rheged.

MAELGWN GWYNEDD.

THE three Chief Bards of Maelgwn Gwynedd, who were also the three primitive Chief Bards of Gwynedd, were Mynach, the son of Nywmon (*al. ap Mydnaw*), the son of the King of Orkney, Unhwch Unarchen, and Maeldav, the son of Unhwch; but Taliesin, Chief of the Bards, acquired superiority over these three, by releasing Elphin, the son of Gwyddno, from the prison of Maelgwn Gwynedd, where he was confined under thirteen locks.

After the Welsh had lost the crown and sceptre of London, and were driven from England [*Lloegr*], they instituted competitions, to ascertain who was the supreme King of their nation; and the contentions were appointed to take place on Maelgwn's Strand, at Aberdovey, where the men of Gwynedd, Powis, South Wales, Rhieinwg, together with those of Siluria and Glamorgan, assembled; and there Maeldav the elder, the son of Unhwch Unarchen, a chieftain of Penardd in Arvon, placed a holy chair, made of waxed wings, under Maelgwn; and when the tide flowed, no one could endure it, except himself, who was rendered scatheless by the chair: in consequence of this, Maelgwn was proclaimed King Paramount; Aberffraw became the principal royal residence; and the Earls of Mathraval, Dinevor, and Caerlleon were placed under him; his word being declared superior to theirs, and his law—supreme; and to be implicitly obeyed by those other chieftains. It was through the instrumentality of Maeldav the elder, that Penardd acquired its municipal privileges.

BENWYLL.¹

IN the time of Benwyll the Teacher, the principles of armorial bearings were first reduced to a science. None are entitled to coats of arms, but gentlemen either of genuine descent, to the ninth

¹ From Anthony Powell's MS. of *Tir Iarll*.

generation, or of the ninth degree in ascent; and who shall, also, be true men to the country and its Lords.

The ninth degree in ascent will stand in the same privileged position, as the ninth degree in genealogical descent; but upon a principle different from that of lineal pedigree; its regulating law being as follows:

The first degree, of the nine ascents, is the son of an alien, that is—the son of a foreigner, but a person of sworn allegiance to the British nation and its Lords. A person of this degree is called—an alien by descent.

The second degree in ascent is attained by the marriage of an alien's son with a Welsh lady of genuine descent.

The third degree in ascent, is a son born from that marriage.

The fourth degree in ascent, is the marriage of that son (that is, a son of an alien, by primitive descent,) with a Welsh lady of genuine descent.

The fifth degree in ascent, is a son born from that marriage; that is—a grandson of the alien by descent.

The sixth degree in ascent, is the marriage of that son with a Welsh lady of genuine descent.

The seventh degree in ascent, is a son born from that marriage: being a great-grandson of the alien by descent.

The eighth degree in ascent, is the marriage of that son with a Welsh lady of genuine descent.

The ninth degree in ascent, is a son born from that marriage, and a great-great-grandson of the alien by descent:—and he becomes the alien by descent's ascendant;—being so called, because he has established his claim to the rights of a Welshman of genuine descent to the ninth generation, by virtue of successive inter-marriages with Welsh ladies of pure genealogy. If this ascendant utter three cries at his birth, the rights attained by him become, thereby, confirmed, though he should die immediately after: and every elder of that family, whether lineally or collaterally connected, will be entitled to the rights of a Welshman of genuine descent; and this privilege will, in its retrospective operation, extend to the enfranchisement even of the alien by descent, who may, then, stand in the position of a Welshman of genuine descent and rank, by virtue of the diffusive rights of his ascendant; and every descendant of that alien by descent, whether lineally or collaterally connected, will be entitled to privileged rank, from the time that he shall have sworn allegiance to the country and its Lords: and

each of them will, also, be entitled to five acres in free tenure, according to the primitive customs of the Cimbric nation, before they arrived in Britain. This Benwyll was herald-bard at the court of Arthur, at Caerlleon upon Usk; and a knight of the Round Table. Arthur enjoined him to restore the orders and usages of rank to their original state; for the Romans, in the portions of Britain which they had subjugated, had caused the primitive usages of the Cimbric race to fall into neglect and oblivion. But Arthur effected their restoration; re-attaching to them the inherent rights which they originally conferred; whereupon many of the Britons, who were of Roman consanguinity, but exercised authority, by virtue of that nation's right of conquest, went, with Medrod and Iddawg Corn Prydain, and entered into sworn allegiance with the Saxons, to preserve their share of the spoil. Benwyll, herald-bard, improved, beyond all that preceded him, the system of armorial bearings, with regard to form and colour; principles of scientific knowledge that were devised by himself, through the exertion of his profound reason and innate genius. When this knowledge became extended to transmarine countries, it was equally patronised and enfranchised by emperors, kings, princes, and illustrious lords; so that no armorial bearings became recognised, that were not portrayed according to Benwyll the Teacher's system:—and no one was appointed to heraldic offices, who could not blazon coats of arms on his principles. When this system became generally known through Christendom, it was adopted and enfranchised for its superiority; so that neither privilege nor guarantee appertained to any other. Pepin, emperor of France, kept the systems of Benwyll and the Round Table under his pillow, in bed, at night, so much attached was he to them.

BENWYLL.

In the book of Benwyll is shown the manner in which Arthur conferred arms on gentlemen of genuine birth. In the first place, he instituted the Round Table; preparatory to which, he issued a national proclamation, under a year and a day's notice, so as to become known throughout all the kingdoms of the Island of Britain and its allied nations, namely,—France, Italy, Albania, Ireland, and Scandinavia, from which countries, kings, princes, and renowned knights came to his festival. On this occasion Arthur

caused the manly feats exercised by the ancient Britons, according to early usage, to be performed for forty days; during which the most extraordinary achievements in emulation that were ever known took place. After all had exhibited their high feats, Arthur granted armorial bearings and court privileges to each, according to his distinctive superiority, and the particular performance in which he excelled. He also instituted a system of heraldry, by which the principles of coats of arms, with regard to colours, devices, and arrangement, were reduced to an acknowledged science; for, previously, persons of rank, among the Cambro-Britons, had no other armorial bearings, than symbols of tribes.

The system of armorial bearings devised by Arthur, is that which is still adopted. In process of time, however, the system of heraldry became deteriorated and involved in error, until Charlemagne, emperor of Europe, took the science under his immediate patronage, and submitted it to the consideration of an especial council, who pronounced upon it a judgment of approbation; whereupon it was reduced to a complete system. It was at this time that gold and silver were first introduced to the armorial bearings of nobility; for, previously, the terms white, yellow, &c. were used for the six heraldic colours. Charlemagne was the first who instituted the laws of tournament, which he regulated on the bases of privileged orders and merit, in imitation of the emperor Arthur's institution. Tournaments became now the most exalted sports of all noble and manly games. It was in the institutes framed for such distinguished actions, that the science of armorial bearings was confirmed; the system having, from time to time, undergone improvements, as occasions required; and as instances occurred of the principles upon which armorial bearings should be subjected to analysis and combination with regard to colour, device, and inherence, in accordance with true descent: coats of arms being borne for three reasons; 1. as emblems of kindred and genealogical connexions; 2. as characteristic symbols of high achievements and knowledge; and as descriptive of the former deeds of illustrious national patriarchs.

BENWYLL.¹

THE science of heraldry was devised and confirmed as a legal system, that each tribe or kindred might present its own distinc-

¹ From the Black Book of Pantliwydd, one of the Truman MSS.

tive and authorized symbol, so that every person should be known by his emblem of affinity, and be enabled to associate with his relative party, under the protection of his kindred chieftain, in every national commotion and gathering, without further testimony than the garb and bearings of the wearer. Under such regulations, every one easily found his grade and position, when he joined the army, in defence of country and kindred. A person named Benwyll, taught, in former days, the science of armorial bearings;—and he excelled all who had previously made it their study. He reduced it to a well digested and authorized system, that combined the principles of colours, figures, inherent virtues, and appropriate mottos, in a manner suitable to that, or any other instructive science, or to any meritorious branch of knowledge; and no nation acquired this system of Benwyll, in all its just distributions, except the Welsh and the French.¹

MAELGYN HIR.²

MAELGYN Hir, of Llandaff, the bard and maternal uncle of St. Teilo, bestowed land there on that saint; and there his sacred

¹ The first of the three preceding articles that mention Benwyll, was introduced into this volume, on account of the nine degrees of progressive ascents to national enfranchisement which it includes, and which well accord with ancient MS. Triads of Pedigree and high Origin [*Trioedd Ach a Bonedd*] in my possession. These degrees likewise coincide with the principles of naturalization interspersed through the laws of Howel the Good; and are sustained by terms of affinity still in use among the Welsh, as well as by current proverbs and adages. But the connexion of Benwyll with Arthur, Pepin, and Charlemagne, is a manifest fallacy. The second and third articles, however, are free from this objection, for they merely mention him as an author on heraldry at a former period.

The following extract from Dallaway's *Heraldry*, [1793] indicates that a person named Thomas Benoilt made a *Heraldic Visitation of Wales* in 1530.

"In 1528 a commission was granted and executed by Thomas Benoilt, Clarenceux, for the counties of Gloucester, Worcester, Oxford, Wilts, Berks, and Stafford. This business was, from that period, very sedulously followed; as Visitations were regularly made every 25 or 30 years." *Heraldic Visitations*:—"Wales, 1530, by Thomas Benoilt."

As no one but a learned Welshman could efficiently execute a heraldic visitation of Wales, it is probable that Benoilt is an Anglicised form of Benwyll; but I leave the complexity of his identity and real period, for others to unravel.

²This person, evidently, is the "Melkin" mentioned by Gunn upon the authority of Balæus, in a note which says that "Nennius composed his history

house was erected. This Maelgyn was the tutor of Talhaiarn the bard, of Caerlleon upon Usk, where he instituted the bardic chair of Caerlleon, Glamorgan, and Gwent; and it was called the chair of Maelgyn; in which chair, Merddin Emrys taught, subsequently, the art of vocal song, the science of bardism, and their aphorisms, about the time that Gwynedd and Mona were governed by Don, king of Lochlyn, and his son Gwydion; the latter of whom sent distinguished messengers from Mona to Maelgyn, requesting that he would pay him a visit at Caer-Dyganwy. Maelgyn accordingly went there, and was constituted a teacher of the science of bardism and the art of vocal song. Proceeding by sea to Mona, in the suite of Don and Gwydion, he won all the chairs wherever he travelled and sang: but at last animosities took place between him and the natives, especially their bards; and the Irish of Mona killed him.¹

TALHAIARN.

TALHAIARN, the father of Tangwn, presided in the chair of Urien Rheged, at Caer-Gwyroswydd, after the expulsion of the Irish from Gower, Carnwyllion, Cantrev-Bychan, and the Cantred of Iscennen. The said chair was established at Caer-Gwyroswydd, or Ystum Llwynarth, where Urien Rheged was accustomed to hold his national and royal court.²

TALIESIN.³

AFTER the death of Talhaiarn, Taliesin, chief of the bards, presided in three chairs; namely, the chair of Caerlleon upon Usk,

from the annals of the Romans, the Scots, and the Saxons; from the British Taliesin, *Melkin*, Gildas, Elvodugus, and others." Preface to Nennius, p. xx. He appears to have been frequently mistaken for Maelgwn Gwynedd.

¹ MS. by Llywelyn Sion.

² Llywelyn Sion.

³ Taliesin's intercourse with Gower [Rheged] and its Reguli is sufficiently decided by the several poems addressed by him to those personages. He also writes in the Gwentian dialect; of which district he was, doubtless, a native. See his compositions, Myv. Arch. vol. I. In his "Kad Goddeu" he says,

"Chwaryeis yn Llychwr
Cygais ym mhorphor."

I have played at Llychwr (Loughor) and slept in purple.

the chair of Rheged, at Bangor Teivy, under the patronage of Cedig ab Ceredig, ab Cuneddav Wledig; but he afterwards was invited to the territory of Gwyddnyw, the son of Gwydion, in Arllechwedd, Arvon, where he had lands conferred on him, and where he resided until the time of Maelgwn Gwynedd, when he was dispossessed of that property; for which he pronounced his curse on Maelgwn, and all his possessions: whereupon the Vad Velen¹ came to Rhôs; and whoever witnessed it, became doomed to certain death. Maelgwn saw the Vad Velen, through the key-hole, in Rhôs church, and died in consequence. Taliesin, in his old age, returned to Caer-Gwyroswydd, to Riwallon, the son of Urien; after which he visited Cedig, the son of Ceredig, the son of Cuneddav Wledig, where he died, and was buried with high honours, such as should always be shown to a man who ranked among the principal wise-men of the Cimbric nation; and Taliesin, chief of the bards, was the highest of the most exalted class, either in literature, wisdom, the science of vocal song, or any other attainment, whether sacred or profane. Thus terminates the information respecting the chief bards of the chair of Caerlleon upon Usk, called, now, the chair of Glamorgan.²

THE THREE IRISH INVASIONS.

THREE Irish invasions took place in Cambria; and one family, that of Cuneddav Wledig, delivered the country from the three. The first occurred in Gower, in Glamorgan, where Caian Wyddel and his sons landed, subjugated the country, and ruled it for eight years; but Cuneddav Wledig, and Urien, the son of Cynvarch, subdued and slew them to nine, whom they drove into the sea; and the government of the country was conferred on Urien, the son of Cynvarch, having been constituted a kingdom for that purpose; and called Rheged,³ because it was bestowed, unanimously, by its ancient British inhabitants, on Urien in free gift; whence it was called Urien Rheged.

¹ The "Vad Velen," or, Yellow Putridity, appears to have been a severe pestilence that visited this Island, at different periods of its early history. It is personified in this legendary reference to Maelgwn.

² Llywelyn Sion.

³ The name Rheged is here supposed to be derived from *anrheg*, a gift.

The second invasion, was that of Aflech Goronog, who seized upon Garth Mathrin, by irruption; but, having married Marchell, the daughter of Tewdrig, king of that district, he acquired the good will of its inhabitants, and obtained the country, in marriage settlement, with his wife; and there his descendants still remain, intermixed with the natives.

The third invasion was that of Don (others say Daronwy) king of Lochlyn, who came to Ireland, and conquered it; after which, he led sixty thousand Irish and Lochlynians to North Wales, where they ruled for one hundred and twenty nine years; when Caswallawn Lawhir, the son of Einion Yrth, the son of Cuneddau Wledig, entered Mona, wrested the country from them, and slew Sirigi Wyddel, their ruler, at a place called Llan-y-Gwyddyl, in Mona. Other sons of Cuneddau Wledig slew them, also, in North Wales, the Cantred, and Powis, and became princes of those countries. Don had a son, called Gwydion, king of Mona and Arvon, who first taught literature from books, to the Irish of Mona and Ireland; whereupon, both these countries became pre-eminently famed for knowledge and saints.

THE NINE IMPULSIVE STOCKS OF THE BAPTISMAL BARDS OF BRITAIN.

THE three primitive baptismal bards of the Cambro-Britons: Madog, the son of Morvryn, of Caerlleon upon Usk; Taliesin, the son of Saint Henwg, of Caerlleon upon Usk; and Merddin Emrys, of Maesaleg, in Glywysyg; after whom came Saint Talhaiarn, the father of Tangwyn, Merddin, the son of Madog Morvryn, and Meugant Hên, of Caerlleon upon Usk, who were succeeded by Balchnoe, the bard of Teilo, at Llandaff; Saint Cattwg; and Cynddylan, the bard. These nine were called the Impulsive Stocks of the baptismal bards of Britain; Taliesin, being their chair-president; for which reason, he was designated Taliesin, chief bard of the West. They were likewise called the nine superinstititionists of the baptismal chair; and no institution is deemed permanent, unless renewed triennially, till the end of thrice three, or nine years. The institution was, also, called the Chair of the Round Table, under the superior privileges of which, Gildas the

prophet, and Cadocus¹ the Wise, of Llancarvan, were bards; and also Llywarch Hên, the son of Elidr Lydanwyn, Ystudvach, the bard, and Ystyphan, the bard of Teilo.²

TALHAIARN'S PRAYER, CALLED, BY SOME, THE
GORSEDD PRAYER.

God! impart thy strength;
And in that strength, reason;
And in reason, knowledge;
And in knowledge, justice;
And in justice, the love of it;
And in that love, the love of everything;
And in the love of everything, the love of God.
Composed by Talhaiarn, the father of Tanwyn.

THE GORSEDD PRAYER, FROM ANOTHER BOOK.

GRANT, O God! thy refuge;
And in refuge, strength;
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, a perception of rectitude;
And in the perception of rectitude, the love of it:
And in that love, the love of all existences;
And in the love of all existences, the love of God.
God and all goodness.

THE GORSEDD PRAYER, FROM THE BOOK OF TALHAIARN
THE GREAT POET.

GRANT, O God! thy refuge;
And in refuge, reason;

¹ Cadocus the wise, i. e. St. Cattwg.

² MS. Triads of the Round Table.

And in reason, light ;
 And in light, truth ;
 And in truth, justice ;
 And in justice, love ;
 And in love, the love of God ;
 And in the love of God, all blessedness.
 God and all goodness.

THE GORSEDD PRAYER, CALLED THE PRAYER OF THE
 GWYDDONIAID.

God! impart thy strength ; and in strength, the power to suffer ;
 And to suffer for the truth : and in truth, light ;
 And in light, all blessedness ; and in blessedness, love ;
 And in love, God ; and in God, all goodness.
 And so it terminates. [From the Great Book of Margam.]

THE PREDICTION OF PEREDUR THE BARD OF BRITAIN.

WHEN the primitive country shall bewail the miseries of stratagem,
 When lamentation and dispersion befall the populace of secluded
 dales,
 Blessed the lips, that in confidential secrecy,
 Shall fluently pronounce three words of the ancient and primitive
 language.

Composed by Peredur the Bard.

(THE SAME IN VARIED EXPRESSIONS.)

THE STANZA OF THE GORSEDD OF THE WINTER SOLSTICE.

WHEN the vale of Gwrthenin shall bewail the miseries of strata-
 gem,
 Under the separation of the rods¹ of the populace of secluded
 dales,

¹ Rods must, here, imply inscribed billets.

Blessed the lips that, in confidential secrecy,
 Shall pronounce three words of the ancient and primitive language.
 Composed by Merddin Emrys.

DON, KING OF LOCHLYN.

A. D. 267, Don, king of Lochlyn and Dublin, led the Irish to Gwynedd¹, where they remained for one hundred and twenty nine years. Gwydion, the son of Don, was highly celebrated for knowledge and sciences. He was the first who taught the Cambro-Britons to perform the plays of Illusion and Phantasm, and introduced the knowledge of letters to Ireland and Lochlyn:² but after the Irish and Lochlynians had inhabited North Wales for one hundred and twenty-nine years, the sons of Cuneddau Wledig came there from the North, overcame the Irish and their confederates, and drove them, in flight, to the Isle of Man. They were slaughtered at the battle of Cerrig y Gwyddyl; and Caswallawn Lawhir, with his own sword, killed Syrigh Wyddel, the son of Mwrchan, the son of Eurnach the Aged, the son of Eilo, the son of Rhechgyr, the son of Cathbalig, the son of Cathal, the son of Machno, the son of Einion, the son of Celert, the son of Math, the son of Mathonwy, the son of Trathol, the son of Gwydion, the son of Don, king of Mona and Arvon, the Cantred, and of Dublin and Lochlyn; who came to the Isle of Mona, one hundred and twenty-nine years before the incarnation of Christ.

Eurnach the Aged fought, sword to sword, with Owen Vinddu, the son of Macsen Wledig, in the city of Ffaraon;³ and he slew Owen, who also slew him.

SERIGI.

AFTER the departure of the Romans from Britain, Serigi took upon him the supreme government of Mona, Gwynedd, and the Cantred; but so excessive was the oppression of the Irish there,

¹ As *Gwynedd* did not *anciently* imply the whole of the present North Wales, I have generally in documents of remote date, either left it untranslated or rendered it—Vendotia.

² MS. of Twrog.

³ Called, also, Dinas Emrys, in Snowdon.

that messengers were sent to Cuneddav Wledig, who dispatched his sons to Gwynedd, and they put them to flight; except in Mona, where they had become a distinct nation, with Serigi for their king, who came with a strong force to Gwyrvai, in Arvon, to fight against Caswallawn, who drove them back to Mona, where they were slain at a place called Cerrig y Gwyddyl; whereupon Caswallawn and the family of Cuneddav placed saints in that island, to teach the Christian faith there; and bestowed lands on the Cambro-Britons who were brought there from Dyved, Gower, and Gwent; so that Mona became celebrated for its saints, wise men, and pious persons.

GWYNEDD.¹

GwYDION Wyddel, the son of Don, the son of Dar, the son of Daronwy, the son of Urnach Wyddel, of the city of Ffaraon, was slain by Owen Vinddu, the son of Maxen Wledig: this Urnach led twenty thousand Irish from Ireland to Gwynedd, where they landed; and where they and their descendants remained for one hundred and twenty-nine years.

The son of Urnach was Syrigi Wyddel, who was slain at Cerrig y Gwyddyl, in Mona, by Caswallawn Lawhir, the son of Einion Yrth, the son of Cuneddav Wledig, in the time of Owen, the son of Maxen Wledig; and upon the greensward they found a male infant, who was Daronwy, the son of Urnach Wyddel, Syrigi's brother, of the city of Ffaraon. An illustrious chieftain, who resided just by, commiserating his beauty and destitution, reared him up as one of his children; but he became, eventually, one of the three native oppressors; for he confederated with the Irish, and seized the dominion from its rightful Cambro-British owner, namely, * * * * *

SAINT DAVID.

SAINT David, the son of Sandde, the son of Cedig, the son of Ceredig, the son of Cuneddav Wledig, removed his see from Caerlleon

¹ From old MS. Pedigrees.

upon Usk to ancient Menevia, in Ceredigion; after which his grandfather, Ynyr of Caer Gawch, gave him all his freehold lands, which comprised the territory of Pebydiog and its dependencies; upon which he transferred the episcopal see there, to avoid the incursions of the pagan Saxons. He established a school and church there, to impart pious instruction and holy learning to the native Cambro-Britons, who had quite forgotten their former sacred knowledge. It was through this, that the country was designated Pebydiog, [Popedom] Saint David being the Pope of that district.

MAEN CETTI.

MAEN Cetti, on Cevn-y-bryn, in Gower, was, says ancient tradition, adored by the pagans; but Saint David split it with a sword, in proof that it was not sacred; and he commanded a well to spring from under it, which flowed accordingly. After this event, those who previously were infidels, became converted to the Christian faith. There is a church in the vicinity, called Llanddewi, where it is said that St. David was the rector, before he became consecrated a bishop; and it is the oldest church in Gower. When, however, he became a bishop of Caerlleon upon Usk, he placed a man, named Cenydd, the son of Aneurin, the son of Caw, in his stead at Llanddewi, who erected a church called Llangenydd; and his brother, called Madog, made the church of Llan-Madog.

DWYNWEN.

A POEM, composed by Dafydd ab Gwilym to Saint Dwynwen, beseeching her to become his messenger of good omen to Morvydd, begins thus:

Oh! thou tears-endued Dwynwen, pure essence of beauty! fair grandchild of Flangwyr's congregation! splendid thy golden image; but thou wert afflicted yonder by wretched wrathful men. He who shall watch, with guileless intent, at thy shrine, thou refulgent Indeg, shall depart from Llanddwynwen with neither the aspect of sickness nor anguish.

The Welsh bards call Dwynwen the Goddess, or Saint, of love and affection, as the poets designate Venus.¹

¹ Notes in D. Jones, Vicar of Dyffryn Clwyd's MS. circ. ann. 1587, upon the authority of Lewis Morris.

There was, in the time of Dafydd ab Gwilym, a gilded image of Dwynwen, at the church of Llanddwynwen, in Mona, where the Monks sold the efficacious virtues of that saint.¹

Maelon Dafodrill, and Dwynwen, the daughter of Saint Brychan, mutually loved each other: Maelon sought her in unappropriated union, but was rejected; for which he left her in animosity, and aspersed her, which caused extreme sorrow and anguish to her. Being one night alone in a wood, she prayed that God would cure her of her love; and the Almighty appearing to her, while she was asleep, gave her a delicious liquor, which quite fulfilled her desire; and she saw the same draught administered to Maelon, who, thereupon, became frozen to a lump of ice.

The Almighty, also, deigned to give her three choices; and she first desired that Maelon should be unfrozen;—next, that her supplications should be granted in favour of all true-hearted lovers; so that they should either obtain the objects of their affection, or be cured of their passion;—and, thirdly, that, thenceforth, she should never wish to be married: and the three requests were conceded to her; whereupon she took the veil, and became a saint. Every faithful lover, who, subsequently, invoked her, was either relieved from his passion, or obtained the object of his affection.²

Dwynwen was one of the daughters of Brychan Brycheiniog, an Irish prince, who obtained the regal government of the country called now, from his name, Brycheiniog. His descendants, male and female, were all saints.³

You may perceive, from the mirthful character of the poem, that Dafydd ab Gwilym had very poor faith in the efficacious virtues of the saint.⁴

BRYNACH WYDDEL.

BRYNACH Wyddel was king of Gwynedd, comprising the Isle of Man, Mona, and Arvon; and he was the first king of those countries who received the Christian faith. He was converted and baptised by St. Rhidian of Gower and Rheged; and made the first

¹ Note by Lewis Morris.

² MS. of Huw Huws, the bard of Mona.

³ Lewis Morris's note in Huw Huws's MS.

⁴ Lewis Morris's note.

Christian churches in North Wales; inculcating, in them, faith and baptism among the Cambro-Britons and Irish of his kingdom. He lived in the time of the Emperor Maximus, and fought with Owen Vinddu, the son of Maximus, for the government of Gwynedd, comprising Maw, the Isle of Man, Mona, Arvon, and the Cantred; and they mutually killed each other. The conflict took place in the city of Faraon, where the blood remains visible on the stones to this very day.

THE MILK-WHITE MILCH COW.

THE Milk-white milch cow gave enough of milk to every one who desired it; and however frequently milked, or by whatever number of persons, she was never found deficient. All persons who drank of her milk, were healed of every illness; from fools they became wise; and from being wicked, became happy. This cow went round the world; and wherever she appeared, she filled with milk all the vessels that could be found; leaving calves behind her for all the wise and happy. It was from her that all the milch cows in the world were obtained. After traversing through the Island of Britain, for the benefit and blessing of country and kindred, she reached the Vale of Towy; where, tempted by her fine appearance and superior condition, the natives sought to kill and eat her; but just as they were proceeding to effect their purpose, she vanished from between their hands, and was never seen again.

A house still remains in the locality, called Y Fuwch Laethwen Lefrith, [the Milk-white Milch Cow.]

ILLUSION AND PHANTASM.

A POETICAL composition, in which a number of persons, assuming characters different, with regard to rights, grades, and condition, from those which really belong to them, carry on contentions and consultations, is called a poem of Illusion and Phantasm. In such representations, persons, under disguise, dispute with each other, either for or against the subject submitted to their consideration; so as to develop its just and unjust,—its cheering and its disconsolate tendencies, with regard either to chance, congeniality,

and necessity,—or their opposites; so as eventually to confer honour and reward on virtue, and reflect disgrace, loss, and punishment on vice; and thus to portray the misery of all persons of evil habits, actions, and dispositions,—and the prosperity of the good. A poem of this description, is carried on by question and answer; for and against; for and for; opposition and co-opposition; that the subject or event under discussion, may appear in its true form and semblance; and that the persons attracted thereby, may, from first to last, perceive things in their real characters, and be led to acknowledge that the whole of the disguised representation tended to unfold the truth. For these reasons compositions of this sort were variously called poems, plays, and arguments of Illusion and Phantasm, in older times; but now the place of performance, including the actors, is called,—the Hillock of Illusion and Phantasm, and the representation,—a Play of Miracles.¹

THE PRINCIPAL TERRITORIES OF BRITAIN.²

1. GWENT;—from the river Usk to Gloucester bridge.
2. Morganwg;—from the river Usk to Ystrad Tawy.
3. Rheged;—from Ystrad Tawy to Ystrad Tywy.
4. Dyved;—from Ystrad Tywy to Glyn Teivi.
5. Ceredigion;—from Ystrad Teivi to the sea, and onwards, including Dyvi and Cantrev³ Orddwyv.
6. Gwynedd;—from Cantrev Orddwyv to Menai, including also, Aerven and Teyrnllwg⁴.
7. Teyrnllwg;—from Aerven to Argoed⁵ Derwennydd.
8. Deivr⁶ and Bryneich;—from Argoed Derwennydd to the river Trewn⁷.

¹ From Ieuan Vawr ap y Diwlith's work on the Welsh poetical metres.

² The subdivisions presented in the text seem to delineate the boundaries of ancient British districts, prior to the Saxon invasion. Most of them correspond with territories still well understood by Cambro-British Antiquaries; but with regard to two or three other instances, the lines of demarcation are not, *now*, sufficiently manifest.

³ The territory or Cantred of the Ordovices, probably.

⁴ Vale Royal of Chester.

⁵ Derwent wood, apparently.

⁶ Deiri and Bernicia.

⁷ The river Trent.

9. Argoed Calchvynydd;—between the river Trenn and the river Tain,¹ that is, the river of London.

10. Fferyllwg;—between the rivers Wye and Severn.

11. Powis;—between Aerven, the extremity of Teyrnllwg, the borders of Fferyllwg, and Cantrev Orddwyv.

12. Brycheiniog;—from the sources of the Wye to the source of the Usk, and thence on to the extremities of Fferyllwg.

13. Caint;—from the river Tain and Môr² Tawch to the confines of Arllechwedd Galedin.

14. Arllechwedd Galedin;—from the last territory to the extremities of Dyvnaint,³ Gwlad⁴ yr Hav, and Argoed Calchvynydd.

15. Dyvnaint and Cerniw;⁵ from Arllechwedd Galedin and the intermediate seas, to the British Channel.

16. Gwlad yr Hav;—from the river Goreivion⁶ along the extremity of the territory of Calchvynydd, the river⁷ Fferyllwg and Gwent, to Môr Essyllwg, called the Severn Sea, and the confines of Dyvnaint and Cerniw.

17.⁸ * * * *

THE FIFTEEN TRIBES OF NORTH WALES.⁹

In the time of Howel the Good, King of all Wales, Fifteen Tribes, of the principal families who claimed Cambro-British privileges, were enfranchised; for Howel the Good, the son of Cadell, the son of Rhodri the Great, being king of all Wales, caused the ancient laws of Dyvnwal Moelmud, the son of Dyvnvarth, the son of Prydain, the son of Aedd the Great, to be renewed and im-

¹ The Thames;—and it was from its situation on the *Tain* that the Metropolis derived its primitive appellation—*Llundain*, a name that it still retains in Welsh, being composed of *llun*, a formation or structure, and *Tain* the Thames: hence it implies—the structure on the Thames.

² The German Ocean.

³ Devon.

⁴ Somersetshire.

⁵ Cornwall.

⁶ Uncertain.

⁷ The *name* of the river here alluded to is omitted; and this part of the sentence is otherwise obscure.

⁸ Mr. Cobb, of Cardiff's MS. whence my Father transcribed the article, was here defective, an entire leaf being lost.

⁹ From the MS. of Anthony Powel, of Llwydarth, Tir Iarll, who died in 1618. See his tombstone in Llangynwyd Churchyard.

proved; for which purpose, the chiefs of families of the Welsh nation were summoned to the Holy House on Taff,¹ in Dyved. But because the principal families of North Wales and Anglesea had become degenerated, by intermarriages with Irish and Lochlynians of mean descent, no more than fifteen heads of families, of all the principal tribes of the Welsh nation, could be found there, of unmixed lineage and species: therefore Howel caused those heads of houses, together with their lineal descendants, to be enfranchised, as the fifteen tribes of genealogical chieftaincy,—and he conferred on them the rights of seat and voice in every extraordinary convention, and in all courts of commons and lords throughout Britain. At this time, also, the twenty-four principal lineages, of undegenerate descent, were enfranchised in Powis; with full rights of seat and voice in every national assembly of commons and lords, and in every extraordinary convention, throughout the Island of Britain. These privileged heads of families, were especially enjoined, by law, to keep genealogical rolls in due order; according to the manner of preserving such records in the districts of Glamorgan and Gwent; so that the worthiness and nobility of family chiefs might be verified, and due privileges conferred on the most meritorious of them. It was in this manner that authorised memorials of noble genealogy and arms originated in North Wales and Powis; and Howel the Good, in his wisdom, made a book, entitled “The Nobility of the men of the North;” i. e. the nobility of the tribes of Gwynedd and Mona, and the lineages of Powis.

BLEGYWRYD.²

HAVING framed a code of laws suitable to the Welsh nation and its tribes, conformably to the judgment of teachers and wise men, and according to the requisites of the Christian faith, and the

¹ “Ty Gwyn ar Daf,” where Howel the Good held his legislative convention in 927, has hitherto been *literally* translated *White House on Taff*; and some have advanced an unsatisfactory reason for that acceptation; but I am persuaded that the epithet—“Gwyn”—here, as in most others places, when attached to proper names, really signifies *Holy*; and, in further confirmation of this opinion, some old documents in my possession include ‘Y Ty Gwynn ar Daf,’ among our earlier religious houses; hence, ‘*Holy House on Taff*’ appears to be the consistent rendering.

² From the Rev. Evan Evans’s MS. fragments in a book at Plas Gwyn, Mona.

distributive system of social order, Howel the Good directed Blegywryd, the son of Morgan, archdeacon of Llandaff, to write them in regular books, and on rolls; and likewise to inscribe them on flat memorial-stones, and to cover the walls of his court and hall of justice with such tablets, in full publicity;¹ that all, who chose, might see and read them, and transcribe them on skins; and that, thus, they should become well known to all the Welsh nation, as occasions might occur.

IEUAN² VAWR, THE SON OF THE DEWLESS.

THE Bards of Tir Iarll having gone to the Dewless Hillock, on one of St. John's midsummer festivals, to hold there a chair of vocal song, found a new born child, half alive, on it. Rhys, the son of Rhiccart, the son of Einion, the son of Collwyn, took it home with him, and placed it under the care of a foster mother. The child lived, was put to school, and brought up to a learned profession. He imbibed knowledge with all the avidity that a child would suck its mother's milk; and early in life he took the lead of all preceptors in Wales.

He wrote several books;—one of which was called "The preservation of the Welsh language, the art of vocal song, and all that appertained to them, according to the rights and usages of the Welsh nation, and the judicial decisions of wise men;"—others were called "The Greals," "The Mabinogion," "The nine tropes and twenty-four embellishments of diction," "The Book of Fables," and many more. He also composed a work for the preservation of the moral maxims and laws of the Welsh nation. He received the name of John, the son of the Dewless, because he was found, as already mentioned, on the Dewless Hillock, on St. John's midsummer festival;—and because he was a large man, he was called Big John, the son of the Dewless. He lived and died at Llangynwyd, where he was buried with the family of Llwydarth. It

¹ This usage of covering the walls of halls with important information is noticed in the *Myv. Arch.* vol III. p. 199.

² Ieuan corresponds with the English name—John, but it, doubtless, was originally pronounced Ievan; the letters *u* and *v* being commutable in old Welsh MSS. as well as in old Latin books: and such is the pronunciation still in Glamorgan of the name (Evan) derived from it.

was currently reported that, in all probability, he was the son of Rhys, the son of Rhiccart, the son of Einion, by a lady of high rank; and when it was so asserted in his presence, he merely held his tongue, allowing that belief to continue.¹

THE TRIADS OF EMBELLISHMENTS.²

1. THE three embellishing names of poetic genius; light of the understanding, amusement of reason, and preceptor of knowledge.

2. The three embellishing names of reason; candle of the soul, might of wisdom, and transparency of knowledge.

3. The three embellishing names of wisdom; beauty of the heavens, strength of amusement, and the word of God.

4. The three embellishing names of the understanding; eye of genius, ear of reason, and right hand of meditation.

5. The three embellishing names of knowledge; might of the world, joy of the wise, and grace of God.

6. The three embellishing names of God; King of the Heavens, (soul of worlds),³ Father of animation, and Immensity of love.

7. The three embellishing names of Heaven; life, blessedness, and heavenly tranquillity.

8. The three embellishing names of the sun; torch of the worlds, eye of day, and sprightliness of the heavens.

9. The three embellishing names of the moon; sun of night, the beautiful, and sun of the fairies.

10. The three embellishing names of the stars; eyes of serenity, candles of heaven, (God), and gems of the sky.

11. The three embellishing names of the sea; field of Gwen-hidwy,³ court of Neivion,³ and fountain of Venus, (and glutton of the world).

12. The three embellishing names of the waves; sheep of Gwen-hidwy, dragons of the salt deep, and blossoms of ocean.

13. The three embellishing names of summer; chevalier of love, father of vigour, and keeper of ardour.

¹ From Mr. John Bradford's memoranda, extracted from Anthony Powel's MS.; then [circ. ann. 1760] at Goettrehên, near Bridgend.

² The variations here presented within parentheses, are similarly placed in the Welsh text.

³ Druidic mythological characters. See the different series of the Triads of the Island of Britain, Myv. Arch. Vol. II.

14. The three embellishing names of the wind; hero of the world, architect of bad weather, and assaulter of the hills.

15. The three embellishing names of flowers; gems of shrubs, beauties of summer, and eyes of zephyrs.

16. The three embellishing names of herbs; mantle of summer, aspect of beauty, and hallfloor of love.

17. The three embellishing names of zephyrs; countenance (smile) of joy, salve of heaven, and smile (face) of love.

18. The three embellishing names of genius; life of knowledge, soul of reason, and gift of God.

19. The three embellishing names of conscience; light of heaven, eye of truth, and voice of God.

20. The three embellishing names of knowledge; paths of truth, hand of reason, and strength of genius.

21.¹

LLYWELYN BREN.²

LLYWELYN Bren, the Aged, called also Llywelyn the Ugly, demolished many castles of chieftains, namely, the castles of St. Georges, the castle of Sully, the castle of Tregogan, the castle of Foulke Fitzwarin, the castle of Barry, the castle of St. Athan, the castle of Beauprè, the castle of Kenffig, the castle of Ruthyn, the castle of Gelli Garn, and the castle of Flemingston;—and he killed such numbers of English and Normans, that no Englishman could be found who would so much as entertain, for a moment, the idea of remaining in Glamorgan. At this period, there was in each town and village a sort of land steward, called preventive mayor; but Llywelyn the Ugly had them all hanged; and the chieftains were obliged to discontinue such appointments, because no person whatever could be found to undertake the office, either for money or goods.

GWAETHVOED.³

GWAETHVOED, Lord of Cibwyr and Ceredigion, lived in the time of King Edgar, who summoned the Welsh princes to Chester, to

¹ The Triad here numbered, and whatever others might have followed, are wanting in the text.

² From John Philip's MS. of Treos, near Bridgend.

³ From the Red Book of Pantliwydd, one of the Truman MSS.

row his barge on the river Dee. Gwaethvoed returned an answer to Edgar, saying that he could not row a barge; and if he could, that he would not do so, except to save a person's life, whether king or vassal. Edgar sent a second, and very imperious, command, but no answer whatever was given to the messenger, who, consequently, begged, with submission, to know what kind of reply he should return to the king; say to him, said Gwaethvoed,

Fear him who fears not death:

whereupon Edgar went to him, and giving him his hand in great kindness, entreated that he would become his friend and relation; and so it was; and thenceforth, the motto of all descended from Gwaethvoed has been,—“Fear him who fears not death.” The arms of Gwaethvoed were vert, a chevron or, between three wolves' heads, dropping blood, until the time of Henry VIII. when the armorial bearings of the princes of Powis were given to the lineage of Gwaethvoed: but some of his descendants continued to bear the original coat of arms, with the motto, already mentioned, on their shield.

GENTILITY AND UNGENTILITY.¹

GENTILITY and Ungentility were found in three places, without either father or mother. All grades of gentility emanate from God and Heaven, where gentility and ungentility, freeman and vassal, originated; consequently we shall begin there; for God created ten grades of angels from the same noble materials; but the tenth grade fell, through pride, which is the principal characteristic of meanness: hence they became bound in that captivity which shall endure for evermore.

Secondly, gentility and ungentility were found in the time of Adam; for God created him without father or mother,—like a tree on the ground, which possesses leaves, rind, and heart: so from Adam and Eve were born three brothers, two of whom were genteel, but the other, ungentle and servile; for Cain became a low vassal, because he killed his brother Abel, from depravity of heart, pride, and hatred.

¹ From the Black Book of Pantliwydd, one of the Truman MSS.

Thirdly, gentility and ungentility were found in Noah's three sons, by the same mother; for one of them was a lord, the second a gentleman, but the third was a servile clown.

Japheth, the son of Noah, was the first who made a targe, with a lake in it, to signify that he and his brothers possessed the whole world. From this time to the coronation of Christ, two thousand and eighteen years intervened. It was in the war between Troy and Greece that coats and laws of arms were first designed and established; and this was the first enactment that ever was made, except the institution of marriage, which was originally ordained by the Almighty himself. The law of arms commenced with the nine grades of angels in Heaven, who were crowned, severally, with nine different precious stones, of nine various colours, and possessing nine distinct virtues. 1st, Topaz, which is a semi-stone, called *or* in heraldry; its virtues being,—that any gentleman bearing it in battle, shall be a faithful messenger to his king. This stone was in the crown of the angel, when Lucifer was driven from Heaven. 2ndly, the stone called Ysmaragans, which is an emblem of *seas* in heraldry; and its virtue is such,—that whosoever shall bear it on his shield in battle, will be potent in the war of his king. Its virtue was possessed by the crown of the angel——¹

THE PEDIGREE OF DAVYDD DDU GYNLLWYNWR.²

DAVYDD Ddu Gynllwynwr, the son of Rhys, the son of Owen, the son of Elaethwy, the son of Idnerth, the son of Riccart, the son of Caradog, the son of Cadivor, the son of Collwyn.

Davydd Ddu Gynllwynwr slew thirteen men that beset him at Aberavan Castle. He stood inside of the hall door, and slew

¹ The original text of this Fragment is evidently a Welsh version of a portion of the ancient rules of Heraldry given in the "Boke of Blasyng of Armys," contained in the "Boke of Seynt Albons," published in 1486, by Lady Juliana Berners, Prioress of the Nunnery at Sopewell, near St. Albans. But whether this Welsh fragment is a translation made from that work, or from some more ancient copy of those laws, is very doubtful, as the Book of blazoning of Arms is confessedly a translation, or compilation, from other sources: for it concludes thus, "Here now endyth the boke of blasyng of armys translatyt and compylt togedyr at Seynt Albons the yere &c MccccLxxxvi."

² From Watkin Giles's MS.—Dafydd Ddu Gynllwynwr, signifies—Black David the Ambuscader, or Waylayer.

every one who advanced, just as he came to the door, until eleven fell; and pursuing the other two, as they fled, he slew them also; hence he was called Davydd Ddu Gynllwynwr.

DAVYDD AB GWILYM.

THE pedigree of Davydd ab Gwilym. Davydd, the son of Gwilym Gam, the son of Davydd, the son of Ieuan, the son of Howel, the son of Cynwrig, the son of Gronwy, the son of Meredith, the son of Madog, the son of Iorwerth, the son of Llywarch, the son of Bran, one of the Fifteen Tribes of North Wales.

In one thousand three hundred,¹ I am told,—was born,
Like a whelp, under bushes,

A man of *thy* parentage! (and sad it is to name thee;)

Thou son of Gwilym Gam, of canine paces.

Composed by Rhys Meigen, in the hall of Ieuan, the son of Lleision, of Baglan. (At a Bardic congress held at Michaelston Avan, says another book. *Iolo Morganwg*.)

A MEMOIR OF DAVYDD AB GWILYM.

GWILYM Gam, of Llanbadarn Fawr, in Ceredigion, the son of Davydd, the son of Howel, and Ardudfyl, the daughter of Gwilym Vychan, of Cryngae, in Emlyn, were the parents of Davydd ab

¹ After the legal immunities of the bards had ceased, at the death of their last prince, it was usual with them, when they held local meetings, to appoint one from among them as "Cyff Cler," or common butt of poetical satire and accusation; and as such person had to reply, with but little study, to all assailants, the most gifted of the company was generally named to the ungracious office. I find, from some old "triads of song," and other documents, in my possession, that, in the lampoons indiscriminately hurled at the Cyff Cler, every sort of annoyance was tolerated, except reflections founded on *truth*.

At a meeting of this description held, according to the above account, at Baglan, under the patronage of Ieuan ab Lleision;—but according to another, at the hall of Llywelyn of Emlyn, (see Davydd ab Gwilym's printed poems, p. 452) Davydd ab Gwilym was Cyff Cler; and Rhys Meigen, (probably of Llanveigen, Monm.) who appears to have been his hateful enemy, assailed him most mercilessly: charging him with being the offspring of incest, &c. The englyn presented in the text is a part of that charge, whereof the above is merely a literal translation: but Davydd recited a poem of such bitter retaliation, that Rhys Meigen fell a lifeless corpse on the floor. (p. 452.) The date, however, of Davydd's birth (1300) as it could not constitute a point of satire, is, we may fairly suppose, given correctly by Rhys Meigen. In one of his poems, (p. 99) he says, "On next Friday, which will be the Friday

Gwilym, the poet. But, through some old feud, hatred existed between the two families; hence neither side would consent to the marriage of Gwilym Gam and Ardudfyl. The young couple, however, were much attached to each other, and, at last, Ardudfyl became pregnant by Gwilym Gam; which being discovered by her father and brother, they not only turned her out at midnight in winter, and during bitterly severe weather, but sent strict injunctions to all her relations, that none of them should admit her under the shelter of their roofs. Being thus an outcast, she wandered about, she cared not whither; but when Gwilym heard of her destitution, he went after her, traced her out, and took her with him to Glamorgan, intending to proceed to the house of Ivor Hael, [The Liberal] his maternal uncle; but others assert that he and Ivor were brothers-in-law. While pursuing their journey at midnight, and during a severe tempest of wind and hail, Davydd ab Gwilym, their son, was born, a seven months' child, under a hedge. Anxious to go on, they, next day, reached Llandaff, where they were married; but Ardudfyl died on that very day, and was buried there; the infant son having been christened on his mother's coffin. The following are the stanzas which Gwilym Gam composed to Ardudfyl, over her grave.

In memory of Ardudfyl;—whom I yet
Shall join, fair, gentle form! on Olivet,
God's Holy Hill!—an angel to my eyes,
In choir of Saints, above the starry skies.

Deprived of her, oh! what a waste of tears,
To my lorn soul, this dreary world appears.—
Placed on its brink, to her long home I shed
My gush of anguish for Ardudfyl dead!

Having seen earth thrown over the face of Ardudfyl, Gwilym went on with his infant son to Gwern-y-Cleppa, in Maesaleg, where he lived in high welcome and protection; but Gwilym Gam, at the death of his father, Davydd, the son of Ieuan, returned to Ceredigion, and to his paternal estate and residence in the parish

of Midsummer, I shall be 21 years of age." He then, possibly, alludes to his nativity, stating, that "On the day that Adam was born, existence commenced at Llandaff, under a hedge."

of Llanbadarn Vawr, the house being called Bro Ginin, where he and his son, Davydd, resided. Gwilym Gam married again, but his son, Davydd, hated his step-mother; therefore he returned to his uncle, Ivor Hael, in Glamorgan, with whom he long resided, being much beloved and respected. His maternal uncle, Llywelyn, the son of Gwilym Vychan, of Cryngae and Dôl-Goch, in Emlyn, perceiving that he was imbued with transcendent poetic genius, took Davydd to reside with him at Cryngae and Dôl-Goch, in both of which places, one or the other of them lived; and he tutored his young relation in the metres of vocal song, through which means Davydd became a poet of exalted fame. But some of the Saxon banditti of Pembrokeshire made an onset on Dôl-Goch, and killed Llywelyn,¹ the son of Gwilym; whereupon Davydd returned again to Maesaleg, to Ivor Hael, where he mostly resided, until that chieftain, and Nest, his wife, died of the glandular plague,² at the Bishop of Llandaff's palace, at Llangadwaladr, in Gwent Is Coed, where they were on a visit, and where the Bishop died also,³ at the same time; but Davydd ab Gwilym, escaping through the pestilence, went back to Maesaleg. However, as neither Ivor nor Nest was any more to be seen there, Davydd went on his travels, to wander over Wales; extending his rambles to Mona and Caernarvon, and revisiting Glamorgan at times.—But, at the death of his father, he went to his patrimony at Bro Ginin, in Llanbadarn Vawr. By this time he was somewhat advanced in years. Before he had resided there for any great length of time, he retired to the Abbey of Tal-y-Llychau, where he experienced high welcome and respect; and where he died,⁴ an

¹ See Davydd ab Gwilym's poems, p. 459.

² Davydd composed an elegy to the memory of Ivor Hael and Nest his wife, (page 23) hence we may conclude that both died at the same time, for had it been otherwise, their always grateful bard would, doubtless, have sung a separate requiem to each of them. Although in those days it was precarious to announce the plague, unless officially verified as such, still oblique allusions to that terrible scourge occur in this elegy, where the expressions "trymhaint," (heavy pestilence) and "godechaint," (lurking pestilence) appear. The bard also commences this elegy with an allusion to his "hen-aint," (old age.)

³ Bishop Godwin, and, from him, Brown Willis, (History of the Cathedral Church of Llandaff, state that John Pascall, Bishop of Llandaff, was supposed to have died of the plague in 1360.

⁴ According to general opinion, Davydd ab Gwilym was buried at the Abbey of Strata Florida; a belief that, perhaps, originated in the well in-

old and far-famed poet; and was buried during the Christmas holidays, in the fortieth year of the reign of King Edward III.¹

Davydd ab Gwilym much improved the metre called Cywydd, in which kind of verse he composed amatory, and other poems to females, in a manner far superior to any that had ever preceded him: and thus ends the information relating to Davydd ab Gwilym.

IVOR Hael and Nest his wife died, says an ancient genealogical roll, at the house of the Bishop of Llandaff, at Llangadwaladr, now called Bishopston, and Trev-Escob, in Gwent. The Bishop's name was John Pascall, who also died there at the same time, that is,—in the year 1361, in the 34th of King Edward III.'s coronation.

Iolo Morganwg.

DAVYDD ab Gwilym spent some portion of his latter years at the Abbey of Tal-y-Llychau, where he died, and was buried, in the time of King Edward III. says Thomas Jones, of Tregaron's Book of Pedigrees. Edward III. died in 1377. *John Bradford.*²

THE cause of Davydd ab Gwilym's attachment to Morvydd was,—that he rescued her from rovers, who desired to violate her.

*Morgan Llywelyn, of Neath.*³

THERE is at Maes-y-crugiau, on Tivy-side, a grammar composed by Davydd ab Gwilym. (Says Ben Simon, from Iago ab Dewi's Book.)

Book of Brechea.

tended and successful fiction mentioned in the succeeding article, "Gruffydd Grug." There are four elegies to his memory in Owen's very interesting memoir prefixed to his published poems; two of them by his candid and highly gifted rival in love and song, Gruffydd Grug, of Mona; one by Madog Benfras; and the other by his genius-fraught Venedotian friend, Iolo Goch. These elegies are quite silent with regard to his place of sepulture, except the first of Gruffydd Grug's compositions, which, probably, was written under a full impression of the truth of the fiction already alluded to. The second elegy of this generous bard appears to have been composed after Davydd's terrestrial joys and sorrows had actually ceased, and no allusion to Strata Florida occurs in it. Madog Benfras and Iolo Goch, who, as just stated, are silent with regard to his burying place, still express their regret that he did not live to an age of longer extent.

¹ This date is erroneously given.

² A good poet and antiquary, who died in 1785.

³ An industrious antiquary, who died about 1770.

ELEGIAC STANZAS ON THE DEATH OF DAVYDD
AB GWILYM.¹

1. DAVYDD, whose talents refulgent pour'd numbers in harmony's
 torrent,
Friendless now lies in his grave ;—and what grief rends our
 bosoms fraternal.
2. Weep we in dolour,—thy architect, Song ! has for ever de-
 parted.
Genius ! thy fountain regenerate gushes melodious no longer.
3. Prophet Taliesin foretelling of Davydd, illustrious author !
Said,—“ In Broginin a bard shall be born of mellifluous num-
 bers.”²

¹ This translation imitates the manner of the first part of each of the Welsh stanzas ; in which, however, the verse is divided into two lines.

² Owen, in his memoir, quotes this stanza, which he gives as the composition of some anonymous bard ; but he omits the others, which mention the year of the bard's death and his place of sepulture. He probably quoted from his memory, which may not, then, have retained any more of the elegy. There are two englynion in the memoir, which are given as our bard's epitaph, by an unknown writer ; but which tend, from the expression “ Eos Deivi,” to support the belief that he was buried at Strata Florida ; but the most important stanza of the two, in that respect, is attributed, and, I believe, correctly, to Iolo Goch, in a collection in my possession, where it appears as follows :—

“ Englyn ar Feddfaen D. G. ym mynwent Tal-y-Llycheu

Hardd Lasnen Ywen Llwyn Eos *Dyfi*

Mae Dafydd i'th agos.

Mae'n y pridd y gerdd ddiddos.

Diddawn yw pob dydd a nos.”

Iolo Goch ai cant.

The expression, “ Eos Dyfi,” in the above englyn, takes its rise from the locality of his paternal estate in the parish of Llanbadarn Vawr, not far from the river Dyvi. Hew as also called Eos Dyved, “an appellation,” says the author of the memoir, (note, p. 17.) “by which our bard was often distinguished by his countrymen ;” and by which he was also designated in the elegy by Madog Benfras, who was the bard that married him, in his youthful days, to Morvydd, in a grove, according to what was then generally

4. Age of our Saviour, one thousand three hundred, with sixty
and eight years,
When died Cambria's bard, the bright offspring of Gwilym the
worthy.
5. Under his tombstone, there lies he, unconscious, at old Tal-y-
Llychau:
Verdant yon vale that embosoms the fane and the grave of the
tuneful.

Composed by Hopkin, ap Thomas, ap Einion, of Ynys
Dawy, 1380.¹

GRUFFYDD GRUG.

GRUFFYDD Grug, of Penmynydd—Mon, was a learned poet, of
extensive genius. He carried on a poetical contention with
Davydd ab Gwilym, for a young woman in Mona, to whom Gru-
ffydd was attached; on which account, considerable animosity exist-
ed between them. The monks of Gwynlliw's Priory² despatched a
messenger to Mona, with a letter stating that Davydd ab Gwilym
was dead; whereupon, Gruffydd wrote an elegy to his memory.
But while yet on his way to Mona, the messenger sent
another back to Davydd, with word that Gruffydd was dead, and,
according to his wish, to be buried at Strata Florida, where Gru-
ffydd's information stated that Davydd ab Gwilym was also to be

deemed prescriptive usage. Under all these circumstances, we are fully justi-
fied in placing his birth in 1300, and his death in 1368; so that he was 68
years old when he died; a period of no remarkable duration; and we infer
so, from Madog Benfras's lament, in his elegy,—“Och! na fu *hir*, gohir,
ged, oes Dafydd, Eos Dyfed!” “Alas! that the life of Davydd, the Dime-
tian Nightingale, was not a *long* one, for our extended advantage.”

Iolo Goch makes a similar allusion, at the commencement of his elegy.

From having led a gay unsettled life, our bard, felt, perhaps, prematurely,
the effects of old age, which he occasionally deploras.

¹ This “Hopcyn ab Thomas ab Einion,” appears to have been a powerful
chieftain of Ynys Dawy, a superior bard, and a great patron of genius. See
Myv. Arch. I. pp. 482, 492, &c. &c.

Iolo Morganwg fully concurred in the statements of the preceeding notices
and elegy; and, after a long and careful research, I am similarly persuaded.

² Gwynlliw's Priory, near Newport, Monmouthshire.

buried; and the same day was named for both funerals. Davydd proceeded there immediately, with an affectionate elegy to Gruffydd, where, however, he met that bard, with a kind elegy to him: but great was their astonishment and joy at meeting each other alive; and, thenceforth, to their death, peace and friendship existed between them.

THE LINEAGE OF MARCHWIAIL, IN MAELOR.¹

1. EDNYVED, the son of Gruffydd, of Marchwial.

2. Madog, his brother, the son of Gruffydd, called Madog Benvras.

3. Llywelyn, the son of Gruffydd, called Llywelyn Llogell Rhison, who composed Englynion Marchwial, in the ancient style of poetry, when the great Eisteddvod was held there, in the time of King Edward III. under the patronage of Lord Mortimer.

The three brothers were poets, and the sons of Gruffydd, the son of Iorwerth, the son of Einion Goch, the son of Ieuav, the son of Llywarch, the son of Nynniaw, the son of Cynwrig, the son of Rhiwallon, the son of Dingad, the son of Tudur Trevor, Earl of Hereford.²

ANOTHER PEDIGREE OF MARCHWIAIL.³

MADOG Benvras, the poet, the son of Gruffydd, the son of Iorwerth, the son of Einion Goch, of Sonlli, in Maelor,⁴ the son of Ieuav, the son of Llywarch, the son of Nynniaw, the son of Cynwrig, the son of Rhiwallon, the son of Dingad, the son of Tudur Trevor, Earl of Hereford.

Madog Benvras, was one of the three brothers of Marchwial, in Maelor: and the three were poets. The other two were—

Ednyved, the son of Gruffydd, of Marchwial, who was the preceptor of Iolo Goch, the poet;—and Llewelyn, the son of Gruffydd, called Llogell Rhison, and Llewelyn Llogell; and it was he who wrote Englynion Marchwial, in the ancient style of poetry. These three brothers had been the disciples of Llewelyn,

¹ Near Wrexham, Denbighshire.

² Havod MS.

³ Mr Theophilus Jones's MS.

⁴ A commot in Denbighshire, under its ancient divisions.

the son of Gwilym Emlyn, when he was in concealment, at the court of Ivor Hael, at Maesaleg; Davydd ab Gwilym being there also, with them.

It was in the time of these three brothers, that the great Eisteddvod took place at Marchwiall; to which, poets from Gwynedd, Powys, South Wales, and Glamorgan, assembled, for the purpose of renovating in memory the ancient art and secrets of vocal song, that had become almost lost in Gwynedd and Powys; there being but few who knew the art and knowledge of vocal song, except in Glamorgan, and Anglesey, and Ceredigion; in consequence of having lost the princes, who patronized the poets. The congresses of Ivor Hael, at Maesaleg,—of Llywelyn, the son of Gwilym, at Dôl Goch, in Emlyn,—and of Marchwiall, were called the three regenerating bardic conventions.

THE EISTEDDVOD OF GWERN-Y-CLEPPA,¹ AND THE BROTHERS OF MARCHWIALL.

MEMOIRS OF BARDS AND POETS.²

IN the time of King Edward III. the Eisteddvod of Gwern-y-Cleppa took place, under the patronage and gifts of Ivor Hael, and to it came the three brothers of Marchwiall in Maelor, in Powys, and Llywelyn ab Gwilym, of Dôl Goch, in Ceredigion. The three brothers of Marchwiall, and, with them, Davydd ab Gwilym, had been scholars in bardism to Llywelyn, the son of Gwilym, at Gwern-y-Cleppa,—that is, the Court of Ivor Hael. It was at this Eisteddvod that the Cywydd metre was admitted to chair-privileges, to which it had not previously been entitled; and when competition for the chair ensued, Davydd ab Gwilym won it, through force of genius and original purity of Welsh diction. From thenceforth the Cywydd became included among the chair metres; and Davydd ab Gwilym was invested with the chair decoration, with the designation of Davydd of Glamorgan; but in Gwynedd he was called the Bard of Ivor Hael. From that period to the present time, the Cywydd has been deemed the most interesting and best of all the metres.

¹ Some vestiges of this mansion still remain at a short distance from Basaleg, Monmouthshire.

² From notices of Bards and Poets, extracted from the MSS. of Edward Davydd, of Margam,—Anthony Powel, &c.

After that, an Eisteddvod was held at Dôl Goch, in Emlyn, under the patronage of Llywelyn, the son of Gwilym; which was attended by John of Kent,¹ and Rhys Goch, of Snowdon, in Gwynedd; between whom contention arose. John of Kent was pronounced superior, here, in sacred, and Rhys Goch in encomiastic poetry; however, superiority, and the chair were adjudged to sacred poetry; but John of Kent would not consent to be invested with the decoration of the chair of Ceredigion and Dyved; choosing to attribute to God the victory; whence some said, that God, himself, won that chair. Llywelyn ab Gwilym, again, announced, that competition in amatory song would take place, for the chair of Ceredigion, in which Davydd ab Gwilym was declared successful, and invested with the birchen wreath², the ornamental meed given for lays to ladies. Upon this occasion, Llywelyn, the son of Gruffydd, one of the three brothers of Marchwiall, sang the englynion of—"Marchwiall bedw briglas," in the ancient style of poetry; after which, the three brothers announced, under a year and a day's notice, that an Eisteddvod would be held at Maelor, in Powys, under the patronage of Earl Mortimer, and the crown of King Edward III. At this Eisteddvod poetical composition for chairs took place; in which, Ednyved, the son of Gruffydd, won the chair for his Cywydd Gwr, and shorter stanzas of "Eiry Mynydd;" and Madoc, the third brother, won the chair and a birchen wreath, for his poem to a lady; whereupon Davydd ab Gwilym sang kindly of him for that poem. At this Eisteddvod, Iolo Goch was adorned with a chair ornament, for the sciences he learned of Ednyved, the son of Gruffydd, with regard to the art of vocal song, and its relative knowledge. Vocal song and alliteration were much improved at these three bardic congresses.

CADOGAN OF THE BATTLE AXE.

CADOGAN of the Battle-Axe, lived at Glyn Rhontha,³ during the time of Owen Glyndwr's war, and was one of that chieftain's captains over the men of that vale. When Cadogan went to battle,

¹ Kentchurch, in Herefordshire.

² Davydd ab Gwilym has an Ode to the "Cae Bedw," the *birchen wreath*, which Morvydd the daughter of Ivor Hael platted for him. The birch grove, and birch harbour, are amongst his most favourite imagery.

³ In the mountainous part of Glamorgan, nearly west of Aberdare.

he used to perambulate Glyn Rhontha, whetting his battle-axe, as he proceeded along; from which circumstance, Owen would call out to Cadogan,—“Cadogan! whet thy battle-axe;” and the moment that Cadogan was heard to do so, all living persons, both male and female, in Glyn Rhontha, collected about him, in military order: and from that day to this, the battle-shout of the men of Glyn Rhontha has been, “Cadogan! whet thy battle-axe,” and, at the word, they all assemble as an army.

OWEN GLYNDWR.

IN the year of Christ, 1400, Owen Glyndwr came to Glamorgan, and won the castle of Cardiff, and many more: he also demolished the castles of Penlline, Landough, Flemingston, Dunraven of the Butlers, Tal-y-van, Lanblethian, Llanquian, Malefant, and that of Penmark; and burnt many of the villages and churches about them. He burnt, also, the villages of Llanfrynach and Aberthin; and many houses at Lantwit Major, and other places, the men of which would not join him. But many of the country people collected round him with one accord; and they demolished castles and houses innumerable; laid waste, and quite fenceless, the lands, and gave them, in common, to all. They took away from the powerful and rich, and distributed the plunder among the weak and poor. Many of the higher order and chieftains were obliged to flee to England, under the protection and support of the king. A bloody battle took place on Bryn-Owen¹ mountain, near Cowbridge, between Owen and his men, and the king's men, but the latter were put to flight after eighteen hours' hard fighting; during which the blood was up to the horses' fetterlocks, at Pant-y-wennol, that separates both ends of the mountain.²

. SIR LAWRENCE BERKROLLES³ AND OWEN GLYNDWR.

WHEN Owen Glyndwr travelled about the country, in the guise of a strange gentleman, attended by one faithful friend, in the habit of a servant, and both being unarmed, (for no armed person

¹ Now called Stalling-down.

² From the Rev. Thomas Bassett, of Lan-y-lai's MS.

³ Descended from one of Fitzhamon's twelve knights, to whom the castle of East Orchard, St. Athans, was given in the general spoliation.

was secure at that time) and going about to ascertain the disposition of the inhabitants, he went to the castle of Sir Lawrence Berkrolles, and requested, in French, a night's reception for himself and servant, which was readily granted, attended by a hearty welcome; the best of every thing in the castle being laid before him; and so pleased was Sir Lawrence with his friend, that he earnestly pressed him to remain with him for some days; observing, that he soon expected to see Owen Glyndwr there; for that he had despatched all his tenants and servants, with many other confidential persons, under an oath of fidelity, through all parts of the country to seize Owen, who, he was told, had come to that district of the principality; and that he was, himself, sworn to give honourable rewards to his men who should bring Owen Glyndwr there, either alive or dead. "It would be very well, indeed," said Owen, "to secure that man, were any persons able to do so." Having remained at Sir Lawrence's castle for four days and three nights, Owen thought it would be wise to go his way; therefore, giving his hand to Sir Lawrence, he addressed him thus: "Owen Glyndwr, as a sincere friend, having neither hatred, treachery, nor deception in his heart, gives his hand to Sir Lawrence Berkrolles, and thanks him for the kindness and gentlemanly reception which he and his friend (in the guise of a servant) experienced from him at his castle; and desires to assure him, on oath, hand in hand, and hand on heart, that it will never enter his mind to avenge the intentions of Sir Lawrence towards him; and that he will not, as far as he may, allow such desires to exist in his own knowledge and memory, nor in the minds of any of his relations and adherents:" and then he and his servant departed; but Sir Lawrence Berkrolles was struck dumb with astonishment, and never afterwards recovered his speech; no word, thenceforth, having ever escaped his lips.¹

¹ From the MS. of Mr. Lleision, of Prisk; but then in the possession of Evan of the Farm, Llanblethian.

Thus far the Translations and Notes are by the original Editor, TALIESIN AB IOLO; whose labours were here interrupted by a severe attack of illness, which delayed the progress of the work for some years, and ultimately terminated in his death; which took place on the 16th of February, 1847.

ECCLESIASTICAL ANTIQUITIES.

GENEALOGIES OF THE BRITISH SAINTS.¹

1. BRAN the Blessed, the son of Llyr Llediaith, was the first of the Welsh nation who was converted to the Christian faith; and his lineage was one of the three families of British Saints.

2. Saint Cyndav, an Israelite, who came to Britain with Brân the Blessed, the son of Llyr Llediaith.

3. Saint Ilid, an Israelite, came to Britain with Brân the Blessed; and his church is Llanilid in Gwent.

4. Saint Lucius, descended from Bran the Blessed, king of the Island of Britain; who was also called Lleuver, the son of Coel, the son of Cyllin,—and Lles, the son of Coel, the son of Cyllin. His church was Llandaff; being the first that he erected; and, in fact, it was the first that was ever built there. Llanleirwg² in Morganwg, is another church dedicated to him.

5. Saint Dyvan, who came to Britain in the time of Saint Lucius, to administer baptism to the Cymry; for, previously, no one of that nation had ever been baptized. His church is Merthyr Dyvan, in Morganwg.

6. Saint Fagan, who came at the same time to Britain; having been deputed by Pope Eleutherius, at the request of Saint Lucius, to confer baptism on the nation of the Cymry. His church is Saint Fagan's, in Gwent.

7. Saint Medwy, whose church is Llanvedwy, in Morganwg. He lived in the time of Saint Lucius.

¹ From the Book of Thomas Hopkin of Coychurch, which was one of the MSS. of Thomas ap Evan of Tre-bryn, in the same parish; and was transcribed by him about the year 1670. The author of the "Welsh Saints" states, in page 74 of that work, respecting this MS. "As this appears to be one of the most interesting of the Welsh Records, its publication, accompanied with various readings, and additions from the MSS. known to exist in the same part of the Principality, is a desideratum, which it is hoped will not long be left unsupplied." The reader is referred to the "Welsh Saints" for several other particulars, respecting those whose names are recorded in this Catalogue.

² The church of Lleirwg or Lucius, now called St. Melon's, near Cardiff.

8. Saint Elvan, contemporary with Saint Lucius, the son of Coel, the son of Cyllin. His church is in Morganwg.

9. Saint Crallo, contemporary with Saint Lucius, the son of Coel, the son of Cyllin. His church is in Gwent.

10. Saint Gwerydd, the son of Cadwn, the son of Cynan, the son of Eudav, descended from Brân the Blessed. His church was Llanwerydd, in Gwent, now called St. Donat's.

11. Saint Docheu, who came to this Island with Saint Fagan; others say that it was with Saint Germanus, the son of Ridigius, he came here first. His churches are the two Llandoughs, in Gwent.

12. Saint Gwynno, of Brân the Blessed's lineage; his church,—Llanwynno, in Gwent.

13. Teilo, the son of Enllech, the son of Hydwn; and his churches are Llandaff, Llandeilo-Vawr, Llandeilo-Cresseni, Llandeilo-Verwallt, Llandeilo-Abercowin, Llandeilo-Bertholeu, and Llandeilo-Glyn-Llychwr.¹

14. Saint David, the son of Sandde, the son of Cedig, the son of Ceredig, the son of Cunedda Wledig; whose mother was Nonn, the daughter of Gynyr Hir, of Caer Gawch. Many churches are dedicated to him in Wales.

15. Saint Cattwg [Cadocus,] the son of Gwynlli, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg. His churches are at Llancarvan, where he had an illustrious college of saints and learned men. There is a church dedicated to him at Glyn-Nedd, another in the Vale of Usk, and another in Ystrad Towy. He was called Cattwg the Wise, from his superior wisdom in all councils.

16. Iestyn, the son of Geraint, the son of Erbin, the son of Cys-tennyn Gorneu, the son of Cynvar, the son of Tudwal Mynwawr, the son of Cadan, the son of Cynan, the son of Eudav, the son of Caradoc [Caractacus,] the son of Brân, the son of Llyr Llediaith.

17. Caw, Lord of Cwm Cawlwyd, the son of Geraint, the son of Erbin, *ut supra*, who was driven from his possessions by the Irish Picts. The following are the names of his sons, who were saints in the college of Cattwg, and the college of Illtyd [Illutus,] at Caer-

¹ Ab Iolo was of opinion, from the appearance of the writing, that this latter church was added by Iolo Morganwg, to supply an apparent deficiency. Many other churches, dedicated to St. Teilo, are enumerated in the *Liber Landavensis*, page 521.

Worgorn; namely, 1. Peirio, 2. Gallgo, 3. Maelog, 4. Gildas y Coed Aur, 5. Eugrad, 6. Caffo; others of his sons were saints in Gwynedd, where their churches exist in connexion with their names.

18. Saint Cain, the daughter of Caw, of Cwm Cawlwyd, whose church is in Ystrad, Dyved.

19. Aneurin y Coed Aur, the son of Caw, of Cwm Cawlwyd, a saint of the college of Cattwg.

20. Ceidiaw, the son of Ynyr Gwent; and Madron, the daughter of Vortimer the Blessed, was his mother. He was a saint of the college of Cattwg.

21. Elian Ceimiad, the son of Allgu Redegawg, the son of Cardydwg, the son of Cyngu, the son of Ysbwys, the son of Cadrod Calchfynydd. His mother was Tegvan, the daughter of Tewdric, king of Morganwg.

22. King Elaeth, the son of Meyryg, the son of Idno, by Onen Grec, the daughter of Gwallog, the son of Lleenog.

23. Saint Dyfnog, the son of Medrod, the son of Cawrdav, the son of Caradoc Vreichvras.

24. Saint Mydan, the son of Pasgen, the son of Urien Rheged, who was a saint of the college of Cattwg.

25. Gwrwyw, the son of Pasgen, the son of Urien, whose church is in Anglesey.

26. Eurgain, the daughter of Maelgwn Gwynedd, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

27. Llioniaw Lawhir, of Llanvirgain, the son of Emir Llydaw.

28. Saint Gwynnog, the son of Gildas y Coed Aur, the son of Caw Cawlwyd.

29. Cenydd, the son of Gildas y Coed Aur, the son of Caw Cawlwyd. His churches are Senghenydd,¹ in Morganwg, where he established a college, and where the castle of Senghenydd was afterwards erected; and Llangenydd, in Gower.

30. Noethan, the son of Gildas y Coed Aur, who was a saint of the college of Iltyd.

31. Saint Cawrdav, the son of Caradoc Vreichvras, of Gallt-Cawrdav, in Gwent. He was a saint of Bangor Iltyd.

32. Meugant Hên, the son of Saint Cyndav, an Israelite.

33. Saint Gwrai, of Penystrywed, in Arwystli, who was a saint of Bangor Deiniol, in Gwynedd.

¹ Caerphilly.

34. Cyngen, the son of Cadell Deyrnllwg, whose church is in Shropshire.

35. Saint Dwna, the son of Selyv, the son of Cynan Garwyn, the son of Brochwel Ysgithrog, who was a saint of Bangor Deiniol; and whose church is in Anglesey.

36. Saint Peblig, the son of Macsen Wledig, emperor of Rome. His church is in Caernarvon; and his mother was Elen, the daughter of king Eudav.

37. Avan of Buellt, the son of Caredig, the son of Cuneda Wledig. "Hic jacet Avanus Episcopus" in the Churchyard of Llanavan Vawr, in Buallt [the hundred of Builth.]

38. Gwynllev, the son of Cyngar, the son of Garthwg, the son of Ceredig, the son of Cuneda Wledig.

39. Cynvelyn, the son of Bleiddyd, the son of Meirchion, the son of Tybiawn, the son of Cuneda Wledig; who was a saint of Bangor Deiniol.

40. King Einion, in Lleyn,

41. Seiriol, in Penmon,

42. Meirion, in the Cantred:

} The sons of Owen Danwyn,
the son of Einion Yrth, the
of Cuneda Wledig.

43. Deiniol, the son of Dunawd Ffŷr, the son of Pabo Post Prydain, by Dwywe, the daughter of Llynog. His church is at Bangor Deiniol, in Gwynedd, where he had a college of saints.

44. Saint Asaph, the son of Sawyl Benuchel, the son of Pabo Post Prydain, whose church is St. Asaph, in Gwynedd below Conwy.

45. Saint Cyndeyrn,¹ the son of Owen, the son of Urien, the son of Gorwst, the son of Gwaith Hengaer. His mother was Aur-anwy, the daughter of Clydno Eiddyn.

46. Cadell, the son of Urien Rion, the son of Llywarch Hên, the son of Elidr Lydanwyn.

47. Lleuddad, the son of Dingad, the son of Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig, by Athevai, the daughter of Llawdden, of the Isle of Eiddin, in the North.

48. Baglan, the son of Dingad, the son of Nudd Hael, *ut supra*. His church is Llanvaglan, in Morganwg; and there is another dedicated to him in Gwynedd.²

¹ St. Kentigern, the founder of the bishoprics of St. Asaph and Glasgow. Other authorities state that his mother was Dwyngwen, daughter of Llewddyn Llueddog, of Dinas Eiddin, or Edinburgh.

² Llanfaglan, Caernarvonshire; and Baglan, near Neath, Glamorganshire.

49. Eleri, the son of Dingad, *ut supra*, in Pennant; he was a saint of Deiniol's college.

50. Tegwy, the son of Dingad, *ut supra*, whose church is in Ceredigion.

51. Tyvriog, the son of Dingad, *ut supra*, whose church is in Ceredigion.

52. Saint Cadvan, the son of Eneas Ledewic, of Llydaw; his mother being Gwen Teirbron, the daughter of Emyr Llydaw. He came to this Island in the time of Vortigern, with St. Germanus from Gaul, his native country, to renovate Christianity in this Island.

53. Illtyd the Knight, the son of Biccenus, of Armorica, whose church is Bangor Illtyd, in Gwent, where he is a saint, and where Theodosius's chief college, in Caerworgorn, was established; and which had been demolished by the pagans.

54. Henwyn, the son of Gwrdav Hên, of Armorica. He was confessor to Cadvan and his saints in the Isle of Bardsey.

55. Padarn, the son of Pedredin, the son of Emyr Llydaw, who came to this Island with St. Germanus, the son of Ridigius, and became a saint of Bangor Illtyd; but, subsequently, he was a bishop and a saint of Llanbadarn-Vawr, in Ceredigion. He was first cousin to Cadvan, and both were cousins to Illtyd the Knight, in whose college they were saints at Caer-Worgorn.

56. Cynan,	} Who were all saints and learned persons that were, with Cadvan, brought to this Island by St. Germanus; and all of them became saints in the chief college of Illtyd, and that of Cattwg, at Llancarvan; but they all went as saints with Cadvan to Bardsey, except Docheu, whom Teilo appointed bishop of Llandaff in his stead.
57. Degwy,	
58. Mael,	
59. Sulien,	
60. Ethrias,	
61. Llywyn,	
62. Llyvab, ¹	
63. Docheu, ²	

64. Tydecho, the son of Amwn Ddu, king of Graweg, the son of Emyr Llydaw. He was first cousin to Cadvan.

65. Saint Peirio, the son of Caw Cawlwyd, a saint of Illtyd's college, and who succeeded him as principal of that college, where he lies buried.³

¹ In other Lists he is more correctly named Llynab, which agrees with his Latinized name of Lunapeius, given in the *Liber Landavensis*. He became a suffragan bishop in the diocese of Llandaff.

² St. Oudoceus.

³ See the *Liber Landavensis*, pages 294, and 551.

66. Trinio, the son of Diwng, the son of Emyr Llydaw, and Cadvan's first cousin.

67. Maeleric¹, the son of Gwyddno, the son of Emyr Llydaw : he was cousin to Cadvan ; and both are saints in Bardsey.

68. Tygai Glassog, of Maelan, the son of Ithel of Armorica, and a saint in Bardsey. His church is in Gwynedd.

69. Llechid, the daughter of Ithel of Armorica, a saint of Arllechwedd, where her church is.

71. Saint Trillo, the son of Ithel of Armorica ; a saint in Bardsey ; but his church is in Rhôs.

70. Cybi, the son of Selyv, the son of Geraint, the son of Erbin, the son of Cystennyn Carnau, a saint of Bangor Dunawd,² whose churches are at Holyhead, in Anglesey ; and Llangybi, in Gwent.

72. Saint Elvod, of the lineage of Cawlwyd ; and a bishop of Holyhead, in Anglesey.

73. Patrick, the son of Alfred, the son of Goronwy, of Gwar-
eddog in Arvon, who lived in the time of St. Elvod, and belonged to the college of Cybi, in Anglesey, of which he was a saint.

74. Patrick Maenwyn, of Gower, who converted the Irish to the Christian faith. His church is at Aberllychwr.³

75. Saint Cadvarch, the son of Caradoc Vreichvras, the son of Llyr Merini ; he was a saint of Bangor Dunawd, and his church was at Lleyn, in Arvon.

76. Tangwn, the son of Caradoc Vreichvras, (king of the district between the Wye and the Severn,) the son of Llyr Myrini ; his church is Llangoed, in Anglesey.

77. Maethlu, the son of Caradoc Vreichvras, whose church is Llanvaethlu, in Anglesey.

78. Tyssilio, the son of Brochwel Ysgithrog, the son of Cyn-
gar, the son of Cadell Deyrnllwg, by Arddun Baunasegell, the daughter of Pabo Post Prydain.

79. Dingad, the son of Nudd Hael, the son of Senyllt, whose church is Llandingad, in Gwent ; and who was a saint of the college of St. Cattwg, the son of Gwynlliw.

80. Cyngar, the son of Arthwg, the son of Ceredig, the son of Cunedda Wledig, whose college was in Morganwg, the place being now called Llangenys.

¹ Called also Meilir, and Maelrhys. He is the patron saint of Llanvaelrhys Chapel, Caernarvonshire.

² Bangor-Iscoed, Flintshire.

³ See page 455 of this work ; and also Professor Rees's Welsh Saints, page 128.

81. Saint Llywelyn, of Trallwng, the son of Tegonwy, the son of Teon, the son of Gwineu Davreuddwyd.

82. Gwyddvarch, the son of Llywelyn, of Trallwng; a saint of the college of Cybi, in Anglesey [Holyhead.]

83. Saint Aelhaearn, the son of Hygarn, the son of Caerwael, the son of Cyndrwyn, by Llystinwennau. His church is at Caer-Einion, in Powys.

84. Saint Llwchaearn, the son of Hygarn, *ut supra*; a saint of Bangor Dunawd, whose church is in Cedewain.

85. Saint Cynhaearn, the son of Hygarn, *ut supra*, whose church is in Eivionydd, in Arvon.

86. Gwyddvarch, the son of Alarwt, prince of Pwyl, whose church is Meivod, in Powys.

87. Ystyffan, the son of Mawan, the son of Cyngen, the son of Cadell Deyrnllwg, whose church is Llanstyphan, in Maelienydd.

88. Saint Tyvryddog, whose church is in Anglesey.

89. Tudclud,

90. Geneddyl,

91. Myrini,

92. Tudnov,

93. Senewyr,

The sons of Saithenin, of the plain of Gwyddno, in Ceredigion; whose lands were overwhelmed by the sea; whereupon they became saints of Bangor Dunawd.

94. Saint Samson, of Bangor Illtyd, the son of Amwn Ddu, king of Graweg, in Armorica. He was also a bishop of that college, and after that, of York; but subsequently of Armorica. He lies buried in Illtyd's church.¹

¹ See page 364. The Editors are indebted to Mr. Wakeman, of the Graig, Monmouthshire, for the following observations respecting St. Samson. "The time when this person lived, or when he died, would not be worth the trouble of investigating, were it not for the assistance to be derived from it, in elucidating the history of our country, and fixing the era of other persons more intimately connected with our own native land. Samson was grandson to Meyrig ab Tewdrig, prince of Gwent and Morganwg, first cousin of Morgan ab Athrwys; contemporary with and intimate friend of St. Teilo, and his brother-in-law, Budic, the Armorican prince. To enumerate the various dates assigned to this saint, by different authors, would only be a waste of time; the date of one event in his life, is, however, certain. That he was Bishop of Dole in 557,—for in that year he attended and subscribed the Acts of the second council of Paris,—the very year in which the plague, called the Yellow Death, broke out, which caused his friend Teilo to visit him. The year in which he went to Dole may be ascertained very nearly from a fact stated in the *Liber Landavensis*, page 302; That on his arrival in Armorica he found a foreigner, called Count Commotus, ruling the country, having slain the native prince, Jonas, or Jena, and imprisoned his son Judual. From

95. Saint Teyrnog, the son of Arwystli Gloff; whose church is in the vale of Clwyd. He was a saint of Bangor Dunawd.

• 96. Tydiaw, the son of Arwystli Gloff; his church is in Derwen Cyveiliog.

97. Saint Tyvrydog, the son of Arwystli Gloff, who was a saint of Bardsey and Anglesey.

98. Marchell, the daughter of Arwystli Gloff. The mother of these children of Arwystli was Achanwedd, the daughter of Amlawdd Wledig.

99. Urien, the son of Cynvarch, the son of Meirchion Gŵl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog; a saint of Bangor Cattwg, at Llancarvan.

100. Llywarch Hên, the son of Elidr Lydanwyn, the son of Meirchion Gŵl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog.

101. Cynwyd Cynwydion, the son of Cynvelyn, the son of Garthrwys, the son of Mor, the son of Ceneu, the son of Coel Godebog, who was a saint of Bangor Cattwg.

102. Clydno Eiddyn, the son of Cynwyd Cynwydion, the son of Cynvelyn, *ut supra*.

Gregory of Tours, a contemporary author, (who was born in 539, consecrated in 573, and died in 593 or 598,) we learn that this Commotus, or as he calls him, Conumur, was an officer of Childebert, the first king of Paris. In 546 Armorica, which at that time, like Britain, was divided into several petty kingdoms, was in a state of commotion, during which Canao, the fourth son of Rhiwal or Howel II, father of Jonas or Jena and two others, imprisoned Maelian the youngest. Childebert took advantage of these disturbances to invade the country, when Jena was slain by his lieutenant Conumur, and his son Judual sent prisoner to Paris. It must have been between 547 and 557 that Samson went to Dole; and if it is fixed in 550, it cannot be far out. From what is related in the life of St. Samson, it may be inferred that he was then a young man; he could not, however, be less than 25 years old, as he could not be ordained priest before 21, and he would not be consecrated immediately; three or four years is little enough to allow him for the exercise of his ministry before he was made a bishop; this would place his birth in 525. He died, according to some accounts, at the age of 68, which would be in 592, the year in which Cressy places it. Alban Butler, indeed, says he died in 564; but this is evidently wrong. His grandfather, prince Meyrig, outlived the great plague, which lasted from 557 to 562, and made grants to Oudocus the successor of Teilo, who could not in all probability have been consecrated before 570. If the death of Meyrig is placed in 575, Samson would then be 50; and as he could not well be less than 40 years younger than his grandfather, the latter would be 90. But if, according to Butler, Samson's death is placed in 564, Meyrig must have lived to the patriarchal age of 120."

103. Cynan Genir, the son of Cynwyd Cynwydion, the son of Cynvelyn, *ut supra*.

104. Cynvelyn Drwsgl, the son of Cynwyd Cynwydion, the son of Cynvelyn, *ut supra*.

105. Cadrod Calchvynydd, the son of Cynwyd Cynwydion, the son of Cynvelyn, *ut supra*.

106. Dynawd,	} Sons of Pabo Post Prydain; and saints of Bangor Dunawd.
107. Carwyd,	
108. Sawyl Benuchel,	

109. Pabo Post Prydain, the son of Arthwys, the son of Mor, the son of Morydd, the son of Ceneu, the son of Coel Godebog.

110. Gwrgi,	} Sons of Eliver Gosgorddvawr, the son of Arth-
111. Peredur,	

111. Peredur, } rwys, the son of Mor, the son of Morydd, the son of Ceneu, the son of Coel Godebog, saints of Bangor Illtyd; and Peredur was principal there.

112. Gwenddolau,	} Sons of Ceidiaw, the son of Arthrwys, the son of Myr, the son of Morydd, the son of Ceneu, the son of Coel Godebog; saints of Bangor Illtyd.
113. Nudd,	
114. Cov,	

114. Cov, } of Ceneu, the son of Coel Godebog; saints of Bangor Illtyd.

115. Rhydderch, the son of Tudwal, the son of Tudclud, the son of Cedig, the son of Dyvnwal Hên.

116. Mordav, the son of Serian, the son of Dyvnwal Hên.

117. Elffin, the son of Gwyddno, the son of Garboniawn, the son of Dyvnwal Hên, king of Gwent. He and the preceding two were saints of Bangor Illtyd.

118. Gavran, the son of Aeddan Vradog, the son of Dyvnwal Hên.

119. Elidr Mwynvawr, the son of Gorwst Briodawr, the son of Dyvnwal Hên.

120. Rhiallu, the son of Tudwalch Carnau, prince of Cornwall, by Dyvanwedd, the daughter of Amlawdd Wledig.

121. St. Bride, the Nun, the daughter of Dwpgdags, a saint of Ireland. Her church is Saint Bride's Major, in Morganwg; and she has other churches in Gwent-is-coed, [Nether-Gwent,] and Gwynllwg [Wentloog.]

122. Tanwg, the son of Ithel Hael, of Armorica, a saint of the Bangor of Bardsey, who came with Cadvan and Germanus, the son of Ridigius, to this Island. His church is in Ardudwy.

123. Nonn, the mother of St. David, and daughter of Gynyr of Caer Gawch, in Menevia; which Gynyr gave his possessions to God and St. David, so as to erect a church at Menevia; to which

place St. David came from Caerlleon upon Usk, after the death of the Emperor Arthur; and thenceforth it became the metropolitan church of Wales.

124. Gynyr Gwent, of Caer Gawch, in Menevia, the father of Nonn the Blessed, the mother of St. David; who gave his possessions to God and his saints for ever.

125. Nidan, the son of Gwrvyw, the son of Pasgen, the son of Cynvarch, the son of Meirchion, the son of Grwst, the son of Cenau, the son of Coel Godebog.

126. Meiryn, the son of Myrini, the son of Saithenin, of the plain of Gwyddno, whose church is in Wentloog.

127. Lloniaw, the son of Alan Vergam, the son of Emyr Llydaw, who was of Bangor Illtud, but his church is in Ceredigion.¹

128. Bodvyn,	} The sons of Helig, the son of Glannog, of the plain of Gwyddno, whose territory was overwhelmed by the sea. They are saints in Gwynedd, from the Bangor of Bardsey.
129. Brothen,	
130. Ernin,	
131. Brenda,	

132. Gwynwn, the son of Helig, the son of Glannog, a saint of Ceredigion.

133. Edeyrn, the son of Vortigern, of Cattwg's college; whose church is in Llanedeyrn, in Morganwg; and there, also, his college of three hundred saints.

134. Edern, the son of Nudd, the son of Beli, the son of Rhun, the son of Maelgwn Gwynedd. His church is in Anglesey.

135. Saint Gwrhir, servant of Teilo, in Bangor Cattwg. His church, Llysvaen, in Wentloog.

136. Saint Lupus, of Gaul, who has two churches in Morganwg. It was in the time of Vortigern that he came to Britain, with St. Germanus, the son of Ridigius.

137. Saint Isan, of Bangor Illtyd, whose church is Llanisan, in Wentloog.

138. Elvyw, the son of Dirdan, and Banhadlen, the daughter of Gynyr, of Caer Gawch.

139. Anev, the son of Caw Cawlwyd, who was a hermit in Anglesey.

140. Beuno, the son of Hywgi, the son of Gwynlliw, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg; who was a saint of the chief college of Cattwg his uncle; he exercised ecclesias-

¹ Llanllwni, in the Vale of Teivy, Caermarthenshire.

ticals upremacy in Gwynedd; where his college was, i. e. Clynog Vawr, in Arvon.

141. Saint Anna, the daughter of Uthyr Bendragon, and mother of Gynyr, of Caer Gawch. After which she became the wife of Amwn Ddu, king of Graweg, in Armorica, and also of Bangor Illtyd, by whom she had a son, called Saint Samson, of Illtyd's college.

142. Dogvael, the son of Ithel Hael, the son of Cedig, the son of Ceredig, the son of Cunedda Wledig; whose church is in Dyved. And he was also a saint of the college of Cattwg, at Llan-carvan.

143. Saint Mabon, the son of Enllech, the son of Hydwn, whose church is Llanvabon, in Morganwg. He was brother of Teilo. He had another church, Rhiwvabon, in Maelor.

144. Saint Tyvodwg, who came to this Island with Germanus and Cadvan. He has churches in Morganwg; and one in Somersetshire.

145. Saint Tudwg, of Cennydd's college, in Gower; whose church is in Morganwg.

146. Elldeyrn, the brother of Vortigern; whose church is in Morganwg.

147. Cathan, the son of Cawrdav, the son of Caradoc Vreich-vas; and his church is in Llangathan.

148. Cewydd, the son of Caw Cawlwyd; whose church is Llangewydd, in Morganwg.

149. Garrai, the son of Cewydd, the son of Caw Cawlwyd; whose church is Llanarrai, in Morganwg.

150. Saint Gwrneth, the brother of St. Llywelyn, of Trallwng.

151. Tudvyl, the daughter of Brychan Brycheiniog; whose church is Merthyr Tudvyl, where she was slain by the pagans.

152. Saint Sadwrn, whose churches are in Dyved and Anglesey. He was a saint of Asaph's college, and a confessor there.

153. Saint Rhidian, of Cennydd's college, in Gower.

154. Saint Brynach, whose churches are in the counties of Morganwg and Brecknock.

155. Saint Cyvelach, who became bishop of Llandaff,¹ and was slain by the pagans. His church is Llangyfelach, in Gower; and he has another in Ewyas.

¹ According to the *Liber Landavensis*, this Cyvelach must have been only a suffragan bishop in Llandaff. His name occurs in a List of the Bishops of Glamorgan, given as a note in that Work.

156. Saint Madoc, the son of Gildas y Coed Aur, who was of Cennydd's college, and whose church is Llanmadoc, in Gower.

157. Saint Tathan, the chaplain of Ynyr Gwent; one of whose churches is Llandathan, in Morganwg, and the other, Caerwent.

158. Saint Tewdrig, the son of Teithvallt, king of Morganwg; whose church is Merthyr Tewdrig, in Gwent-is-Coed, where he was slain by the pagans.

169. Tybiau, the daughter of Brychan Brycheiniog; a saint in Ystrad Towy, where she was slain by the pagans.

160. Saint Ciwg, the son of Arawn, the son of Cynvarch; whose church is Llangiwg, in Gower.

161. Saint Collen, the son of Gwynnog, the son of Clydog, the son of Cawrdav, the son of Caradoc Vreichvras; whose church is Llangollen, in Iâl.

162. Saint Cenwyn, whose church is in Ceredigion; he was a saint of Bangor Padarn.

163. Saint Ilar, who came to this Island with Cadvan; and whose church is in Morganwg.

164. Saint Hywgi, the son of Glywys, the son of Tegid, the son Cadell Deyrnllwg; who gave his lands to God and Cattwg for ever, and then became a saint with Cattwg; his son was Saint Beuno.

165. Saint Tegwyn, who came to this Island with Cadvan, in the time of Vortigern; who procured wise men and divines from Gaul, now called France, to renovate Christianity in this Island, in consequence of the decay and failure that had befallen the faith in Christ.

166. Arwystli Hên, an Italian,¹ who came here with Brân, the son of Llyr Llediaith, as his priest.

167. Gwyndav Hên, of Armorica, the confessor of St. Germanus. the son of Ridigius; who came to this Island with the said Germanus, in the time of Vortigern.

168. Hevin, the son of Gwyndav Hên, of Armorica, the priest of Cadvan and his saints in the Bangor of Bardsey.

169. Arwystli Gloff, the son of King Saithenin, of the plain of Gwyddno, whose lands were overwhelmed by the sea. He was buried at the Bangor of Bardsey.

¹ Supposed by many to be the Aristobulus, mentioned in the Epistle to the Romans xvi. 10. See Professor Rees's *Welsh Saints*, page 81.

170. Saint Cannau, the son of Gwyddliw,¹ the son of Gwynlliw, the son of Glywys, the son of Tegyd, the son of Cadell Deyrnllwg; whose church is Llangannau, in Morganwg.

171. Saint Arthan; whose church is in Gwynllwg.

172. Saint Cwyan, whose college was at Llangwyan [Llanquian,] in Morganwg, where he was slain by pagan Saxons.

173. Saint Cyfyw, the son of Gwynlliw, the son of Glywys, the son of Tegyd, the son of Cadell Deyrnllwg. St. Cattwg's registrar at his chief college.

174. Saint Cwyllog, the daughter of Caw Cawlwyd, of Twr Celyn, in Anglesey, where she had lands from Maelgwn Gwynedd; and he was driven from his dominion in Cwm Cawlwyd, by the Gwyddelian Picts.

175. Mygnach, the son of Mydno, of Caer Seon, registrar of the college of Cybi. He was a saint at Holyhead, in Anglesey, and afterwards Principal of that college.

176. St. Tegvan; his church is in Anglesey. He was confessor at Bangor Cybi [Holyhead.]

177. Arddun Benasgell, daughter of Pabo Post Prydain. She was the wife of Brochwel Ysgithrog, king of Pengwern Powys [Shrewsbury.]

178. Brychan Brycheiniog, the son of Enllech, the son of Hydwn, king of Ireland. The mother of Brychan was Marchell, the daughter of Tewdrig, the son of Teithvallt, the son of Teithrin, the son of Nynniaw, king of Graweg and Garth Mattrin.

179. St. Samlet. His church is Cilvai in Gorrwenydd.

180. Fili, the son of Cennydd, the son of Aur of Coed Aur. His church is in Rhos Fili, in Gower.

181. St. Maelog, the son of Caw Cawlwyd. He has a church in Anglesey, and in Ystrad Towy.²

182. St. Egwad, the son of Cynddilig, the son of Cennydd, the son of Aur of Coed Aur. His church is in Ystrad Towy.

183. Aurdeyrn, the son of Gwrtheyrn Gwrtheneu [Vortigern.] His church is in Morganwg.

¹ Gwyddlyw, or Guodloiu, was a suffragan bishop in the diocese of Llandaff.

² Llanvaelog, in Anglesey; Llandyvaelog, in Caermarthenshire; and tw others of the same name in Breconshire, are dedicated to St. Maelog.

THE THREE HOLY FAMILIES OF THE ISLAND OF BRITAIN.

I. THE family of Caw of North Britain, Lord of Cwm Cawlwyd, who was driven from his country, by the Gwyddelian Picts, and came to Wales, and with him his sons. And Arthur and Maelgwn Gwynedd gave them lands; and the greater number of his sons and daughters became Saints in the Bangors,¹ which were in those times, that is to say, those of Illtyd, Cattwg, Dunawd, Deiniol, and Padarn, and that of Cadvan, in Bardsey.

THE CHILDREN OF CAW.

1, Peiro; 2, Gallgof; 3, Eugrad; 4, Cennydd; 5, Aneurin; 6, Caffo; 7, Dirinic; 8, Cewydd; 9, Maelog; 10, Gwrddlyly; 11, Cilydd; 12, Huail; 13, Eigrawn; 14, Cyhelyn the Bard; 15, Cyngar; 16, Samson; 17, Canna, daughter of Caw.

The father of these, namely, Caw of North Britain, was driven from his country by the Gwyddelian Picts, and he was lord of Cawlwyd. And he and his children came to Wales; some to Arthur, and he gave them lands; and some of them became saints in the college of Illtyd, and in that of Teilo, and of Cattwg; others went to Maelgwn Gwynedd, and he gave them lands in Anglesey, namely Twr Celyn, after which he was called Caw of Twr Celyn.

¹ The Welsh word "Bangor," when applied to any particular establishment, signifies a "high Choir, or chief College or University," and has, in most instances, been left untranslated in this work. The term "Côr," from which Bangor is formed, has likewise been rendered "college." These primitive institutions were at once the seats of learning and instruction, and the centres from which the Christian religion extended over the country. Of their internal arrangements and regulations, but little is known, excepting what may be gleaned from the Welsh Triads, and the Legendary Lives of the British Saints. Choral service, or chaunting, seems to have formed a part of the religious exercises of these communities. The numbers that flocked to the Bangors and colleges for instruction were very great. It is asserted that St. Dubricius had about two thousand pupils at his establishment, at Henllan on the Wye; Bangor Illtyd contained two thousand four hundred members; and Bangor Vawr in Maelor had two thousand one hundred, divided into seven different classes, under their respective superintendents.

II. The second Family of Saints of the Island of Britain, the Family of Cunedda Wledig. And thus are they arranged as saints of the lineage of Cunedda Wledig.

1. Saint David, the son of Sandde, the son of Cedig, the son of Ceredig, the son of Cunedda Wledig; the mother of David was Nonn the Blessed, the daughter of Gynyr of Caer Gawch, in Menevia, who is a saint in her two churches, one of which is in Gower, and the other Kidwely.

2. Teilo, the son of Enllech, the son of Hydwn, who was a king in Ireland, the son of Ceredig, the son of Cunedda Wledig.

3. Edern, the son of Beli, the son of Rhun, the son of Maelgwn, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

4. Meirion, the son of Einion Yrth, the son of Cunedda Wledig.

5. Cadwalader the Blessed, the son of Cadwallawn, the son of Cadvan, the son of Iago, the son of Beli, the son of Rhun, the son of Maelgwn, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

6. Dogvael, the son of Ithel, the son of Ceredig, the son of Cunedda Wledig.

7. Pedrwn, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

8. Tyssul, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

9. Carannog, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

10. Cynvelyn, the son of Bleiddyd, the son of Meirion, the son of Tybiawn, the son of Cunedda Wledig.

11. Cyndeyrn [Kentigern,] the son of Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig.

12. Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig.

13. Avan Buallt, the son of Ceredig, the son of Cunedda Wledig; and Tegvedd, the daughter of Tegid, the son of Cadell Deyrnllwg, was his mother.

14. Gwynlliw, the son of Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig.

15. Eurgain, the daughter of Maelgwn Gwynedd, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

And others besides these, of the race of Cunedda Wledig.

III. The third Family of Saints of the Island of Britain, is that of Brychan Brycheiniog.

Enllech Goronog [the crown-wearing,] was a king of Ireland, and he married Marchell, the daughter of Tewdrig, called in some books Tewdwr the Great; and the son of that Enllech was Brychan, who obtained his mother's territory, namely, Garth Mattrin, now called Brycheiniog [Brecknock;] and then Garth Mattrin ceased to belong to Morganwg, whereas prior to that it was called "Garth Mattrin in Morganwg." Brychan of Brycheiniog married three wives, namely:—

1. Prawst; 2. Rhybrawst; 3. Eurbrawst; and their children became saints of the Island of Britain, on which account the race of Brychan Brycheiniog is called one of the three Holy Families of the Island of Britain; and these are their names:—

THE SONS.

1. Cynog,	9. Rhain,	17. Mathaeearn,
2. Cyvlewyr,	10. Pascen,	18. Gerwin,
3. Dingad,	11. Cynbryd,	19. Pabiali,
4. Arthen,	12. Cynvan,	20. Cynin,
5. Clydawc,	13. Nefei,	21. Dyvric,
6. Rhawin,	14. Doewan,	22. Hychan,
7. Oledwyn,	15. Dyvnan,	23. Llechau,
8. Rhun,	16. Cadoc,	24. Nevydd.

THE DAUGHTERS.

1. Mechell,	10. Eleri,	19. Gwawrddydd,
2. Lleian,	11. Eluned,	20. Tybiau,
3. Hawystl,	12. Gwrgon,	21. Clydei,
4. Dwynwen,	13. Envael,	22. Tudvyl,
5. Candrych,	14. Rhiengar,	23. Tydieu,
6. Gwenddydd,	15. Goleuddydd,	24. Tanglwst,
7. Gwladus,	16. Ceinwen,	25. Arianwen,
8. Nevyn,	17. Gwén,	26. Corth.
9. Gwawr,	18. Cenethlon,	

Besides these Holy Families of the Island of Britain, there is also that of Emyr Llydaw, which came to the Island of Britain, with Cadvan, and St. Germanus the son of Ridigius, to renovate the Christian faith, and they established their college in the Island of Bardsey: they were as follows.

1. St. Cadvan, the son of Eneas Ledewig of Armorica, whose mother was Gwen Teirbron, the daughter of Emyr Llydaw.

2. Padarn [St. Paternus,] the son of Pedredin, the son of Emyr Llydaw, and the cousin of Cadvan.

3. Tydecho, the son of Amwn Ddu, the son of Emyr Llydaw, and the cousin of Cadvan.

4. Trinio, the son of Divwg, the son of Emyr Llydaw, and the cousin of Cadvan.

5. Maelryd, the son of Gwyddno, the son of Emyr Llydaw, and the cousin of Cadvan.

6. Henvyn, the son of Gwyndav Hên [the aged,] of Armorica, which Gwyndav was cousin to Emyr Llydaw, and his son Henvyn was confessor to Cadvan, in Bardsey.

7. Cynan, who came with Cadvan to this Island. He was Cadvan's chancellor in the Bangor of Bardsey.

8. Dochdwy, came with Cadvan to this island, and was in Bardsey, and afterwards was a bishop in the church of Teilo, in Llandaff, whilst Teilo was in Bardsey superintending the college, after the death of Cadvan.

9. Mael,	} These were kinsmen of Cadvan, descended from Emyr Llydaw, and came with Cadvan to this Island, and are saints in Bardsey, and their Churches are in North Wales, where they lived in great piety and holiness of life.
10. Ethrias,	
11. Tanwg,	
12. Sulien,	
13. Tegwyn,	
14. Llewin,	
15. Llynab,	

16. Tegai,	} Sons of Ithel Hael of Armorica, who came with Cadvan to this Island.
17. Trillo,	

18. Llechid, daughter of Ithel Hael of Armorica, and sister of Tegai and Trillo, who came as a saint to this Island with Cadvan and her brothers.

19. Baglan, the son of Ithel Hael, who came as a saint with Cadvan to Bardsey.

20. Canna, the daughter of Tewdwr, the son of Emyr Llydaw, and mother of Elian Geimiad,

21. Flewin,	} The Sons of Ithel Hael of Armorica, saints of the college of the White House on the Tâv, in Dyved, where they were with Pawl, ¹ a saint of the college of Illtyd, establishing a Bangor.
22. Gredivael,	

¹ Pawl Hên, or Paulinus, who was the first Principal of the Bangor of Tŷ Gwyn ar Dâv, in Caermarthenshire. He is stated in the MS. of Mr. Cobb of

23. Dervael, } The Sons of Howel, the son of Emyr Llydaw,
 24. Dwyrael, } saints in the Bangor of Bardsey.
 25. Lloniaw Llawhir, the son of Alan Firgain, the son of Emyr Llydaw, a saint of Bangor Cadvan.
 26. Gwen Teirbron, the daughter of Emyr Llydaw, the mother of Cadvan of Bardsey.

And these saints came with Cadvan to Bardsey, and with them were many other saints of the race of the Cymry, where they went after the destruction of Bangor Vawr in Maelor by the Saxon Pagans; and from the other colleges went numbers of others to the Bangor of Cadvan in Bardsey.

The following saints are of the race of Macsen Wledig [Maximus,] king of the Island of Britain and Emperor of Rome.

1. Owain Vinddu, } The sons of Macsen Wledig, king of the
 2. Ednyved, } of the Island of Britain and Emperor
 3. Peblig, } of Rome, by Elen Lueddawc, the
 4. Cystennyn, } daughter of Eudav,¹ the son of Caradoc [Caractacus,] the son of Brân, the son of Llyr Llediaith.

5. Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên [the aged,] the son of Ednyved, the son of Macsen Wledig.

6. Dingad, the son of Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig. His wife was Trevrian, the daughter of Llewin Llueddawc of Dinas Eiddin [Edinburgh] in the North.

7. Llidnerth, the son of Nudd Hael, *ut supra*.
 8. Baglan, the son of Dingad, the son of Nudd Hael,
 9. Lleuddad, the son of Dingad, the son of Nudd Hael.
 10. Gwytherin the son of Dingad, the son of Nudd Hael.
 11. Tegwyn, the son of Dingad, the son of Nudd Hael.
 12. Tevriog, the son of Dingad, the son of Nudd Hael.
 13. Eleri, the daughter of Dingad, the son of Nudd Hael.

They were saints of the college of Cattwg, and went with St. Dubricius, to Bangor Cadvan in Bardsey.

14. Melangell, the daughter of Cyvwlech Addwyn, the son of

Cardiff, given in this work, to be a son of Meyric, the son of Tewdrig; but is generally supposed to have been a native of North Britain.

¹ Some generations are here omitted. See Professor Rees's "Welsh Saints," page 93.

Tydwal, the son of Ceredig, the son of Ednyved, the son of Macsen Wledig.

And this is what is known concerning the saints of the race of Macsen Wledig, some of them of the college of Germanus, and that of Illtyd, and the younger of them saints in the Bangor of Bardsey.

Seiriol, the son Owen Danwyn, the son of Einion Yrth, the son of Cunedda Wledig, established Bangor Seiriol in Penmon.

St. Beuno, the son of Hywgi, the son of Gwynlliw, formed the Bangor of Clynog, which was great in learning and science.

St. Cadvan of Armorica, and St. David, established the Bangor of Bardsey, and the greatest number of saints was in that.

Deiniol, the son of Dunawd, the son of Pabo Post Prydain, established the Bangor of Maelor, on the banks of the Dee, which was the most flourishing of all the Bangors, before it was destroyed by the pagan Saxons in the battle of the Orchard of Bangor.

St. Cybi,¹ who established Bangor Cybi [Holyhead,] in Anglesey, from whence it was removed by St. Elvod, to Arllechwedd, where he became Archbishop.

Bangor Illtyd, was established by St. Illtyd, the son of Bicanus, nephew, sister's son to Emyr Llydaw, and St. Germanus, the son of Ridigius.

Bangor Cattwg, was established by St. Dubricius and St. Germanus, and there St. Dubricius was confessor to St. Germanus.

Bangor Teilo, was established by St. Dubricius and Teilo, in Llandaff.

Bangor Padarn, was established by Padarn [St. Paternus,] of the college of Illtyd, and St. David, where Padarn became a celebrated Archbishop.²

The Bangor of Mynyw [Menevia, i. e. St. David's,] was formed by St. David, and Gynyr of Caer Gawch, to which place it was removed from Caerlleon upon Usk, where it had been established by the Emperor Theodosius.

The Bangor of the White House on the Tâv, was established by

¹ The Life of St. Cybi, from an ancient MSS. in the British Museum, will appear in the Volume of the Lives of the British Saints, now in preparation for the press, by the Rev. W. J. Rees, M.A. F.S.A.

² The Life of St. Padarn [Paternus,] from an ancient MS., will also appear in the above Volume.

Pawl, a saint of the college of Illtyd, and Flewin, and Gredivael, the sons of Ithel Hael, of Armorica.

Bangor Dathan, in Caer Went, was established by Tathan, a nephew to Illtyd, and a member of his college.

Bangor Cyngar was established by Cyngar, the son of Geraint, the son of Erbin, which was destroyed by the pagan Saxons, and afterwards reconstructed by Dochau of the College of Illtyd, and called Bangor Dochau.

St. Cennydd, the son of Gildas of Coed Aur, formed a Bangor, in Llangennydd, in Gower, and another in Senghenydd [Caerphilly] which were destroyed by the pagan Saxons.

And the Bangors existed before the Monasteries were established, and after that they ceased to exist, excepting such as became Monasteries.

In the time of St. Germanus were the first palaces appointed for the bishops; before that the bishops of the Island of Britain had not palaces as at present.

And thus end the Genealogies of the Saints of the Island of Britain, and their families.

I, Edward, (Iolo Morganwg,) the son of Edward Williams, took this out of the book of my relative, Mr. Thomas Hopkin, of Llangrallo, which book was the work of Thomas Evan, of Tre Brynn, at the parish of Llangrallo, written about the year 1670, from old MSS.

/ \ . ♦ | V . o i w .

And I, Taliesin, the son of Iolo Morganwg, i. e. Taliesin, the son of the above Edward, the son of Edward Williams, retranscribed it faithfully, verbatim et literatim, from my father's Manuscript, January 4, 1841.

And this I certify on my word and conscience,—In the name of God and all Goodness,

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THE GENEALOGIES AND FAMILIES OF THE SAINTS
OF THE ISLAND OF BRITAIN.

From the Long Book of Thomas Truman of Pantllwydd, in the
parish of Llansanor, in Glamorgan. Copied by me,
Iolo Morganwg, in the year 1783.

/ \ . ♦ | V . o i w .

THE three Chief Holy Families of the Island of Britain are as follows:—

First, the family of Brân, the son of Llyr Llediaith; and from this stock comes the family of Caw of North Britain, called Caw Cawlwyd, and Caw of Twrcelyn, in Anglesey.

The second is the stock of Coel Godebog; and from that comes the family of Cunedda Wledig.

The third is the stock of Brychan Brycheiniog, who came to this island to teach the Christian faith, in the time of Tewdrig, the son of Teithvall, king of Morganwg, and Gwent, and Garth Mathrin, and Erging, and Ewyas, and the Red Gwent in the Denau;¹ and Marchell, the daughter of this Tewdrig, was mother of Brychan Brycheiniog.

I. The family of Brân, the son of Llyr.

Brân, the son of Llyr Llediaith, brought the Christian faith first to this island from Rome, and is therefore called Brân the Blessed, and with him came St. Ilid, an Israelite, who converted many to the Christian faith.

Eigen, the daughter of Caradoc [Caractacus,] the son of Brân, the son of Llyr Llediaith, married a chieftain named Sarllog, who was lord of Caersarllog,² and she was the first female saint of the Island of Britain.

Saint Lleirwg, king of the Island of Britain, the son of Coel, the son of Cyllin, the son of Caradoc [Caractacus,] the son of Brân, the son of Llyr Llediaith; his church is Llanlleirwg; and also another in Llandaff. He sent to Rome to bring back a bishop

¹ The Forest of Dean.

² Old Sarum.

in order to confer baptism on such of the race of the Cymry as sought the Christian faith. And Pope Eleutherius sent to him as bishops, Elvan, Medwy, Dyvan, and Fagan.¹

Saint Fagan was bishop in Llansanfagan,² and there is his church.

Saint Dyvan was bishop in Merthyr Dyvan, where he was slain by the Pagans, and there is his church.

Saint Medwy was bishop in Llanvedwy, where his church is.

Saint Elvan was bishop in Glastonbury, where his church and college are.

Saint Tudwal, the son of Corinwr, the son of Cadvan, the son of Cynan, the son of Eudav, the son of Caradoc, the son of Brân, the son of Llyr Llediaith, was saint and bishop.

Ivor, the son of Tudwal, the son of Corinwr, *ut supra*, was saint and bishop.

Cadvrawd Bishop, the son of Cadvan, the son of Cynan, the son of Eudav, the son of Caradoc, the son of Brân, a saint of the Island of Britain.

Gwrmael, the son of Cadvrawd, the son of Saint Cadvan, the son of Cynan, *ut supra*.

Cadgyvarch, saint and bishop, brother of Gwrmael, the son of Cadvrawd.

Rhystyd Hên [Restitutus,] bishop of Caerlleon on Usk, of the race of Brân, the son of Llyr Llediaith.

Saint Cloffan, of the race of Brân, the son of Llyr, was a bishop in the time of Cystennyn Vendigaid [Constantine the Blessed.]

Mabon Wynn, called Mabon Hên, a saint of the race of Brân, the son of Llyr; his church is in Llanvabon.

Geraint, the son of Erbin, the son of Cystennyn Goronog,³ Lord of Gereinwg, and his church is in Caerfawydd.⁴

¹ These seem to have been congregational bishops, before the establishment of regular dioceses.

² St. Fagan's, near Cardiff, Glamorganshire.

³ This should be Cystennyn *Gorneu*, the son of Cynvor, the son of Tudwal Mwynvawr, the son of Cadvan, the son of Cynan Meiriadoc. Cystennyn *Goronog* was the son of Cador, and the successor of king Arthur.

⁴ Geraint, the son of Erbin, although said to be the founder of a church at Caerfawydd (Hereford,) does not appear to have merited a place amongst the saints of Britain, for he occupies a distinguished position amongst the heroes of Welsh Romance, where he is celebrated as a warrior. See the *Mabinogion*, by Lady Charlotte Guest.

Selev, Iestyn Cyngar, Caw Cawlwyd	}	Sons of Geraint, the son of Erbin, were saints in the college of St. Germanus in Llancarvan.
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Cyngar, the son of Geraint, the son of Erbin, of the college of St. Germanus, established a college in Llangenys, called Llan Docheu Vawr, which was destroyed by the pagan Saxons; and St. Docheu, founded a college in its stead, called Bangor Docheu.

Selev, the son of Geraint, a saint in the college of Germanus.

Iestyn, the son of Geraint, the son of Erbin, a saint of the college of Germanus, established a church in Anglesey, to which his name was given.

Caw, the son of Geraint, lord of Cwm Cawlwyd, in North Britain, was driven from his country by the Gwyddelian Picts, and he came to Wales, where he and his sons had lands of the Emperor Arthur, and of Maelgwn Gwynedd, in Anglesey, namely in that Island, Twrcelyn; and he was also called Caw of North Britain, and Caw of Cawlwyd.

Here are the names of the sons of Caw of Cawlwyd.

1. St. Peirio of the college of Illtyd, where he became Principal, and his church is in Anglesey.
2. St. Gallgov of Illtyd's college, he has a church in Anglesey.
3. Eigrad of Illtyd's college.
4. St. Cennydd of Illtyd's college.
5. Aneurin of Coed Aur, a saint of Cattwg's college.
6. Cyhelyn, the bard, of Cattwg's college.
7. Samson, a saint and bishop of Illtyd's college. His church is that of York.
8. Cafo, a saint of Cyngar's college. His church is in Anglesey.
9. St. Dirinic, the son of Caw. His church is in York, where he was slain by the pagan Saxons.
10. Cewydd, the son of Caw, a saint of Cattwg's college. His church is Llangewydd.
11. Cyngar, the son of Caw, of Illtyd's college.
12. Cilydd, the son of Caw. His church is in Dyved.
13. Gwrddyly, the son of Caw. His church is in Caerlleon on Usk.
14. Maelog, the son of Caw, a saint of Cattwg's college. His church is in Anglesey.
15. Huail, the son of Caw, of Cattwg's college. His church is in Ewyas.

16. Eigrawn, the son of Caw. His church is in Cornwall.

17. St. Caian, the son of Caw. His church is in Powys, another in Anglesey.

18. Cannau, the daughter of Caw,

19. Gwenabwy, the daughter of Caw,

20. Peillan, the daughter of Caw,

21. Cywyllog, the daughter of Caw,

} Their churches are in
Anglesey.

The children of Caw were saints in the colleges of St. Germanus, Illtyd, and Cattwg, and some of them became Principals, and established churches and colleges in other countries.

The sons of St. Gildas, the son of Caw, called Euryn of Coed Aur.

1. Nwython,

2. Dolgan,

3. Cennydd,

4. Gwynno,

} They were saints in the college of Illtyd, and
in that of Cattwg, their kinsman.

The church of Gwynno is Llanwynno.

Cennydd established a church and college in Llangenydd, in Gower, and another college in Senghenydd [Caerphilly,] that was destroyed by the pagans, and the present castle is on its site.

Nwython, and

Dolgan,

} Their churches are in North Wales.

St. Cybi, the son of Selev, the son of Geraint, the son of Erbin, was in the college of St. Germanus, and went to that of Bardsey; and afterwards he became a bishop in Anglesey, in the place called Caergybi [Holyhead,] where he established a college, and in that the Archbishop of Gwynedd resided, until St. Elvod removed the site and went to Bangor Vawr, in Uwch Conwy.

Here are others said to be of the family of Brân, the son of Llyr Llediaith; namely Iestyn, the son of Cadell, the son of Cadvan, the son of Cynan, the son of Eudav, the son of Caradoc, the son of Brân, the son of Llyr Llediaith.

St. Dyvan, a man from Rome, the son of Alcwn Avlerw, the son of Yspwyth, the son of Manawyddan, the son of Llyr Llediaith; and he was sent as a bishop to Wales, by Pope Eleutherius, and he was slain by the pagans in Merthyr Dyvan, where he was bishop.

Eldad,¹ a bishop of Illtyd's college, the son of Arth, the son of

¹ There is a mistake here, or else in what is said respecting Eldad in another place. See onwards under Cadell Deyrnllwg.—I. Morg.

Arthwg Vrych [the freckled,] the son of Cystennyn Goronog, the son of Cynvor, the son of Tudwal Mwynvawr, the son of Cadan, the son of Cynan, the son of Eudav, the son of Caradoc, the son of Brân, the son of Llyr Llediaith.

Marchell, the daughter of Tewdrig, the son of Teithvall, king of Morganwg, mother of Brychan Brycheiniog.

Tegwen, the daughter of Tewdrig, the son of Teithvall, was wife of Gallgu Rieddoc, the father of Elian Ceimiad.

Uvelwyn,¹ the son of Cennydd, the son of Aneurin y Coed Aur, was bishop in Llandaff, and had a church in Morganwg; and this is the manner in which his descent is traced from Brân, the son of Llyr Llediaith, namely,

St. Uvelwyn, the son of Cenydd, the son of Euryn Coed Aur, the son of Caw of Cawlwyd, the son of Geraint, the son of Erbin, the son of Cystennyn Goronog, the son of Tudwal Mwynvawr, the son of Cadvan, the son of Cynan, the son of Eudav, the son of Caradoc [Caractacus,] the son of Brân the Blessed, the son of Llyr Llediaith.

This is the manner in which Brychan Brycheiniog is descended from Brân, the son of ap Llyr Llediaith.

Marchell, the daughter of Tewdrig, was the wife of Anllech Goronog, who was king of Ireland, and their son was called Brychan, and he had in right of his mother the territory of Garth Mathrin, which he called after his own name Brycheiniog, and this is his pedigree.

Brychan Brycheiniog, the son of Marchell, the daughter of Tewdrig Fendigaid, king of Morganwg, and Gwent, and Garth Mathrin, the son of Teithvall, the son of Teithrin, the son of Nynniaw, the son of Eurben, the son of Edric, the son of Casnar Draig Gwent [the Dragon of Gwent,] the son of Ceiriawn Draig Gwent, the son of Maran Wledig, the son of Meirchion, the son of Gwrgan Vrych [the freckled,] the son of Arthvael, the son of Einydd, the son of Gwrddyv, the son of Gorddwyn, the son of Gorwg, the son of Meirchion Vawdvilwr, the son of Owen, the son of Cyllin, the son of Caradoc, the son of Brân, the son of Llyr Llediaith.

¹ From some grants recorded in the *Liber Landavensis*, it would appear that Uvelwyn was contemporary with St. Oudoceus, and that he was a suffragan bishop, in the district of Erging.

The three wives of Brychan Brycheiniog, were Prosori, and Eurbrawst, and Rhybrawst; and by those wives he had the following children, namely:—

1. Cynog the Martyr, who was slain by the pagan Saxons, and his church is in Merthyr Cynog.

2. Cyvlewyr the Martyr, who was slain by the pagan Saxons in Ceredigion, where he lies buried.

3. Dingad, lord of Gwent uwch Coed (Over Went,) where his church is.

4. Arthen, his church was in Gwynllwg, and was demolished by the pagan Saxons.

5. St. Clydoc. His church is in Ewyas, where he was slain by the pagan Saxons.

6. St. Rhawin, who was slain on Pont Rhun, in Merthyr Tydvil.

7. Cledwyn, the son of Brychan, king of Ceredigion and Dyved.

8. Rhun, the son of Brychan, who was slain by the pagan Saxons, at Pont Rhun, where he defended the bridge against them.

9. Rhaint, slain by the pagan Saxons.

10. Pascen, who became a bishop in Spain.

11. Cynbryd, who was slain by the pagan Saxons, at Bwlch Cynbryd, [the pass of Cynbryd.]

12. Cynvran. His church is in Llysvan. It was demolished by the pagan Saxons.

13. Nefei, the son of Brychan, who is a saint in Spain, from whence his mother sprang, who was Prosori, Brychan's third wife.

14. Pabiali, own brother to Nefei. He is a saint in Spain.

15. Dogwan, who was slain by the pagan Saxons in Merthyr Dogwan, in Dyved, where his church is.

16. Dyvan. His church is in Anglesey. He lies buried in Ireland.

17. Cadoc. His church is in Llangadog, in Ystrad Towy [the Vale of Towy,] and he was made a bishop by Dyvrig, his brother, and went to France, where he lies buried.

18. Mathaearn, the son of Brychan. He lies buried in Ceredigion.

19. Gerwyn. He was slain in Ynys Gerwyn. His church is in Cornwall.

20. Cynin. His church is in Dyved, where he was a bishop.

21. Dyvrig, the son of Brychan, was confessor to Germanus, the son of Ridigius, and was principal of his college in Llan-

carvan, and afterwards Archbishop of Llandaff, and St. Cattwg, the son of Gwynlliw, was appointed in his stead in Llancarvan. His mother was Eurbrawst, the daughter of Meyrig, the son of Tewdrig, king of Morganwg.¹

22. Hychan, the son of Brychan. His church is in the Vale of Clwyd.

23. St. Llecheu, the son of Brychan. His church is Llanllecheu in Ewyas.

24. St. Nevydd, the son of Brychan. His church is Llannevydd in the uplands of Rhyvoniog,² and afterwards he was a bishop in the North [i. e. North Britain,] where he was slain by the pagan Saxons and the Picts.

25. St. Cai, the son of Brychan. His church is in Abercai, where it was demolished by the Danes.

The sons of Brychan were saints in the colleges of St. Germanus and Illtyd; and afterwards they formed a college with St. Dubricius, bishop, in the Weeg upon the Wye.³

Here are the names of Brychan Brycheiniog's daughters.

1. Mechell. She was the first wife of Gynyr of Caer Gawch, and mother of Nonn the Blessed, mother of St. David.

2. Lleian, wife of Gavran, the son of Aeddan Vradoc, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

3. Hawystl. Her church is Llan Hawystl, in Gloucester.

4. Dwynwen. Her church is in Anglesey, and another in Ceredigion.

5. Ceindrych. Her church is in Caer Golawn.

6. Gwenddydd. Her church is in Towyn in the Cantrev.

¹ A different account of the parentage of St. Dubricius is given in the *Liber Landavensis*, where it is stated that he was the son of Eurdyl, a daughter of Pepiau, the son of Erb, a regulus of the district of Erging. His father's name, however, is not there mentioned. From the similarity of the names, Pepiau, Papai, and Pabiali, it has been conjectured that the above Pepiau, and Pabiali or Papai, the son of Brychan, were the same person, which would make St. Dubricius to be a great-grandson of Brychan; but would place rather too great a distance between the respective eras. Whatever relationship, if any, that Dubricius bore to Brychan, it is clear that his mother could not have been the daughter of Meyrig, the son of Tewdrig; as it can be satisfactorily proved that Meyrig died in 575, at the age of 90, and that St. Dubricius was born in 475, consecrated bishop in 505, and died in 560, aged 85 years.

² In North Wales.

³ Hentland, or Henllan Dyvrig, on the Wye, in Herefordshire.

7. Gwladys, wife of Gwynlliw, the son of Glywys, the son of Tegid, and mother of St. Cattwg of the college of St. Germanus.

8. Nevyn, who had been the wife of Cynvarch, the son of Meirchion Gŵl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog, and mother of Urien, the son of Cynvarch, called Urien Rheged, king of Rheged, which is Gower, Kidwely, Carnwyllion, Cantrev Bychan, and Is Cennen.

9. Gwawr, the daughter of Brychan, was wife of Elidir Lydanwyn, and mother of Llywarch Hên, a knight of the Round Table, in Arthur's palace, in Caerlleon upon Usk.

10. Eleri, who was wife to Ceredig, the son of Cunedda Wledig, and mother of Sandde, the son of Ceredig, the father of St. David of Menevia.

11. Eluned, the daughter of Brychan. In Mold, in Ystrad Alun.

12. Gwrgon, the wife of Cadrod Calchvynydd, lord of Calchvynydd, which is Dunstable, in England.

13. Envail. Her church is in Merthyr Envail, where she was slain by the pagan Saxons.

14. Rhiengan. Her church is in Maelienydd,¹ (Rhiengar in another book.)

15. Goleuddydd. Her church is in Llanysgin, in Gwent.

16. Ceinwen. She has a church in Anglesey.

17. Cenedlon. In Mynydd y Cymmod.²

18. Gwen, the daughter of Brychan. Her church is in Talgarth,³ where she was slain by the pagan Saxons.

19. Gwawrddydd, wife of Cadell Deyrnllwg, and mother of St. Cyngen, the son of Cadell Deyrnllwg.

20. Tybie. Her church is Llandybie in Ystrad Towy.

21. Clydai. Her church is in Emlyn.

22. Tudvyl. She is a saint in Merthyr Tudvyl in Glamorganshire, where she was slain by the pagan Saxons, while she was there holding intercourse with her father who was an aged man, and her brothers there with her visiting her father, when the pagan Saxons and Gwyddelian Picts rushed upon the place, and Rhun Dremrudd, the son of Brychan, was there slain; and Nevydd, the

¹ In Radnorshire.

² "It does not appear where this mountain is situated, but from the association of Cenedlon, Cymorth, and their sister Clydai, it may be looked for in the neighbourhood of Newcastle Emlyn."—Rees's Welsh Saints.

³ In Breconshire. The name in Ecton is spelt Gwendeline; doubtless, originally, Gwenddolen.

son of Rhun, who was a beardless lad, being roused by seeing his father slain, collected men to him and routed his enemies. Tudvyl, the daughter of Brychan, was the wife of Cynghen, the son of Cadell Deyrnllwg, and mother of Brochwel Ysgithrog.

23. Tydeu. She is a saint in Ogwr chapel.

24. Tanglwst, the wife of Gwynnog, the son of Cadell, the son of Cawrdav, the son of Caradoc Veirchvras.

25. Arianwen, the daughter of Brychan, wife of Iorwerth Hir-vlawdd, the son of Tegonwy, the son of Teon, the son of Gwineu da i Vreuddwyd, of the lineage of Beli Mawr; king of the Island of Britain.

26. Corth, the daughter of Brychan; it is not known where her church is. She was the wife of Brynach Wyddel [the Gwyddelian;] these are her children; namely:—

1. Gerwyn, the son of Brynach Wyddel, and Corth the daughter of Brychan Brycheiniog.

2. Mwynen,	} The daughters of Brynach Wyddel and Corth, the daughter of Brychan.
3. Gwenan,	
4. Gwenlliw,	

Brynach Wyddel came with Brychan to this Island, and was his confessor. Saint Dubricius's college at Weeg on the Wye was endowed by Brychan Brycheiniog.

Saint Nevydd, the son of Rhun Dremrudd, the son of Brychan Brycheiniog.

Nevydd, the son of Nevydd ail, the son of Rhun Dremrudd.

Tewdwr Brycheiniog, the son of Nevydd, the son of Nevydd ail, the son of Rhun Dremrudd, the son of Brychan Brycheiniog.

Andras, the son of Rhun Dremrudd, the son of Brychan; his church is Llanandras, in the diocese of Teilo, of Llandaff. And this is what is known of those of the lineage of Brychan Brycheiniog, who were saints.

Here now follows an account of the lineage of Cunedda Wledig, which is that of Coel Godebog.

Cunedda Wledig, the son of Edeyrn, the son of Padarn Beisrudd, the son of Tegid, the son of Iago, the son of Genedoc, the son of Cain, the son of Gwrgain, the son of Doli, the son of Gwrddoli, the son of Dwvn, the son of Gorddwvn, the son of Enwerydd, the son of Onwedd, the son of Dwywc, the son of Rhychwain, the son of Owain, the son of Auallech, the son of Avlech, the son of Lludd, the son of Beli Mawr, emperor of the Island of Britain. The

mother of Cunedda Wledig was Gwawl, the daughter of Coel Godebog.

Cunedda Wledig sent sons to Gwynedd against the Gwyddelians which came with Serigi the Gwyddelian to Anglesey, and other places, and had taken the greatest portion of that country from the inhabitants where there were no princes over them; and the sons of Cunedda led the Cymry and expelled the Gwyddelians from the country, and slew them, making prisoners of such as had their lives spared; then the men of Gwynedd gave those princes possession of the lands which they had won; namely:—

Tybiawn, the son of Cunedda Wledig, won the Cantref, routing the Gwyddelians, and in that battle he was slain, and the nobles of the country conferred the sovereignty on Meirion his son, and he was called Meirion of Meirionydd.

Arwystl, the son of Cunedda Wledig, won a district which was given him, which he called after his own name, and he himself is called Arwystl of Arwystli.

Ceredig, the son of Cunedda Wledig, expelled the foreigners from the Cantref of Tyno Coch, and received it as an inheritance, and called it Ceredigion, after his own name, and he himself is called Ceredig of Ceredigion.

Dunawd, the son of Cunedda Wledig, delivered the commot of Arddudwy, in Eirionydd, and received it as a possession, and called it Dinodyng, after his own name, and he is called Dunawd Dinodyng.

Edeyrn, the son of Cunedda Wledig, delivered the country which he called Edeyrnion, from his own name, of which he received possession, and he is called Edeyrn of Edeyrnion.

Mael, the son of Cunedda Wledig, had Maelienydd, which he named after his own name, and he is called Mael of Maelienydd, in remembrance of his act in delivering that country.

Dogvael, the son of Cunedda Wledig, had the country called after him Dogveilyng, and he is called Dogvael of Dogveilyng.

Rhufawn, the son of Cunedda Wledig, had the Cantref which after him was called Rhyvoniog, and he is called Rhuvawn of Rhuvoniog, and also Rhun Hael [the generous] of Rhuvoniog, because he was the most generous man in Wales, in his times.

Oswal, the son of Cunedda Wledig, had the country called after him Osweilyng, and he is called Oswal of Osweiliawn, and that country is the town of Oswestry and its precincts.

Clwyd, the son of Cunedda Wledig, had the Vale of Clwyd.

Cynir, Meilir, and Meigir, the sons of Gwron, the son of Cunedda Wledig, went with Caswallawn Lawhir, their cousin, to expel the Gwyddelian Picts from the Island of Anglesey, where they had fled from the sons of Cunedda, and had established themselves in that Island; and after furious fighting they drove the Gwyddelians out of Anglesey, and Caswallawn Lawhir slew Serigi Wyddel there, with his own hand. That Serigi was the prince of the Gwyddelian Picts, which had governed Gwynedd from the time of the Emperor Maximus. And after expelling the foreigners from Anglesey, the Cymry took courage and drove them out of every part of Gwynedd, and none of them remained in the country except such as were made captives for ever. And thus did Cunedda Wledig obtain the sovereignty of Wales, and his sons the lands before mentioned.

And Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig, founded a church to God in the place where he obtained a victory over his enemies, and called it Llan y Gwyddyl [the church of the Gwyddelians,] and which is in Anglesey, and now called Cerrig y Gwyddyl [the Stones¹ of the Gwyddelians.]

Einion, the King, the son of Einion Yrth, the son of Cunedda Wledig. His church is in Lleyn, of which country he was king.

Llyr Myrini, the son of Einion Yrth, the son of Cunedda Wledig. His churches are Llan Llyr, in Gwrthryniawn, another in Dyved, and another in Ceredigion.

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|--------------------------------------|---|
| 1. Gwynn, son of Nudd ² , | } The sons of Llyr Myrini by
Dyvanwedd, daughter of Am-
lawdd Wledig, their mother. |
| 2. Caradoc Vreichvras, | |
| 3. Gwallog, son of Lleenog, | |

- | | |
|--------------|---|
| 1. Cawrdav, | } The sons of Caradoc Vreichvras, the son of Llyr
Myrini, the son of Meirchion Gŵl, the son of
Gorwst Ledlwm, the son of Cenau, the son of
Coel Godebog. |
| 2. Cadvarch, | |
| 3. Maethlu, | |
| 4. Tangwn, | |

Cathan, the son of Cawrdav, the son of Caradoc Vreichvras.

Iddog Corn Prydain, the son of Caradoc Vreichvras.

Medrod, the son of Cawrdav, the son of Caradoc Vreichvras.

Dyvnog, the son of Medrod, the son of Cawrdav, the son of Caradoc Vreichvras.

Cadell, the son of Cawrdav, the son of Caradoc Vreichvras.

¹ Query. Whether there be a circle of Stones there now?—Iolo Morganwg.

² Gwyn, the son of Nudd; and Gwallawg, the son of Lleenog, were grandsons of Llyr Myrini.

Elgud, the son of Cadvarch, the son of Caradoc Vreichvras.

Cynhaval, the son of Elgud, the son of Cadvarch, the son of Caradoc Vreichvras.

Cwyvan, the son of Brwyno, the son of Corth Cadeir of the Vale of Dyvnog, the son of Medrod, the son of Cawrdav, the son of Caradoc Vreichvras.

Collen,¹ the son of Gwynnog, the son of Cadell, the son of Cawrdav, the son of Caradoc Vreichvras.

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|------------------------------|----------------------------|
| 1. Saint Tyvrydog, | } These are Brothers ; and |
| 2. Dihacr, in Bodvari, | |
| 3. Tyrnog, in Dyffryn Clwyd, | |
| 4. Tudur, | |
| 5. Twrog, | |

sons of Arwystl Gloff, the son of Owain Danwyn, the son of Einion Yrth, the son of Cunedda Wledig ; by

Tywynwedd, the daughter of Amlawdd Wledig, their mother. They are own brothers to Gwynn the son of Nudd, Caradoc Vreichvras, and Gwallog the son of Lleenog.

Marchell, the daughter of Arwystl Gloff, *ut supra*, and Tywynwedd, the daughter of Amlawdd Wledig, her mother.

Helig, the son of Glannog, the son of Gwgan Gledddyvrudd, the son of Caradoc Vreichvras, the son of Llyr Myrini, the son of Einion Yrth, the son of Cunedda Wledig.

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|---------------------------|---------------------------------|
| 1. Gwyar, | } Twelve sons of Helig, the son |
| 2. Celynin, | |
| 3. Eurien, of Coed Helig, | |
| 4. Gwynwn, | |
| 5. Boda, | |
| 6. Bodwan, | |
| 7. Bedwas, | |
| 8. Brendav, | |
| 9. Rychwyn, | |
| 10. Brothen, | |
| 11. Elgyvarch, | |
| 12. Peris, | |

of Glannog, of Tyno Helig in the North ; whose lands the sea overwhelmed, and they became Saints in Bangor Vawr in Maelor ; and afterwards some of them went to Bangor Cadvan, in Bardsey. They lived in the time of Rhun the son of Maelgwn.²

¹ A very romantic Life of St. Collen, in Welsh, is in existence, and will be published in the forthcoming volume of the Lives of the British Saints.

² Traeth Lavan, the tract of sands on the coast of Caernarvonshire from the river Conwy to the Menai Strait, is all that now remains of the low land, called Tyno Helig, that suffered a similar catastrophe to that which destroyed Cantrev y Gwaelod. Llys Helig ap Glanog, is the name of a small of foul ground, near the entrance of the river Conwy.

St. David, the son of Sandde, the son of Cedig, the son of Ceredig, the son of Cunedda Wledig. The mother of St. David was Nonn the Blessed, the daughter of Gynyr of Caer Gawch, in Menevia; which Gynyr gave lands to St. David at Menevia, where he founded a Monastery, and to which place he removed the Archbishopric from Caerlleon upon Usk, where St. David had previously been Archbishop.

Teilo, the son of Essyllt, the son of Hydwn, was a king in Ireland, he was the son of Ceredig, the son of Cunedda Wledig.

Padarn, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

Dogvael, the son of Ithel, the son of Ceredig, the son of Cunedda Wledig.

Meirion, the son of Einion Yrth, the son of Cunedda Wledig.

Ederm, the son of Beli, the son of Rhun, the son of Maelgwn Gwynedd, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

Tyssul, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

Cadwalader the Blessed, king of the Isle of Britain, the son of Cadwallawn, the son of Cadvan, the son of Iago, the son of Beli, the son of Rhun, the son of Maelgwn Gwynedd, the son of Caswallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig. In Rome he lies buried, and when his bones are brought from thence to the Isle of Britain, then shall the Cymry regain their crown and sovereignty.

Carannog, the son of Corwn, the son of Ceredig, the son of Cunedda Wledig.

Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig; his church is at Llandocheu Vawr, where he had a college.

Cyndeyrn, the son of Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig.

Avan Buallt, the son of Cedig, the son of Ceredig, the son of Cunedda Wledig. The mother of Avan Buallt was Tegvedd, the daughter of Tegid, the son of Cadell Deyrnllwg.

Gwynlliw, the son of Cyngar, the son of Garthwg, the son of Ceredig, the son of Cunedda Wledig.

Cynvelyn, the son of Bleiddyd, the son of Meirion, the son of Tybiawn, the son of Cunedda Wledig.

. Eurgain, the daughter of Maelgwn Gwynedd, the son of Cas-

wallawn Lawhir, the son of Einion Yrth, the son of Cunedda Wledig.

Brothan, the son of Seirioel, the son of Ussa, the son of Ceredig, the son of Cunedda Wledig.

Sandde, the son of Ceredig, the son of Cunedda Wledig. He was father of Saint David.

Teyrnog, the son of Corwn, the son of Cunedda Wledig.

Doged, the son of Ceredig, the son of Cunedda Wledig.

Gwenaseth, wife of Pabo Post Prydain, the daughter of Rhuvawn Rhuvoniog, the son of Cunedda Wledig.

Meirion, the son of Owain Danwyn, the son of Einion Yrth, the son of Cunedda Wledig.

Seirioel, the son of Owain Danwyn, the son of Einion Yrth, the son of Cunedda Wledig. He was a saint in the college of Germanus, and afterwards, Einion King of Lleyrn founded a college in Penmon, over which college he placed his brother¹ Seirioel as Principal, and gave lands and property thereto, and the men of Llychlyn² flocked to the college of Seirioel to acquire useful and religious knowledge. The college of Seirioel, and the college of Beuno, were the most celebrated for learning of all the colleges in the country of Gwynedd.

Cynyddyn, the son of Bleiddyd, the son of Meirion Meirionydd, the son of Tybiawn, the son of Cunedda Wledig; he was a confessor in the college of bishop Padarn, at Llanbadarn Vawr, in Ceredigion, where he lies buried.

The most celebrated institution of the family of Cunedda Wledig, was the college of Saint Dubricius the Archbishop, at the Weeg on the Wye, which was plundered by the pagan Saxons, after which was founded another college in its stead at Menevia, and another at Tŷ Gwyn ar Dav, in Dyved.

Here follow the names of the saints of the lineage of Coel Godebog, king of the Isle of Britain.

Coel Godebog, king of the Island of Britain, the son of Tegvan, the son of Deheufraint, the son of Tudbwyll, the son of

¹ "There is some mistake here, as Einion, king of Lleyrn, was an uncle, father's brother, to Seiriol."—*Iolo Morganwg*.

² See page 413. The term "Men of Llychlyn" would also seem to apply to the inhabitants of the Isle of Man, and the Western Islands of Scotland.

Eurben, the son of Gradd, the son of Rhuddvedel, the son of Rhydeyrn, the son of Eiddigant, the son of Eurdeyrn, the son of Einydd, the son of Ennos, the son of Enddola, the son of Avallech, the son of Avlech, the son of Lludd, the son of Beli Mawr, the son of Mynogan, the son of Cai, the son of Por, the son of Sawel Benisel, the son of Rhydderch, the son of Rhodawr, the son of Eidal, the son of Arthrael, the son of Seissyllt, the son of Owain, the son of Caffo, the son of Bleiddyd, the son of Meirion, the son of Gorwst, the son of Clydno, the son of Clydog, the son of Ithel, the son of Urien, the son of Andryw, the son of Ceraint, the son of Por, the son of Coel, the son of Cadell, the son of Ceraint, the son of Elydnog, the son of Morydd, the son of Dan, the son of Seissyllt, the son of Cyhelyn, the son of Gwrgan Varvdrwch, the son of Beli, the son of Dyvnwal Moelmud, the son of Dyvnvarth Hen, the son of Prydain, the son of Aedd Mawr, the first sole monarch of the Isle of Britain.

Elen, the saint, daughter of Coel Godebog, discovered the Blessed Cross, where it had been concealed under a heap of stones by the unbelieving Jews. She was the wife of the Emperor Constantine, who built the city of Constantinople for the protection of those who believed in God and Christ his Son.

Gwawl, the daughter of Coel Godebog, was the wife of Edeyrn, the son of Padarn Beisrudd, and mother of Cunedda Wledig.

Cenau, the son of Coel Godebog, is a saint of Garth Mathrin.

Saint Cynllo, the son of Mor, the son of Cenau, the son of Coel Godebog. His church is in Ceredigion.

Mor, the son of Cenau, the son of Coel Godebog, at Llanvor in Penllyn Gwynedd.

1. Eliver Gosgorddvawr,	} Sons of Arthwys, the son	
2. Ceidiaw, the son of Arthwys.		of Mor, the son of Cenau,
3. Pabo Post Prydain.		the son of Coel Godebog.

1. Sawyl Benuchel,	} Children of Pabo Post	
2. Dunawd Vawr,		Prydain.
3. Arddun Benasgell, wife of		

Brochwel Ysgithrog.

1. Deiniol,	} Sons of Dunawd Vawr, the son of Pabo Post	
2. Cynwyl,		Prydain; and the celebrated Institution of these
3. Gwarthan,		three brothers, under protection of the race of

Cadell Deyrnllwg, was Bangor Vawr in Maelor, on the banks of the Dee, and there they were Principals.

Pabo Post Prydain was a king in the North. He was driven

from his country by the Gwyddelian Picts, and came to Wales, where he had lands given him by Cyngen Deyrnllwg, the son of Cadell Deyrnllwg, and by his son, Brochwel Ysgithrog; and Dunawd, son of Pabo Post Prydain, bestowed lands upon that college.

Deiniol, the son of Deiniol the second, the son of Dunawd, the son of Pabo Post Prydain, was a saint at the Bangor of Maelor, upon the destruction of which he went to Gwynedd uwch Conwy, where he was engaged in establishing the college of Bangor Vawr, in Arllechwedd, called Bangor Deiniol; this was in the time of Cadwalader the Blessed, who bestowed lands upon that college; after which saint Elvod, bishop of Caer Gybi [Holyhead,] removed his palace to Bangor Deiniol, where he became Archbishop over the whole of Gwynedd.

Saint Dwywe, the daughter of Gwallog, the son of Lleenog, the son of Llyr Myrini, the son of Meirchion Gŵl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog; she was the wife of Dunawd Vawr, the son of Pabo Post Prydain.

Madoc Morvryn, the son of Morydd, the son of Mor, the son of Cenau, the son of Coel Godebog; was a saint of the college of Illtyd.

Elaeth the King, the son of Meyrig, the son of Idno, the son of Meirchion Gŵl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog, was a saint in Bangor Seirioel; his mother was Onnen Grec, the daughter of Gwallog, the son of Lleenog, Earl of Shrewsbury.

Urien Rheged, the King of Rheged, the district between the Tawy and the Towy, the son of Cynvarch, the son of Meirchion Gŵl, the son Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog. The kingdom of Rheged was Gower, and Kidwely, and Carnwyllion, and Cantref Bychan, and Is Cennen; where Urien, and the grandchildren of Cunedda Wledig, and the sons of Ceredig, drove the Irish out of that country.

Nidan, the son of Gwrwyw, the son of Pasgen, the son of Cynvarch, the son of Meirchion Gŵl; he was confessor to the saints at the Bangor of Penmon. His church is in Anglesey.

Cynvarch, the son of Meirchion Gŵl, founded a church in Maelor, called Llangynvarch, which was destroyed by the pagan Saxons, at the time of the battle of Bangor Orchard.

Cyndeyrn Garthwys, the son of Owain, the son of Urien Rheged, the son of Cynvarch, the son of Meirchion Gŵl, the son

of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog; he was the first bishop at Bangor Asaph, now called Llanelwy. The mother of Cyndeyrn was Dwywe, the daughter of Llewddyn Lluyddog, of Ynys Eiddin in the North.

Saint Tyvodwg, the son of Gwilfyw, the son of Marchan, the son of Brân, the son of Pill, the son of Cervyr, the son of Meilir Meilirion, the son of Gwron, the son of Coel Godebog.

Saint Tudwg, the son of Saint Tyvodwg, the son of Gwilfyw.

Grwst, the son of Gwaith Hengaer, the son of Elfin, the son of Urien, the son of Cynvarch, *ut supra*. The mother of Grwst was Euro-nwy, the daughter of Clydno Eiddin, the son of Cynwyd Cynwydion.

Cynwyd Cynwydion, the son of Cynvelyn, the son of Garthwys, the son of Morydd, the son of Mor, the son of Cenau, the son of Coel Godebog. His church is in Morganwg.

- | | |
|------------------------|---|
| 1. Cludno Eiddin, | } The sons of Cynwyd Cynwydion,
who were disciples of Cattwg, in
the college of Germanus. |
| 2. Cynan Cevenhir, | |
| 3. Cadrod Calchvynydd, | |
| 4. Cynvelyn Drwsgl, | |

Llywarch Hên, the son of Elidir Lydanwyn, the son of Meirch-ion Gûl, the son of Gorwst Ledlwm, the son of Cenau, the son of Coel Godebog.

Ysgwn, the son of Llywarch Hên.

Buan, the son of Ysgwn, the son of Llywarch Hên.

Dwywc, the son of Llywarch Hên. His church is in Ewyas.

Cadell, the son of Urien Voeddoc, the son of Rhun Rhion, the son of Llywarch Hên. His church is Llangadell, in Morganwg, at the college of Cattwg.

Mechydd, the son of Sandde Bryd Angel, the son of Llywarch Hên.

Talhaiarn Caerlleon, of Caerlleon upon Usk, the son of Garthwys, the son of Morydd, the son of Cenau, the son of Coel Godebog. Talhaiarn was confessor to Emrys Wledig; and after Emrys was slain, he became an hermit in the place where his church is, in Rhyvoniog.

Tangwn, the son of Talhaiarn, of Caerlleon; his church is in Somersetshire, and its English name is Tangyntwn. [qu? Taunton.]

Saint Asaph, the son of Sawyl Benuchel, the son of Pabo Post Prydain. The first bishop of Bangor Asaph.¹

¹ St. Asaph was the second bishop of Llanelwy, called after him, the Diocese of St. Asaph. He succeeded St. Kentigern, the founder of that see.

Llamed Angel, the son of Pasgen, the son of Urien Rheged.

Mor, the son of Pasgen, the son of Urien Rheged. He lies buried in Bardsey.

1. Gwrgi, } Saints of Bangor Illtyd, and sons of Eliver
2. Peredur, } Gosgorddvawr, the son of Arthwys, the son
of Mor, the son of Morydd, the son of Cenau, the son of Coel
Gobebog.

1. Gwenddolau, } The sons of Ceidio, the son of Arthwys, the
2. Nudd, } son of Myr, the son of Morydd, the son of Ce-
3. Cov, } nau, the son of Coel Godebog, saints of Bangor
Illtyd.

Saint Llawdden, of Ynys Eiddin, in the North.

Cedwyn, the son of Gwron Meigwron, the son of Peredur, the son of Eliver Gosgorddvawr; and Madryn, the daughter of Vortimer the Blessed was his mother.

Eliau Ceimiad, the son of Gallgu Rieddoc, the son of Cardydwg, the son of Cyngu, the son of Ysbwys, the son of Cadrod Calchvynydd, the son of Cynwyd Cynwydion; his mother was Tenai, the daughter of Tewdwr Mawr.

Saint Tegvan, the son of Cardydwg, the son of Cyngu, the son of Ysbwys, the son of Cadrod Calchvynydd; and Tenai, the daughter of Tewdwr Mawr, was his mother.

Here are exhibited the saints descended from Cadell Deyrnllwg, and those who were before him of the same race, namely:—

Cadell Deyrnllwg, king of Powys, the son of Pasgen, the son of Rhiyddwy, the son of Rhuddvedel Vrych, the son of Cyndeyrn, the son of Gwrtheyrn Gwrthenau [Vortigern,] the son of Rhydeyrn, the son of Deheuvraint, the son of Euddigant, the son of Aurdeyrn, the son of Ennydd, the son of Ennos, the son of Enddolau, the son of Avallach, the son of Avlech, the son of Beli Mawr.

Aurdeyrn, the son of Gwrtheyrn Gwrthenau, was a saint in Llan Edeyrn, in Cibwyr, where his church is, and there he lies. He founded there a college for three hundred saints, and which was demolished by the Saxons in the time of Cadwalader the Blessed.

Cyndeyrn, the son of Gwrtheyrn Gwrthenau, was a saint in Llangydeyrn in Cidweli, where his church is, and where he lies buried.

Anna, the daughter of Gwrtheyrn Fendigaid [Vortimer the Blessed,] was wife of Gynyr, of Caer Gawch in Menevia, and mother of Nonn the Blessed, the mother of St. David.

Madryn, the daughter of Gwrthevyr Fendigaid, was wife of Ynyr Gwent.

Cynhyiddan, the son of Ynyr Gwent. His mother was Madryn, the daughter of Gwrthevyr Fendigaid.

Tegiwg, the daughter of Ynyr Gwent. Her mother was Madryn, the daughter of Gwrthevyr Fendigaid.

Saint Teon, the son of Gwinau da i Freuddwyd, the son of Byrlew, the son of Bywdeg, the son of Rhun Rhuddbaladr, the son of Llery, the son of Casnar Wledig, the son of Gloyw Gwladlydan, the son of Lludd, the son of Beli Mawr, was a saint and bishop in the college of Illtyd, and afterwards a bishop in Gloucester; and after that an Archbishop in London, from whence he was driven by the pagan Saxons, and he went to Armorica.

Tegonwy, the son of Teon, the son of Gwineu da i Freuddwyd, *ut supra*, who was a saint in Bangor Illtyd, and afterwards was with Cadvan and Deiniol founding the Bangor of Bardsey.

Saint Llywelyn, of Trallwng, a saint of the Bangor of Bardsey, the son of Tegonwy, the son of Teon, *ut supra*.

Gwrnerth, a saint of Trallwng, the son of Llywelyn, a saint of Trallwng, the son of Tegonwy, the son of Teon, *ut supra*.

Saint Mabon, the son of Tegonwy, the son of Teon, and brother to Llywelyn, a saint of Trallwng. His church is in Morganwg.

Cyngen, the son of Cadell Deyrnllwg, gave property and land to Bangor Vawr, in Maelor, and that college was the celebrated endowment of the family of Cadell Deyrnllwg, and the three sons of Dunawd, the son of Pabo Post Prydain, were its rulers and principals, namely Deiniol, Cynwyl, and Gwarthan, who had been disciples in the college of Cattwg of Llancarvan.

Brochwel Ysgithrog, the son of Cyngen, the son of Cadell Deyrnllwg, king of Teyrnllwg, that is the land beyond the Dee and Severn. He was slain in the battle of Bangor Orchard, when that college was destroyed by the Saxon pagans.

Saint Tyssilio, the son of Brochwel Ysgithrog. His church is in Meivod.

Mawan, the son of Cyngen, the son of Cadell Deyrnllwg.

Ystyffan, the son of Mawan, the son of Cyngen, the son of Cadell Deyrnllwg. His church is Llanstyffan, in Melienydd.

Cynan Garwyn, the son of Brochwel Ysgithrog.

Selev, the son of Cynan Garwyn, the son of Brochwel Ysgithrog.

Dona, the son of Selev, the son of Cynan Garwyn, the son of Brochwel Ysgithrog.

Enghenedl, the son of Cynan Garwyn, the son of Brochwel Yegithrog.

Tegvedd, the daughter of Tegid, the son of Cadell Deyrnllwg, and wife of Cunedda Wledig. Her church is in Gwent, where she was slain by the Saxons.

Gwynlliw, lord of Gwynllwg in Morganwg, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg.

Saint Cattwg, of Llancarvan, the son of Gwynlliw, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg. He was principal of the college which Saint Germanus, the son of Ridigius, caused to be founded in Llancarvan, in the room of Saint Dubricius, when he was made Archbishop of Llandaff, which college, together with that of Illtyd, was founded by Saint Germanus and Saint Lupus, when they came to the Island to renovate the Christian religion.

Cammarch, the son of Gwynlliw, the son of Glywys, the son of Tegid, *ut supra*; his church is in Buallt.

Hywgi, the son of Gwynlliw, the son of Glywys, the son of Tegid.

Beuno, the son of Hywgi, the son of Gwynlliw, *ut supra*, who founded Bangor Beuno, in Clynog Vawr in Arvon; and that was the most celebrated of all the Bangors in Gwynedd for knowledge and piety, and afterwards it was made a Monastery as it is at present.

Glywys Cerniw, the son of Gwynlliw, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg; brother of Cattwg of Llancarvan; his church is Coed Cernyw in Gwynllwg.

Saint Gwodloyw, the son of Glywys Cerniw, was bishop in Llandaff, and before that, a confessor to the saints in the college of Cattwg.

Cynvyw, the son of Gwynlliw, the son of Tegid, the son of Cadell Deyrnllwg, another brother of Cattwg of Llancarvan, and a saint of his college.

Gwyddlew,¹ the son of Gwynlliw, the son of Glywys, the son of Tegid, the son of Cadell Deyrnllwg, another brother of Cattwg, and a saint in his college.

Cyvlewyr, the son of Gwynlliw, the son of Glywys, another brother of Cattwg, and a saint in his college.

Saint Cannen, the daughter of Gwyddlew, the son of Gwynlliw, the son of Glywys, *ut supra*.

¹ Evidently the same person as Gwodloyw, here given as his brother.

Saint Maches, of Merthyr Maches, where she was slain, the daughter of Gwynlliw, the son of Glywys, the son of Tegid, and sister of Cattwg of Llancarvan. Saint Maches gave alms to every poor person who asked it; and a pagan Saxon went in the guise of a beggar, where he knew she gave alms, and stabbed her in the breast with a dagger.

Edeyrn, the son of Gwrhydr Drwm, the son of Gwrhydrog, the son of Geraint, the son of Carannog, the son of Cleddyvgar, the son of Cynan Glodrudd, the son of Cadell Deyrnllwg, a saint of the college of Illtyd.

Eldad, the son of Geraint, the son of Carannog, the son of Cleddyvgar, the son of Cynan Glodrydd, the son of Cadell Deyrnllwg a saint of Illtyd's college, and Archbishop of Gloucester; he was slain by the pagan Saxons.¹

Ustic, the son of Geraint, the son of Carannog, *ut supra*; he and Dubricius were confessors to Saint Germanus, in the college of Germanus.

The most celebrated establishment of the race of Cadell Deyrnllwg, was Bangor Garmon, called Llanveithin in Llancarvan, and is called Bangor Cattwg.

Here follows a notice of the lineage of Emyr Llydaw, which was sent to the Island of Britain to restore Christianity. That race came in two congregations to this Island; the first came with Saint Germanus, and settled in Illtyd's college; the second with Saint Cadvan, and fixed themselves in Bardsey.

The first of the two congregations that came to this Island, was that of Germanus, a saint and bishop, son of Ridigius, a saint of the land of Gaul; and uncle, mother's brother to Emyr Llydaw; and in the time of Cystennyn Llydaw he came here, where he remained till the time of Gwrtheyrn Gwrthenau, after which he went to France where he died. He founded two colleges of saints, and placed in them bishops and pious men, in order that they might instruct the race of the Cymry in the Christian faith, where they had erred in their doctrine. He founded one college in Llancarvan, and placed Dubricius there as principal, and he himself was bishop. Another in the vicinity of Caerworgorn, where he placed Illtyd as principal, and Saint Lupus chief bishop there. After that he placed bishops in Llandaff, and made Dubricius

¹ See Eldad, in another place, under Brân, the son of Llyr." *Io o Morganwg.*

Archbishop there, and placed Saint Cattwg, the son of Gwynlliw, in the college of Llancarvan in his stead, and appointed the Archbishop of Llandaff to be his bishop there.

Illtyd Varchog [the knight,] the son of Bicanus, cousin of Emyr Llydaw; his mother was Gweryl, the daughter of Tewdrig king of Morganwg, and he was placed as principal of the college, which the Emperor Theodosius founded in Caerworgorn, where Patrick, the son of Mawon, was teaching the doctrines of Christianity, before that college was destroyed by the Irish, and Patrick carried off captive to Ireland.

Amwn Ddu, the son of Emyr Llydaw, was a saint in Illtyd's college, where he lies buried.

Samson, the son of Amwn Ddu, king of Grawec, the son of Emyr Llydaw; his mother was Anna, the daughter of Meyrig, the son of Tewdrig, king of Morganwg; he was a saint and bishop in Illtyd's college, where he lies buried.

Tathan, a saint of Bangor Illtyd, the son of Amwn Ddu, king of Grawec; his mother was Anna, the daughter of Meyrig, the son of Tewdrig. He founded the church of Llandathan in Morganwg, from whence he went to Ynyr Gwent, to establish a Bangor in Caer Gwent, where he became principal, and in his old age he returned to the church which he had founded in Llandathan, where he lies buried.

Gwyndav, the son of Emyr Llydaw, was confessor in the college of Illtyd, and afterwards he became principal of the college of Du-bricius, in Caerlleon upon Usk, and in his old age he went to Bardsey, where he lies buried. His church is in Llanwyndav, in Arvon.

Meugant, the son of Gwyndav, the son of Emyr Llydaw, a saint of the college of Illtyd, and afterwards of the college of Du-bricius, in Caerlleon upon Usk; he went in his old age to Bardsey, where he lies buried; his mother was Gwenonwy, the daughter of Meyrig, the son of Tewdrig, king of Morganwg and Garth Mathrin.

Saint Crallo, nephew, brother's son to Illtyd, came with Germanus to this Island, and was a saint in the college of Illtyd; he founded a church and a college in Llangrallo, where he lies buried; his mother was Saint Canna, the daughter of Tewdwr Mawr, of Armorica.

Saint Canna, the daughter of Tewdwr Mawr, of Armorica, and mother of Saint Crallo; her church is in Llanganna, in Morganwg.

Lupus, saint and bishop, came to this Island with Saint Germanus, in the time of Cystennyn Fendigaid, who is called Cystennyn Llydaw¹, to reestablish the Christian faith; he founded churches in Morganwg which bear his name. He was a saint and a bishop in the Bangor of Illtyd.

Hewnyn, the son of Gwyndav, the son of Emyr Llydaw, a saint of the college of Illtyd, and afterwards a bishop in Bardsey.

Tydecho, the son of Amwn Ddu, king of Grawec, the son of Emyr Llydaw.

Pedrwn, the son of Emyr Llydaw, a saint of Illtyd's college.

Padarn [Paternus,] the son of Pedrwn, the son of Emyr Llydaw, a saint and bishop of Illtyd's college, and afterwards Archbishop of Llanbadarn Vawr, in Ceredigion, where he founded a college of six score saints.

Hywel, the son of Emyr Llydaw; he lies buried in the college of Illtyd.

Llynab, the son of Alan, the son of Emyr Llydaw, was a bishop in the college of Illtyd; and Archbishop of Llandaff.²

Lloniaw, the son of Alan, the son of Emyr Llydaw; a saint of Illtyd's college, and confessor to Padarn, the bishop of Llanbadarn Vawr.

Lleuddad, the son of Alan, the son of Emyr Llydaw, was in the college of Illtyd, and afterward he became a bishop in Bardsey. He was called Lleuddad Llydaw.

Here follow those who were with Saint Cadvan, in Bardsey.

Saint Cadvan, the son of Eneas Ledewig, of Armorica, and Gwen Teirbronn, the daughter of Emyr Llydaw; he was the principal of Bangor Cadvan, in Bardsey.

Padarn, the son of Pedryn, the son of Emyr Llydaw, cousin to Cadvan.

Tydecho, the son of Amwn Ddu, king of Grawec, the son of Emyr Llydaw, cousin to Cadvan.

¹ Cystennyn Fendigaid, or Cystennyn Llydaw, and Cystennyn Gorneu, are evidently one and the same person,—the reader is referred to the Rev. R. Williams's, "Biographical Dictionary of Eminent Welshmen," for several particulars respecting Cystennyn Gorneu, which were furnished by one of the Editors of this work, and which would assign a different parentage to the celebrated King Arthur than that stated by Ab Iolo, in page 355. See also the article "Arthur," in the above work.

² Llynab, or Lunapeius, as before observed, was only a suffragan bishop in Llandaff. See the Liber Landavensis.

Trynio, the son of Divwg, the son of Emyr Llydaw, cousin to Cadvan.

Meilir, the son of Gwyddno, the son of Emyr Llydaw, cousin to Cadvan.

Hevnin, the son of Gwyndav Hên, the son of Emyr Llydaw, cousin to Cadvan, and his confessor in Bardsey.

Cynan, came with Cadvan to Bardsey, and was his chancellor there.

Baglan Llydaw, the son of Ithel Hael of Armorica.

Tegai, the son of Ithel Hael of Armorica.

Trillo, the son of Ithel Hael of Armorica.

Saint Llechid, the daughter of Ithel Hael of Armorica.

Flewin, the son of Ithel Hael of Armorica.

Gredivel, the son of Ithel Hael of Armorica.

Twrog, the son of Ithel Hael of Armorica.

Tanwg, the son of Ithel Hael of Armorica.

Their churches are—

Baglan, in Morganwg.

Tygai, in Maes Glassog.

Llechid, in Arllechwedd.

Tanwg, in Ardudwy.

Twrog, in Arvon.

Gredivel, in Pen Mynydd, Anglesey.

Flewin, in Anglesey.

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| 1. Dervael, | } | Sons of Howel, the son of Emyr Llydaw, and
cousins to Cadvan; they were in the college of Ill-
tyd, and afterwards with Cadvan in the Bangor
of Bardsey. |
| 2. Dwyvael, | | |
| 3. Arthvael, | | |

Lloniaw, the son of Emyr Llydaw; he lies buried in Bardsey.

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|-----------------|---|--|
| 1. Christiolus, | } | Sons of Howel Vychan, the son of Howel Vaig,
named Howel the knight, the son of Emyr
Llydaw. |
| 2. Rhystud, | | |

The church of Christiolus is in Anglesey.

The church of Rhystud is in Ceredigion.

1. Dochwy, 2. Sulien, 3. Tecwin, 4. Mael, 5. Llewinn, 6. Llynab, 7. Ethrias; natives of Armorica, and kinsmen to Cadvan, with whom they came to Gwynedd, to oppose the unbelievers; and they became saints at the Bangor of Bardsey.

Saint Canna, the daughter of Tewdwr, the son of Emyr Llydaw, and wife of Gallu Rhieddoc, was mother of Elian Ceimiad, and Saint Crallo; her church is in Morganwg. She had been previ-

ously married to Sadwrn the knight, cousin to Emyr Llydaw, and brother to Illtyd.

Sadwrn, the son of Bicanus the knight, came over in his old age with Cadvan. A church in Emlyn, and another in Ystrad Towy, are dedicated to him.

The chief Establishment of the Emperor Theodosius, and Cystennyn Llydaw, was the Bangor of Illtyd, where Belerus of Rome was conductor, and Patrick, the son of Maewon, was principal, before he was carried away into captivity by the Irish.

The chief Establishment of Emyr Llydaw, and Meyrig the son of Tewdrig, king of Morganwg, was the college of Germanus, and Cattwg of Llancarvan; afterwards it belonged to the family of Cadell Deyrnllwg.

The chief Establishment of Emyr Llydaw, and Einion the son of Owain Danwyn, and of St. David, was the Bangor of Bardsey.

And thus it ends.

[From the Long Book of Thomas Trueman, of Pantylliwydd, which had been one of the Manuscripts of Thomas, the son of Evan, of Tre Brynn.]

IOLO MORGANWG'S TRANSCRIPT.

I, Taliesin, the son of Iolo Morganwg, extracted the foregoing Genealogies and Pedigrees from my Father's transcripts, *complete* as I found them. 1841.

THE GENEALOGIES OF THE SAINTS OF THE ISLAND OF BRITAIN.

(From the Book of Mr. Cobb, of Cardiff.)

BRÂN the Blessed, the son of **Llyr Llediaith**, the first of the race of the **Cymry** who was converted to the faith in Christ; and his family is the most ancient of the Holy Families of the Island of Britain, and his church is in **Llandaff**.

Arwystli Hên, a man from Italy; he came with **Brân**, the son of **Llyr**, to the Island of Britain to teach the Christian faith.

Saint Ilid, a man of Israel, who came with **Brân**, the son of **Llyr**, from Rome to teach the Christian faith to the race of the **Cymry**.

Eigen, the daughter of **Caradoc**, the son of **Brân**, the son of **Llyr Llediaith**, wife of **Sallwg**, lord of **Garth Mathrin**.

Saint Lleurwg, called **Lleuver Mawr** [the great luminary,] the son of **Coel**, the son of **Cyllin**, the son of **Caradoc**, the son of **Brân**, the son of **Llyr Llediaith**, sent to Pope **Eleutherius** to request bishops to confer baptism on those of the race of the **Cymry** who should believe in Christ.

Saint Medwy, who was a messenger for **Lleurwg**, the son of **Coel**, the son of **Cyllin**, to Pope **Eleutherius**, and he was made a bishop in Rome, and his church is **Llanvedwy** in **Morganwg**.

Saint Elvan, was a messenger for **Lleurwg** to Pope **Eleutherius**, and was made bishop in Rome. His church is **Glastonbury**.

Saint Dyvan was made bishop in Rome, in order that he might baptize such as believed in Christ of the race of the **Cymry**. His church is **Cardiff**, and that of **Merthyr Dyvan** [the Martyr **Dyvan**,] where he was slain by the pagans.

Saint Fagan [**Faganus**,] a man from Italy, who came as a bishop into Wales, sent by the Pope **Eleutherius**, to the church of **Llansantfagan's**.

Saint Gwerydd, the son of **Cadwn**, the son of **Cenau**, the son of **Eudav**, of the family of **Brân the Blessed**, the son of **Llyr Llediaith**. His church is **Llanwerydd**, the same as **Saint Dunawd**.

Saint Gwynno, of the family of **Brân the Blessed**, the son of **Llyr Llediaith**. His church is **Llanwynno**.

Cadvrawd, saint and bishop, the son of Cadvan, the son of Eudav, the son of Coel, the son of Cyllin, the son of Caradoc, the son of Brân the Blessed. His church is Caerlleon upon Usk.

Saint Tudwal, the son of Corinwr, the son of Cadvan, the son of Eudav, the son of Coel, the son of Cyllin, the son of Brân the Blessed.

Ivor, the son of Tudwal, the son of Corinwr, as above. His church is in England.

Gwrmael, the son of Cadvrawd, bishop, the son of Cadvan, the son of Eudav. His church is that of Gloucester.

Cadgyvarch, saint and bishop, brother of Gwrmael. His church is that of Usk.

Rhystud Hên, bishop of Caerlleon upon the Usk, of the family of Brân the Blessed, the son of Llyr.

Saint Cloffan, of the family of Brân, the son of Llyr Llediaith. His church is in Dyved.

Cunedda Hên, a man of Israel, who came as bishop to Saint Lleurwg, the son of Coel, the son of Cyllin, from Rome.

Mabon Wynn, the son of Glas, the son of Glassog, the son of Coedwallawn, the son of Coel, the son of Cyllin, the son of Caradoc, the son of Brân the Blessed.

Glassoc, the son of Coedwallawn, *ut supra*; in North Wales he lies buried. His church is Llanglassoc.

Melydd, the son of Cynvelydd, of the family of Brân the Blessed. His church is in London, where he was bishop.

Nyniaw, saint and bishop, king of Gwent and Brycheiniog. His church is in the North.

Teithvalch, the son of Nyniaw, called also Tudvwlch, the son of Nyniaw. His church is Llandudvwlch, in Gower.

Tewdric, the son of Teithvalch, king of Gwent and Brycheiniog, was slain by the Gwyddelians, in Merthyr Tewdric, in Gwent, where his church is.

Meyrig, the son of Tewdrig, was slain by the Gwyddelians in Ceredigion, where a church was dedicated to him.

Morgan, the son of Adras [Athrwys,] the son of Meyrig, the son of Tewdrig, formed a church and college in Margam, where he lies buried. He is called Morgan Morganwg.

Geraint, the son of Erbin, the son of Cystennyn Gorneu, lord of Gereinwg. His church is in Hereford.

Cyngar, Iestyn, Caw Cawlwyd, Selyv; the sons of Geraint, the son of Erbin.

Caw Cawlyd, the son of Geraint, the son of Erbin, was lord of Cwm Cawlyd in the North, and was driven out of his country by the Gwyddelian Picts, and came to Twrcelyn, in Anglesey; and these are the names of Caw's children who were saints:—

1. Garhai; 2. Gildas; 3. Cewydd; 4. Peirio; 5. Cyhelyn; 6. Annev; 7. Cov; 8. Gwrthili; 9. Cynddilic; 10. Samson; 11. Huail; 12. Gallgov; 13. Eigrawn; 14. Maelon; 15. Aidan y Coed Aur (or the golden grove,) 16. Eigrad; 17. Idwal Dirinic; 18. Cyngan Voel; 19. Cywelloc; 20. Peithini.

Cennydd,

Gwynnoc,

Nwython,

Madoc the Bard,

Cynddilic,

Teilo Vyrwallt,¹

Rhun,

} The sons of Gildas, the son of Caw, who is
Gildas y Coed Aur.

} Sons of Nwython, the son of Gildas, the son
of Caw Cwm Cawlyd.

Saint Egwad, the son of Cynddilic, the son of Nwython, the son of Gildas y Coed Aur; his church is in Ystrad Towy.

Saint Fili, the son of Cennydd, the son of Gildas. In Gower.

Saint Gwrin, the son of Cynddilic, the son of Nwython, the son of Gildas. Trevwrin, called Gwrinston.

Uvelwyn, the son of Cennydd, the son of Gildas, the son of Caw of Cwm Cawlyd, bishop of Llandaff.

Tudwal Mwynvawr, the son of Cadvan, the son of Cynan, the son of Eudav, of the family of Brân, the son of Llyr.

Tegwen, the daughter of Tewdric, the son of Teithvalch, the wife of Gallgu Rieddoc, the father of Elian Ceimiad.

Eldat, saint and bishop, the son of Arth, the son of Arthwg, the son of Cystennyn Gorneu, the son of Cynvar, the son of Tudwal Mwynvawr, the son of Cynan, the son of Eudav, of the family of Brân the Blessed, the son of Llyr Llediaith.

Cynan, the son of Eudav, of the family of Brân the Blessed, was bishop in London, in the time of the Emperor Maximus.

¹ From this, it would appear that there were two persons of the name of Teilo. St. Teilo, the bishop, and Teilo Vyrwallt. This is, however, unsupported by any other evidence. The church of Llandeilo-vyrwallt, or Bishopston, in Gower, is in the *Liber Landavensis* appropriated to St. Teilo, and is there called "Lanberugall." If the word "Berwallt" has any local signification in connexion with this church, it is probably derived from "Berw," the Water Cress, and "Gallt," a wooded declivity. Query, Does this accord with the locality?

Marchell, the daughter of Tewdric, the son of Teithvalch, king of Gwent and Brycheiniog, wife of Anllech Goronog, and mother of Brychan Brycheiniog.

Dygain, }
Yscwn, } Three sons of Cystennyn Gorneu.
Erbin, }

Rhun, }
Tyvaeloc, } Sons of Euryn y Coed Aur, called Saint
Gwynno, } Gildas, and Gildas the Prophet.
Saint Cynddylan, }

Gwythelin, saint and bishop, the son of Teithvalch, the son of Nynniaw, of the family of Brân the Blessed. It is not known where he was bishop of.¹

Saint Cyhylyn, the son of Tewdric, the son of Teithvalch, of the family of Brân, the son of Llyr. He was a bishop of London in the time of Cystennyn Llydaw.

Macsen Wledig [the Emperor Maximus,] the son of Llewelyn, Earl of Cornwall, the son of Tegvan, the son of Deheuvraint, the son of Tudbwyll, the son of Eurben, the son of Gradd, the son of Rhudeyrn, the son of Eurdeyrn, the son of Cyndeyrn, the son of Euddos, the son of Avallach, the son of Avlech, the son of Lludd, the son of Beli Mawr. Macsen Wledig was the sole monarch of Britain, and Emperor of Rome, and his court was in Caerlleon upon Usk; and he was the first since the time of Dyvwal Moelmud who held a sovereign court there, and the first who appointed privileged bishops in the Island of Britain, with lands and possessions; and he had four sons, namely:—Gwythyr, Owain Vinddu, Cystennyn, and Ednyved. Others say that he had another son named Pebli, a saint in Caernarvon. Others assert that this Pebli was the son of Owain Vinddu.

Here are the saints who are descendants from Macsen Wledig.

Ednyved, the son of Macsen Wledig, king of Gwent.

Dyvnwal Hên, king of Gwent, the son of Ednyved, the son of Macsen Wledig.

Saint Public, the son of Owain Vinddu, the son of Macsen Wledig; his church is in Caernarvon.

¹ In Godwin's List of the Bishops of London, he appears as bishop of that see under the name of Guitelinus, and in a transcript made by Iolo Morganwg, he is stated to have been one of the Chorepiscopi of Llandaff, prior to the time of St. Dubricius. See Liber Landavensis, page 623.

Madoc, the son of Owain Vinddu, the son of Macsen Wledig.

Saint Ceinwr, of the college of Illtyd, the son of Cedig, the son of Dyvnwal Hên, the son Ednyved, the son of Macsen Wledig.

Gavran, the son of Aeddan Vradoc [the traitorous,] the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig; his wife was Lleian, the daughter of Brychan Brycheiniog.

Mordav, the son of Servan, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Elidir Mwynvawr [the courteous,] the son of Gorwst Briodor, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Rhydderch, the son of Tudwal Tudclud, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Ceidaw, the son of Ynyr of Gwent, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig. His mother was Madren, the daughter of Gwrthevyr Vendigaid [Vortimer.]

Cadwr, the son of Ednyved, the son of Macsen Wledig, was a bishop in the Island of Britain, and he was brother of Dyvnwal Hên; and he resided in Caerlleon upon Usk.

Gwyddno Garanhir, the son of Gorbonion, the son of Dyvnwal Hên, king of Gwent, the son of Ednyved, the son of Macsen Wledig.

Elfin, the son of Gwyddno Garanhir, the son of Gorbonion, the son of Dyvnwal Hên, king of Gwent, the son of Ednyved, the son of Macsen Wledig.

Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Cynheiddion, the son of Ynyr Gwent, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Dingad,
Gwrtherin,
Baglan,
Lleuddad,
Tegwyn,
Tyvrioc,
Ilar ap Nudd,
Tegwynn,
Llidnerth,

The sons of Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig; and lord of Usk.

Eleri, the daughter of Nudd Hael, the son of Senyllt, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Macsen Wledig.

Melangell, the daughter of Cywlech the Gentle, the son of Tudwal Tudclud, the son of Cedig, the son of Dyvnwal Hên, the son of Ednyved, the son of Maccsen Wledig.

Mýgnach, a saint of Caerlleon, the son of Mydno, the son of Gwron, the son of Arch, the son of Gwrddyled, the son of Eginir, the son of Owain Vinddu, the son of Maccsen Wledig.

Here are other Saints of the family of Brân the Blessed, the son of Llyr Llediaith.

Selyv, the son of Geraint, the son of Cystennyn Gorneu, the son of Cynvar, the son of Tudwal Mwynvawr, the son of Cynan, the son of Eudav, of the family of Brân the Blessed, the son of Llyr Llediaith.

Cybi, saint and bishop, the son of Selyv, the son of Geraint, *ut supra*, Archbishop of Gwynedd; and Tonwen, the daughter of Gynyr of Caer Gawch, was his mother.

Pawl, a saint and bishop of the college of Iltyd, the son of Meyrig, the son of Tewdric; and he established a college where the White House on the Tâv is, in Dyved.

Rhun, the son of Euryn y Coed Aur, the son of Caw of Twr Celyn, a saint of Ystumllwynarth.

Cynddilic, the son of Nwython, the son of Euryn y Coed Aur, was a saint in Somersetshire.

Elvod, a saint and bishop of the college of Cybi, and Archbishop of Gwynedd, the son of Goleudrem, the son of Glassar, the son of Geraint, the son of Nynniaw, the son of Cynddilic, the son of Nwython, the son of Gildas the Prophet, the son of Caw of Cwm Cawlwyd, called Caw of Twr Celyn, in Anglesey.

Saint Cain, the daughter of Caw of Twr Celyn; her church is in Ystrad Towy.

Glassog, the son of Glassar, the son of Geraint, the son of Nynniaw, the son of Cynddilic, the son of Nwython, the son of Gildas the Prophet, the son of Caw, of Cwm Cawlwyd; his church is in Arllechwedd, and he was bishop in Caer Gybi, and gave lands to Bangor Deiniol in Gwynedd uwch Conwy.

Dolgain, the daughter of Gildas y Coed Aur, the son of Caw, lord of Cwm Cawlwyd.

Brychan Brycheiniog, the son of Anllech Goronog, king of Ireland, and Marchell, the daughter of Tewdric, the son of Teithvalch, king of Gwent and Garth Mathrin, was his mother.

Here are the names of Brychan Brycheiniog's children; his sons' names are as follows:—

- | | | |
|----------------------------|--------------|---------------|
| 1. Cynog Verthyr, | 9. Cynbryd, | 18. Mathaern, |
| 2. Cyvlewyr, | 10. Dyvnan, | 19. Cledwyn, |
| 3. Dingad, lord of
Usk, | 11. Rhaint, | 20. Cynin, |
| 4. Pabiali, | 12. Pascen, | 21. Hychan, |
| 5. Nefei, | 13. Cynvran, | 22. Nevydd, |
| 6. Rhun, | 14. Clydoc, | 23. Llecheu, |
| 7. Dogvan, | 15. Cadoc, | 24. Cai, |
| 8. Arthen, | 16. Gerwyn, | 25. Dyvric. |
| | 17. Rhawin, | |

HIS DAUGHTERS.

- | | | |
|---------------|-----------------|-----------------|
| 1. Gwawr, | 11. Gwladus, | 21. Tudvyl, |
| 2. Gwenvrewi, | 12. Gwenddydd, | 22. Gwawrddydd, |
| 3. Eleri, | 13. Dwynwen, | 23. Clydai, |
| 4. Gwrgon, | 14. Hawystl, | 24. Cenedlon, |
| 5. Mechell, | 15. Rhieingan, | 25. Arianwen, |
| 6. Lleian, | 16. Goleuddydd, | 26. Tybieu, |
| 7. Nevyn, | 17. Tydyeu, | 27. Gwen, |
| 8. Ceindrych, | 18. Cymmorth, | 28. Anna. |
| 9. Eluned, | 19. Tanglwyst, | |
| 10. Envail, | 20. Ceinwen, | |

Saint Nevydd, the son of Rhun Dremrudd, the son of Brychan Brycheiniog.

Nevydd, the son of Nevydd the second, the son of Rhun Dremrudd.

Tewdwr Brycheiniog, the son of Nevydd, the son of Nevydd the second, the son of Rhun Dremrudd.

Andras, the son of Rhun Dremrydd, the son of Brychan Brycheiniog. Llan Andras in the diocese of Teilo, in Morganwg.

Brynach Wyddel [the Gwyddelian,] the confessor of Brychan Brycheiniog; his wife was Cymmorth, the daughter of Brychan. His church is in Morganwg.

Gerwyn, the son of Brynach Wyddel; and Cymmorth, the daughter of Brychan, was his mother.

Mwynwen, } The daughters of Brynach Wyddel; their mo-
Gwennan, } ther was Cymmorth, the daughter of Brychan
Gwenlliw, } Brycheiniog.

Here is the family of Gynyr of Caer Gawch.

Saint Gynyr of Caer Gawch, the son of Gwyndeg, the son of Saithenyn, king of Maes Gwyddno, whose land was overflowed by the sea, the son of Saithenyn Hên, the son of Plaws Hên, king of Dyved, the son of Gwrtherin, a prince of Rome, who expelled the Gwyddelians from Dyved and Gower.

Meyrig, king of Dyved, the son of Gwrthelin, the son of Eudav, the son of Plaws Hên, king of Dyved, the son of Gwrtherin, a nobleman of Rome, who expelled the Gwyddelians from the land of Gower and Dyved.

Sadwrn Hên, the son of Gynyr of Caer Gawch. His church is in Emlyn.

Saint Patric, the son of Gwyndeg, and brother to Gynyr of Caer Gawch.

Sadyrnin, the son of Sadwrn Hên, the son of Gynyr of Caer Gawch.

Nonn Vendigaid, the mother of Saint David, and the daughter of Gynyr of Caer Gawch, and Anna, the daughter of Uther Pendragon, Emperor of the Island of Britain. She was the second wife of Gynyr of Caer Gawch, and had been previously the wife of Amwn Ddu, the son of Emyr Llydaw.

Banhadlen, the daughter of Gynyr of Caer Gawch, and wife of Dirdan, a nobleman of Italy.

Elvyw, the son of Dirdan; his mother was Banhadlen, the daughter of Gynyr of Caer Gawch.

Saint Anna, the daughter of Uther Pendragon, and mother¹ of Saint David, and before that she had been the wife of Amwn Ddu, king of Grawec, the son of Emyr Llydaw. She had a son by that Amwn, whose name was Samson, a saint of the college of Illtyd.

Saithenin, king of the plain of Gwyddno, whose land was overflowed by the sea, the son of Saithin Hên, the son of Plaws Hên, king of Dyved, the son of Gwrtherin, a nobleman of Rome, who came to expel the Gwyddelians from Gower and Dyved.

Gwyndeg, Senewyr, Arwystl Gloff, Llibio, Tudclut, Meiryni, Gwynhoedl, Hoedloyw, Tudur, Ynyr; sons of Saithenin, the son of Saithin, king of the plain of Gwyddno, whose land was overflowed by the sea; and they became saints in Bangor Vawr, in Maelor, on the banks of the Dee, which was endowed by Cyngen, the king, the son of Cadell Deyrnllwg.

¹ Evidently *grandmother* is here intended.

Meiryn, the son of Meiryni, the son of Saithenin, of the plain of Gwyddno.

Tyneio,	}	The children of Arwystl Gloff, the son of Saithenin, the king, were with Deiniol in Bangor Maelor; and after the dissolution of that college, they went to Bangor Cadvan, in Bardsey Island; their mother was Tywanwedd, the daughter of Amlawdd Wledig.
Tyrog,		
Tydio,		
Tevrydoc,		
Tudur,		
Dihaer,		
Marchell,		

Saint Ceithaw, the son of Tudur, the son of Arwystl Gloff; his church is in Cardiganshire.

Saint Sawyl Velyn, the son of Bledri Hir, the son of Meyrig, the king of Dyved; his church is Llansawel, in Emlyn Uwch Cuch.¹

Meyrig, the king of Dyved, was one of the four kings who bore the Golden Sword before the Emperor Arthur, on the three principal festivals, and on every high and honourable feast and festival.

Here are the names of the children of Caw Cawllog.

1. Ceidio; 2. Blenwyd; 3. Avarwy; 4. Auryn y Coed Aur; 5. Peirio; 6. Gwrddelw; 7. Gwrddwdw; 8. Avrogwy; 9. Celyn Moel; 10. Aeddan; accordingly they were ten.

From the book of Thos. Trueman, the Great Black Book; and in another book of his, they are given thus:—

1. Peirio; 2. Ceidio; 3. Avarwy; 4. Blenwyd; 5. Gildas y Coed Aur; 6. Gwrddelw; 7. Cyhelyn Voel; 8. Cennydd; 9. Eigrawn; 10. Avrogwy; 11. Gallgov; 12. Cilydd; 13. Dirinic; 14. Cafo; 15. Huail; 16. Aeddan.

From the book of Mr. Lloyd, of Beaumaris, thus:—

1. Peirio; 2. Cennydd; 3. Samson; 4. Cyngar; 5. Huail;

¹ Llansawel, Caermarthenshire.

6. Cyhelyn Vardd; 7. Gallgov; 8. Eigrawn; 9. Gwrddelw; 10. Cilydd; 11. Dirinic; 12. Cewydd; 13. Aneuryn y Coed Aur; 14. Cynwrig; 15. Cov [Cof.]

And in the book of Thos. Hopkin, of Llangrallo, thus:—

- | | | |
|-------------|---------------|---------------------|
| 1. Peirio, | 7. Dirinic, | 13. Eigrawn, |
| 2. Gallgov, | 8. Cewydd, | 14. Cyhelyn Vardd, |
| 3. Eugrad, | 9. Maelog, | 15. Cyngar, |
| 4. Cennydd, | 10. Gwrddyly, | 16. Samson, |
| 5. Aneurin, | 11. Cilydd, | 17. Canna, daughter |
| 6. Cafo, | 12. Huail, | of Caw. |

Their father, Caw of North Britain, was driven out of his country, by the Gwyddelian Picts. He was lord of Cwm Cawlwyd, and he and his children came to Wales, some of them to Arthur, and he gave them lands; and some became saints in the college of Illyd, and of Teilo, and of Cattwg. Others went to Maelgwn Gwynedd, and he gave them lands in Anglesey, namely Twrcelyn, and from thence forward he was called Caw of Twrcelyn.

The children of Caw of North Britain, from the book of Mr. Davies, of Bangor.

- | | | | |
|-------------|-------------|--------------|---------------|
| 1. Dirinic, | 5. Cynwric, | 9. Huail, | 13. Gwrddelw, |
| 2. Cilydd, | 6. Gwydion, | 10. Gildas, | 14. Eigrawn, |
| 3. Bangawr, | 7. Samson, | 11. Cyhelyn, | 15. Aneurin, |
| 4. Ustic, | 8. Cyngar, | 12. Gallgov, | 16. Caen. |

THE DAUGHTERS OF CAW.

Cywyllog,	} In Anglesey they lie buried.
Peithian,	
Gwenavwy,	

From the book of Llanganna, which contains these matters in addition to what is found in that of Thos. Trueman; in all other things it corresponds with it. It is one of the books of Tre Bryn.

These are the bishops who disputed with Augustin, the bishop of the Saxons, on the banks of the Severn, in the Forest of Dean;

namely, the bishop of Caerfawydd, called Hereford; 2, the bishop of Llandaff; 3, the bishop of Llanbadarn Vawr; 4, the bishop of Bangor; 5, the bishop of Llanelwy [St. Asaph;] 6, the bishop of Weeg; 7, the bishop of Morganwg.¹ (From the book of Llanganna.)

There were seven chancels in Bangor Iscoed, and three hundred devout monks, men of learning, in each chancel, praising God day and night without ceasing. (Book of Llanganna.)

Endwy, the son of Howel Varchog, the son of Howel Veic, the son of Emyr Llydaw.

Meigan, the son of Patric, the son of Cyfyloc, the son of Garmon, the son of Goronwy, of Gwareddoc, saint of Beuno's college.

In another book thus:—

Meigan, the son of —	} Goronwy of Gwareddoc, saints of the college of Beuno.
Patric, the son of —	
Cyfyloc, the son of —	
Garmon, the son of —	

In another thus:—

Meigan, the son of Gronwy of Gwareddoc.

Patric, the son of Gronwy of Gwareddoc.

Cyfyloc, the son of Gronwy of Gwareddoc.

Garmon, the son of Gronwy of Gwareddoc.

Ceinwen, a female saint.

¹ Dunawd, bishop of Bangor Iscoed, is the only one of these bishops, recorded by name as having been present at the second Synod or Conference with Augustin. The bishop of Llandaff must have been St. Oudoceus, who occupied that See at the time. St. Asaph was most probably the bishop of Llanelwy here mentioned, and from him that See took its present English designation. The bishop of Weeg cannot be so easily identified; he might have been one of the suffragan bishops in Ergyng; for it is elsewhere stated that St. Dubricius founded a choir or college at the Weeg, on the Wye, supposed to be Henllan, in Herefordshire; perhaps the bishop alluded to was Uvelwy or Uvelinus, who was a suffragan bishop in Ergyng, contemporary with St. Oudoceus. It is not improbable that the bishop of Hereford was also one of those ordained by St. Teilo, chorepiscopi under the bishop of Llandaff, see Liber Landavensis page 624; which work also states that Morgan Mwynvawr, the king of Glamorgan, erected a bishopric at Margam, which had five successions, called bishops of Glamorgan, king Morgan himself being the first prelate, and the only one who was contemporary with St. Oudoceus; from which it may be inferred that he was the bishop of Glamorgan present at the above council.

Finan of the college of Seirioel, who became a bishop in the North.

Trystan,—	In Dyved,	In Kidweli,
Llibio,—	Ystudwal,	Cynheidian,
Machraith,—	Ystinau,	Daroc,
Rhuddlad,—	Elvyw,	
Rhwydrys,—	Hywel,	In Brycheiniog,
Llwyvo.—	Dylwyv,	Gwenael,
	Rheithion,	Elwy,
In Arvon,	Satyrnin.	Elli.
Deiniolen,		
Melldeyrn,—in Lleyn,		
Elidau }	Vale of	In Gwent,
Cynhaval }	Clwyd,	Gwarog, ¹
Cyfin,	In Emlyn,	Henwg, ²
	Gwrda, Llanwrda.	Fwyst, ³
		Govor, ⁴
In Ceredigion,		
Dygwy,—	In Elved,	Mablu, or }
Caranoc,	Llawddoc,	Mableu. }

Saint Illtyd established on the banks of the Hodnant, eight score and eight cells, as the Poet says,—

“Saint Illtyd made on the banks of the Hodnant eight score and eight colleges, where two thousand saints resided, leading a life according to the faith of Jesus, practising every godliness, fasting, abstinence, prayer, penance, almsgiving, and charity, and all of them supported and cultivated learning.”

This is repeated in another place :—

Saint Illtyd established eight score and eight halls or colleges,

¹ Probably the founder of Llanwarrow, or Wonastow, Monmouthshire.

² In page 458 he is called Henwg Sant, and is stated to be the father of the celebrated Taliesin, chief of the Bards.

³ From him Llanfoist, near Abergavenny, derives its name.

⁴ The Patron Saint of Llanover, or as it was formerly called, Llanovor, Monmouthshire, in which parish are nine springs close to each other, called Fynnon Ovor, which have been recently cleared and restored, by Sir Benjamin Hall, Bart. M.P., on whose ground they are situated.

where there were two thousand saints and divines, maintaining Christian and virtuous knowledge, as the Poet says.

Brychan had Garth Mathrin, and called it after his own name Brycheiniog.

Gwynlliw, the son of Glywys, had the cantrev of Llinwent, and called it Gwynllwg, after his own name.

Glywys, the son of Tegid, had Glywyseg, and called it so after his own name; where the family of Elystan Glodrydd is.

Morgan, the son of Arthur, had the cantrev of Gwent, and the cantrevs of Essyllt, and Gorwennydd, and Rheged, and he called them after his own name Morganwg.

Cadvan Llydaw established a Bangor in Bardsey, where the monastery is now.

Gwyddno Garanhir, and Geraint the son of Caranoc, the sons of Caranoc, the son of Cleddyvgar, the son of Cynan Glodrydd, the son of Cadell Deyrnllwg; their land was overwhelmed by the sea.

Cleddigar, the son of Cynvarch, the son of Rhychwain.

Saint Cyndav, a man of Israel, came with Saint Germanus to this Island. Others say that he came with Cadvan.

Arwystl the lame, the son of Saithenin, of the plain of Gwyddno. Tudur, the son of Arwystl the lame, the son of Saithenin, in Argwain.

Annan, the handmaid of Madrun, the daughter of Gwrthevyr Vendigaid.

Saint Cynhawal, the son of Elgud, the son of Cadvarch, the son of Caradoc Vreichvras.

Mor, the son of Pasgen, the son Urien Rheged. In Llanvor in Penllyn.

Saint Llawdden, in the Island of Eiddyn, in the North.

Cadell, the son of Urien Rion, the son of Llywarch Hên, a saint of the college of Cattwg, in Llangadell.

Lleuddad Llydaw, the son of Hywel, the son of Emyr Llydaw.

Lleuddad of Gwent, the son of Dingad.

Llynab, the son of Alan, the son of Emyr Llydaw.

Saint Cirig, the son of Urien, the son of Cynvarch. (In another copy, the son of Arawn, the son of Cynvarch.)

Edern, the son of Nudd, the son of Beli, the son of Maelgwn Gwynedd.

Teilo, the son of Eissyssyllt, the son of Hiddyn Ddu, the son of Ceredig, the son of Cunedda Wledig, a saint of the college of Cattwg.

The council of Arles in Gaul, in the year 314. Elborius, the bishop of York; Rhystud, bishop of London; and Adelfin, the bishop of Caerlleon upon Usk.

The saints of Morganwg and Gwent.

Cennydd, Tewdrig, Ciwg, Nonn, (Gower,) Samled, Eldeyrn, Mabon, Tewdrig, Iago, Cewydd, Rhidian, Cenwyn, Gwynno, Madoc, Isan, Tybieu, Garai, Garan.

The Emperor Jovian, anno 363. The letter of Athanasius to him mentioning the faith of the Cymry as of the Britons.

Morgan [Pelagius,] the heretic, 405. In Britain, 425.

Germanus and Lupus, 427.

Mor, the son of Morien, brought baptism and faith, and would not bring baptism to the county of Gwynedd. The first that did so was Gwydion the son of Don, king of Llychlyn [Norway,] who was the king of the country of Gwynedd, during the time the Gwyddelians bore rule in Gwynedd. And after that Mor went to Rome and Jerusalem. Saint Germanus went to — — —

MEMORANDA

CONCERNING SOME OF THE SAINTS OF THE ISLAND OF BRITAIN, OUT OF SEVERAL MINOR UNCONNECTED WRITINGS.

THE nine Holy Families of the Island of Britain, and all of them sprung from the race of the Cymry.

1, Brân, the son of Llyr Llediaith; and he was the first; wherefore was he called Brân Vendigaid [Brân the Blessed,] and Bendi-geidvran.

2, Macsen Wledig, the son of Llwybrawd; and his family became saints, and to this day the places are known where they established their churches.

3, Brychan Brycheiniog. His mother was Marchell, the daughter of Tewdrig, king of Morganwg; and his first wife was his cousin, namely Rhybrawst, the daughter of Meyrig, the son of Tewdrig, king of Morganwg, and Gwent, and Ewvas.

4, Coel Godebog, king of the Island of Britain; and he established a church in Llandaff.

5, The family of Dyvnwal Hên were saints in Wales, where their churches are still preserved under their names.

6, Caw of North Britain. He came to Wales, and had Twrcelyn in Anglesey; and from that place was his mother, and he possessed a claim and a right to land and territory there.

7, Emyr Llydaw, originally sprung by race and kindred from the Island of Britain, namely from Cynan Meiriadoc, prince of Cornwall, which Cynan received dominion and lands from Macsen Wledig in Armorica, where he and his descendants resided; and his descendants became saints in the Island of Britain, and were in the Island of Bardsey the original stock of the saints of North Wales, where many of their churches exist.

8, Cunedda Wledig, king of the Island of Britain; and in Carlisle he held his court.

9, Helig, the son of Glannoc, of Tyno Helig, in the North, whose land the sea gained upon; and his descendants became saints in North Wales, where there are many of their churches. Others say that the ninth Holy Family was that of Gwrtheyrn Gwrth-nau and that many of their churches are in Gwent.

Out of the book of John Bradford, which he says he took out of a book in the handwriting of Watkin Powell, of Pen y Vai, about the year 1600.

Saint Bleiddian, of the land of Gaul, established the church of Llanvleiddian Vawr, and that of Llanvleiddian Vach. He was brother in the faith to Saint Germanus.

Nudd Hael, the son of Senyll, of the college of Illyd, built the church of Llysyrnudd.

Owain, the son of Saint Urien, built the church and castle of Aberllychwr.

Saint Ceiniwr built the church of Llangeinwr.

Saint Tyvodwg, of the college of Illyd, built the church of Llandyvodwg, and that of Ystrad Dyvodwg.

Cadwalader Vendigaid built the church of Trev Esgob, in Gwent, and that of Magwyr, hard by.

Ynyr Gwent built the church of Abergavenny.

Glywys, the son of Tegid, built the church of Machen.

Saint Tewdrig, the son of Teithvallt, built the church of Bedwas, and that of Merthyr Tudvyl.

That of Caerlleon upon Usk was built by Maccsen Wledig.

Maenarch, earl of Hereford, built the church of Gelligaer, and that of Llanvabon, in honourable memory of Saint Mabon.

Saint Ceinwr, the son of Coel, the son of Cyllin, the son of Caradoc, the son of Brân, the son of Llyr Llediaith, the son of Baran, the son of Keri Hir Lyngwyn, built the church of Llangeinwr in Morganwg. He was a man who would not believe any being corporeal or spiritual, neither out of this world would he believe any excepting God himself, or who came with the authority of God by miraculous wonders, so that there should be no manner of doubt respecting his being of God, in all that could be seen and understood of his acts, and words; which should be in origin and purpose, consistent with what was seen in the Son of God and his saints; so that there should be no room for doubt that they proceeded from God.

And he daily and nightly prayed to God to obtain from him by sight and hearing what he ought to believe.—And he received through sight and hearing a power of understanding so evident, that it could not be doubted that he obtained what he desired.

Here are additional notices of the Genealogies of the Saints, from the book of Anthony Powel.

1. Illtyd Varchog, the son of Bicanus of Armorica. His mother was the daughter of the king of Morganwg, and he was chief of all Arthur's knights. And there occurred a contention betwixt Illtyd and the Emperor Marcian, and two of the Emperor's chief officers desired to kill him. And they laid hold upon Illtyd whilst he was at prayer, and they could not move in the least; but Illtyd by his prayers restored them. And when the Emperor knew this of his officers, he degraded them, and gave property to Illtyd to form a college on the site of the church of Saint Eurgan, the daughter of Caractacus king of Morganwg, who, after being carried captive to Rome, was, together with his daughter Eurgan, converted to the Christian faith, by Saint Ilid, a man of Israel; which Ilid came from Rome to this Island with Caractacus and Eurgan, and they were the first that converted the Cymry to Christianity. And Eurgan formed a college of twelve saints; and Lles the son of Coel gave possessions to that college, and after that, it became an exceeding eminent monastery; and Illtyd made there three large new cells through the endowment of Marcian, and he became a saint there, and principal of all the cells and assemblages; which were the cell of Eurgan, the three cells of Illtyd, the cell of Arthur, the cell of Gildas, and that of Dubricius. Previous to this the place was called Bangor Lleuver Sant, and afterwards Bangor Illtyd, and Llanilltyd, and it was the most celebrated of all the monasteries for piety and learning, and there were there two thousand saints. And Arthur gave lands and great rents to these cells. And Tewdrig, king and saint, gave them possessions, and made four new cells instead of the seven first, and there are four churches dedicated to Saint Illtyd in Morganwg, namely, Llanilltyd Vawr, Llanilltyd Gŵyr, Llanilltyd Vaerdre, and Llanilltyd Glyn Nedd.

1. Cattwg, the son of Cynlais, the son of Glywys, the son of Tegid, king of Morganwg. He was kinsman to Illtyd, and established a college for a thousand saints in Llancarvan: and that place became very celebrated for piety, and every kind of learning known. And Cattwg was principal over all. (*It is rather strange that Cynlas and Gwynlliw should be the same person.*¹)

¹ The above remark is by Iolo Morganwg. But the difficulty is removed, when we know that this difference in the name was caused by translation

3. Lleuver Mawr, the son of Coel, the son of Meyrig, was king of the Island of Britain, and he dwelt at Llandaff, and was the first who established a bishopric there; and he gave property to the college of Eurgen for a hundred saints, and he formed a college in North Wales, in a place which was afterwards called Bangor Iscoed. And after that Arthur gave possessions to the college of Iscoed, and placed there seven assemblies, according to the advice of Illtyd. Lleuver, the son of Coel, was the first king who established national order and law for the Christian religion; and he founded three sees, namely Llandaff, Caerwryrl, and Caervelyn, and these three sees were the first in the Island of Britain.

Saint Ilid, a man of Israel, came to this Island with Saint Eurgen, and he was the first to introduce Christianity into the Island of Britain.

Illtyd founded seven churches, and appointed seven companies for each church, and seven halls or colleges in each company, and seven saints in each hall or college.

Otherwise,—

Seven churches - - -	7
Seven companies - - -	7
	<hr/>
	49
Seven collegiate halls - -	7
	<hr/>
	343
Seven saints - - -	7
	<hr/>
	2401
	<hr/>

And prayer and praise were kept up, without ceasing, day and night, by twelve saints, men of learning of each company.

and re-translation. The original name was *Gwynlliw*; this, in the Latin life of that saint, was made into *Gunleius*, and that again in the Welsh re-translation from the Latin became *Cynlas*.

Illtyd, the knight and saint, founded seven churches, with seven enclosures, and appointed seven companies to each church, and seven cells for each company, and each company constituting a choir, and seven learned men in each cell; and praise and prayers to God were kept up by twelve saints of each college day and night without ceasing.

Illtyd Varchog bore for his arms, argent, three masts, three castle tops, or, and six darts or. (The three masts for the three schools, and the three castle tops for the three colleges of saints, and the six gold darts for the six churches, which he founded for teaching the Christian religion;) such was the number of the churches, and they were all in Caer Worgorn in Morganwg, the place now called Llanilltyd Vawr. He also founded other churches in that country.

Gwarthan, the son of Dunawd, the son of Pabo Post Prydain, was confessor to Cattwg in the college of Germanus, and Cattwg sent him and his brothers, Deiniol and Cynwyl, as instructors to Bangor in Maelor, on the banks of the Dee; and in consequence of the wisdom and piety of these three brothers it became the most eminent of all the Bangors of the Island of Britain; and it was demolished by the pagan Saxons, in the battle of Bangor orchard, and then were killed many of the saints, and others escaped and became saints in the Bangor of Bardsey, and thence, Bardsey became possessed of the most numerous assemblage of saints, and the most celebrated for learning, of all the Bangors of North Wales; and enjoyed gifts, from kings, and nobles, and gentry more than did any other. Gwarthan was slain by the pagan Saxons in their wars in the North. His church is Llanwarthen, in the Vale of Clwyd.

Here are the names of the cells of the college of Illtyd; the college of Matthew—of Mark—of Luke—of John—Arthur—Saint David—Morgan—Eurgain—and Amwn. Of these eight colleges, Illtyd was principal; and the place was named Bangor Illtyd, and there were three thousand saints.

In the colleges of Saint Dubricius, there were the following choirs; that of Dubricius—of Arthur—of Julius—of Aron. And all these were in Caerlleon upon Usk. The college of Dubricius,

and the college of Meugant, on the banks of the Wye; and the college of Llandaff; and Dubricius was principal over them all, and had two thousand saints.

Bangor Aidan, with seven colleges, and two thousand saints, after the names of the seven days of the week.

The college of Cattwg in Llancarvan, with three cells, and a thousand saints, and two cells in the Vale of Neath.

The college of Cybi in Anglesey, with five hundred saints, and Cybi was principal.

The college of Eurdeyrn, the son of Gwrtheyrn, in Llaneurdeyrn in Morganwg, and Eurdeyrn was principal, with a thousand saints.

The college of Dochwy in Morganwg, with a thousand saints.

The college of Cadvan in Bardsey, for twenty thousand saints, and there were there no cells, but every one did as he chose. And after the twenty thousand saints, Bardsey became a college for a cell of five hundred saints.

The college of Mechell in Anglesey, for a hundred saints.

The college of Saint David in Menevia, for five hundred saints.

The college of Teilo in Llandaff, for a thousand saints.

The college of Cawrdav in Morganwg, for three hundred saints.

The college of Dyvan in Llandaff, and Dubricius was principal.

The college of Fagan in Llansantfagan, and Fagan was principal.

The college of Elbod in Bangor Elbod, in Arvon, and Elbod was principal over five hundred saints.

The college of Tathan in Caerwent, with five hundred saints. Tathan had also a college in Llandathan, in Morganwg, for five hundred saints, and he was the principal of these two colleges.

The college of Eurgan in Llanilltyd, for four and twenty saints; and this was the first college in the world to teach the Gospel and Christian faith.

The college of Sarlloc in Llandaff, for thirty saints, and Sarlloc was the principal.

The college of Elvan in Glastonbury, for a thousand saints.

THE FESTIVALS OF THE SAINTS OF WALES.

Out of an old Calendar in a MS., written about 1500, in the possession of Mr. Thomas Davies, of Dolgellu.

January 11. Llwchaearn; 12. Elar and Llwchaearn; 13. Ilari, Elian; 19. Gwylystan; 23. Elli; 24. Cattwg; 3. Melangell.

February 1. Saint Fread, [Saint Bride,] the Nun; 9. Teilo.

March 1. David; 3. Nonn, the mother of Saint David; 5. Caron; 7. Sannan; 11. Easter; 17. Patric; 19. Cynbryd; 29. Gwynlliw.

April 5. Dervel; 7. Brynach; Llewelyn and Gwrnerth; 16. Padarn; 21. Beuno.

May 1. Philip and James, Asaph; 4. Melangell; 6. Isan borth Llatin; 9. Saint Govor; 13. Mahael and Sulien; 16. Garanoc; 17. Noah entering the ark, the deluge arising; 20. Anno; 21. Collen; 22. the Queen Helena; 27. Melangell, Garmon; 29. Erbin; 30. Tudclud.

June 1. Tecla; 3. Goven; 4. Pedroc; 13. Sannan; 15. Trillo, Ceneu; 16. Cirig; 17. Mylling; 22. Albanus; 23. Mivilia; 24. Saint John the greater; 26. Turnoc; 30. Paul.

July 1. Saint Cewydd of the rain; 3. Peblic; 4. Marthin; 6. Covyl; 10. the seven Brothers; 11. Gowair; 13. Doewan; 17. Eliw, Cynllo; 27. the seven Sleepers; 31. the bishop Garmon.

August 8. Illog in Hivnant; 15. Vawr Vawr; 18. Elen; 22. Gwyddelau; 27. Veddwid; 29. the beheading of Saint John the lesser.

September 1. Silin; 2. Sulien; 4. Rhuddlad; 5. Mechell; 6. Idlos; 8. Cynvarch; 9. the Living Image; 10. Eigion; 11. Daniel; 20; Winifred; 24. Tegla Mwrog; 25. Beugan; 30. Nidan.

October 1. Silin and Garmon; 5. Cynhaval; 8. Cain, Cammarch; 9. Cynog; 10. Tanwg; 15. Tudur; 21. Gwryddor; 23. Gwnog, Noethan; 31. Dogvael.

November 3. Clydoc, Christiolus, Gwenvoe; 5. Cybi; 6. Cydnorth, Edwen; 7. Cyngar; 8. Tyssilio of Powys, Cynvarwy; 9. Pabo Post Prydain; 11. Marthin, Edeyrn; 12. Padarn, Cadwalader; 13. Gradivel; 14. Meilig; 15. Machudd, Mechell; 17. Avan; 21. Digain; 22. Diniolen; 23. Clement; 27. Gallgov; 29. Sadwrn.

December 1. Grwst and Llechyd; 5. Cawrda the bishop; 6. Nicholas.¹

¹ The second part in December is wanting.

Patric, the son of Alvryd, the son of Goronwy, [otherwise of Wareddoc,] the son of Gwydion, the son of Don, the son of Dar-ohwy.

Patric, the son of Mawan, the son of Alvryd, the son of Goronwy, the son of Gwydion, the son of Don, the son of Daronwy, of Norway, and king of Anglesey.

The children of Urien Rheged; 1, Owen, knight of the Round Table, and earl of the Fountain; 2, Pasgen, chief stock of the Ravens; 3, Rhun; 4, Elphin; 5, Cyndeyrn; 6, Rhiwallon; 7, Cadell; 8, Garth, the son of Urien.

In the year 542, died Deiniol, the bishop of Bangor; and Theon, bishop of Gloucester, was made Archbishop of London; and Samson, Archbishop of York, died; and also Saint David.

Meyric, king of Glamorgan, gave, at his baptism, lands to God and to Saint Teilo, and to the bishops of Llandaff for ever, as territorial lands and privileges. And from this it became customary to give lands to God and the saints, upon baptism; and, when there was no baptism, upon the sacrament of the body of Christ, for the strongest oath is that which is made upon baptism, or receiving the Holy Sacrament. (Out of the Book of Anthony Powel of Llwydiarth.)

Segin, a Gwyddelian, a saint of the college of Illtyd, Llanvihangel in Cowbridge. He has also a church in North Wales.

FABLES.

THE FABLES OF CATTWG THE WISE, THE SON OF GWYNLLIW, THE SON OF GLYWYS, THE SON OF TEGID THE SON OF CADELL DEYRNLLWG.

I. THE MOLE AND THE LARK.

THE Mole, one fine morning, in the splendid and brilliant month of May, having observed the Lark high upwards in the sky, chanting its song of gladness, exclaimed, "Ah! how sad my fate. Would that I were a Lark instead of a Mole. I might then soar into the clear regions of the sky, where nothing would obstruct me on my journey; and where in light, and space unconfined, I should sing my full to my heart's delight. Whereas I have now to dig my way through the hard and rocky ground, where I am continually meeting with obstructions, without light, or the possibility of seeing any thing in the total darkness, through which I have to wend my way."

These words had hardly escaped him before he saw a Hawk pounce upon the Lark, which he killed and ate. Whereupon, the Mole bethought himself, and said, "God be praised that I am a Mole, living in safety, however great my care and toil may be; and that I am concealed under ground and in the dark, where neither the Hawk, nor any other rapacious creature can see me." There is no happiness where there is no safety. There is no safety but has its care.

Let each person be contented in the state in which God hath placed him. He knoweth better than man what is for the best; and it is from pure love He hath done what seemed to Him the best for every living creature.

II. THE MAN WHO KILLED HIS GREYHOUND.

THERE lived formerly at Abergarwan, a man and wife who had a son, and he was their only child, an infant in his cradle. One day, when his wife was gone to attend her devotions, the man heard the cry of hounds on his land, in full chase after a stag. "I will go and meet them," said he, "that I may, as lord of the land, get the share due to me of the stag." And away he went leaving his child in the cradle, and near the cradle lay his Greyhound. Whilst the man was absent in the field, a Wolf entered the house, and would have killed and devoured the child; but the Greyhound fought hard with the Wolf; and after a long and bloody struggle, and many wounds and bruises, he at last succeeded in killing him. It so happened that during the struggle the cradle was by some means or other overturned, and it lay on the ground with its face downwards. When the man returned to the house, the Greyhound, covered with blood, got up to welcome his master, and showed symptoms of joy at his return, by shaking his head and wagging his tail. But the man, when he discovered blood on the Greyhound, and a pool of blood upon the floor, thought that the Greyhound had killed his only child; and so, in a fit of rage and distraction, he thrust the Greyhound through with his sword, and killed him. But when he went to the cradle, and had turned it up, and found his child alive, and unhurt, and saw the Wolf lying dead by the side of the cradle, and that the Greyhound had been mangled and torn by the teeth of the Wolf, he became almost frantic with grief. Hence arose the proverb;—"Before revenge, first know the cause;" and "Reflect twice before striking once."—This circumstance gave rise to the following expressions:—"As sorry as the Man who killed his Greyhound."—"A hasty act is not a prudent act; but like the man who killed his Greyhound."

The man who suffers his passion to get the better of his prudence, will commit an act which he will never be able to undo; and as long as he lives, it will cause him painful sorrow. It is well for a man to bridle his rage, lest he should avenge himself unjustly, like the Man who killed his Greyhound.

III. THE TWO FISH.

Two Trout perceiving a fisherman's net in pursuit of them, took counsel together how to make their escape. Said one of them, "I will dive deep into the mud, until the net shall have passed over." "Not so," replied the other, "for a dirty place that! I will leap upon dry land, where I shall have no need to fear the net surrounding me;" and so he did. But he was not long there before he felt the effects of heat, and such a thing he had never before felt; and also excessive drought torturing him. "Woe is me!" said he, "That I did not follow my friend's example, and dive into the mud, and remain there until the net had passed: for had I done so, and continued ever after upon my guard, I might have escaped the fisherman's net to the end of my natural life. Whereas now, here am I dying from drought and heat, without feet or wings to assist me in getting into the water, from whence I came." And there he died. Wherefore it is said, "Like fish out of the water." And "Better for a man the evil that he knoweth, than the evil he doth not know."

Let every one do his best in the state in which providence hath placed him.

IV. THE GRASSHOPPER AND THE ANT.

THE Ant had been busily employed during the summer in laying up his stock of provision, which was to consist of a sufficiency of every thing that was deemed necessary for his own maintenance, and that of his family over the winter. When therefore the frost, and cold winds, and rain, and snow had set in; he was with his wife and children, and all his household quite snug and happy, in his house and farm in the enjoyment of abundance. And it so happened, that about dusk, one cold evening in the month of

December, he heard some one call out to him at his door. "Who art thou?" asked the Ant. "A relation of thine," was the reply. "A relation!" said the Ant. "What is thy name? It is not from fear or ill-feeling towards thee that I ask; but merely for the sake of knowing who thou art." "I am thy brother in the faith, the Grasshopper," said he, "and am come to pay thee a visit, as is the custom among kinsfolks." "Where wast thou all the summer," asked the Ant, "that I did not see thee, and get thee to assist me in gathering in my corn, and hay, and fire-wood?" "Hopping, and skipping, and singing my very best in fields, where the trefoil grew, and where the sunshine was brightest; and I did this for the amusement of every living thing that heard me," answered the Grasshopper. "Go then," said the Ant in reply, "to those who enjoyed the amusement thou gavest them; I had not much of it, nor had I time from the business of my harvest to attend to thee. Now is our time for singing. Go then and labour for thyself, as I have done." The Grasshopper turned away sorrowful and sad; and the next morning he was found, at no great distance from the door, quite dead, from cold and hunger. Wherefore, when speaking of an improvident person, it is said of him, or in reference to him:—"Like the Grasshopper in sunshine;" and "Industry is the best trade;" and "He that is a friend to himself will gain to himself friends;" and "He that labours during summer, will sing throughout the winter;" and "He that performs his part, knows his place."

V. THE FOWLER AND THE COOPER.

A FOWLER and a Cooper went together into a wood, the Fowler in search of woodcocks, and the Cooper in quest of sticks for making hoops. They had not gone far into the wood, when, as each of them was making the very best use of his eyes in search of what he wanted, "Lo! cried the Fowler," I see a woodcock." "Where?" asked the Cooper. "There yonder, directly before thee," said the Fowler, "at the foot of the alder-bush;" near where thou seest the marshy spot." "Is it near that hoop-stave yonder?" asked the Cooper. "Hoop-stave? whereabouts is thy hoop-stave?" asked the Fowler. "It is at the foot of that

hazel bush, which thou seest straight on before thee," said the Cooper. "I cannot see thy hazel tree, nor thy hoop-stave," replied the Fowler. "Nor I indeed thy woodcock, or thy alder-bush," replied the other.

Now as the case was with these two men; so it is with the generality of mankind; for there is no man in the world, but casts his eye around in search of the object he wishes to find; and he soon discovers anything that is like it; whereas an object for which he cares nothing he cannot see be it ever so visible. So faithfully true are the old proverbs which say, "Sharp-sighted is every eye that seeks." "The eye of the anxious is quick sighted." "The eye of the indifferent can see nothing, be the object ever so visible; but the eye of the seeker will see quickly, like the Fowler and Cooper in the wood."

VI. THE SMITH WHO HAD A GOOD NAME.

A SMITH of old had gained a good name and great reputation, as an excellent maker of sharp-edged instruments; and there came a man who desired of him to let him have a good axe. The Smith promised him he should have it. But it so happened that when the Smith was working at it, the steel flew off from out of the axe. "Master! Master!" cried the Smith's servant, "the steel has slipped out." "Do thou hammer away at the iron then," said the Smith; "if the steel is out, the good name is in."

And this is like the world; it matters not what evil a person does, provided he has a good name, nor what good any one does if he has a bad name; or had never gained to himself a good name. So true are the proverbs. "Blessed is the man of whom a good report hath gone abroad.—Happy is the man who hath gained to himself a good name.—Evil may nestle in the bosom of a good name; or in other words, Look out for the devil's nest in the bosom of a good name.—Disgrace often falls from the bosom of a good name, as it did in the case of the Smith and the axe."

Hence the inference, that it is not safe to place too much reliance upon the good report that is heard of any man in the world. And woe be to him who gets a bad name when young: but a hundred-fold greater woe be to him who hath a bad name when old, for there is no hope for him.

VII. THE HOG AND THE CUCKOO.

A Hog, as he was wallowing in the mire, one sunny morning in the month of May, happened to hear the Cuckoo sing upon the topmost branch of a tree in the orchard ; and pointing his swivelled snout in the direction of the Cuckoo, thus addressed him. "It is to me a matter of surprise, that thou shouldest have taken the trouble of climbing up so high, for the sake of singing *Kuc-Koo*, so incessantly ; whereas no one cares a straw for thy song, and to thyself it brings no good whatever." "It is not so," replied the Cuckoo, "I sing for joy at the arrival of summer and the bright sunshine, and I rejoice in my song, as well as the cause of it ; and there is no living creature upon earth, save thee and thy sort, but that rejoices to hear me announcing to them the good tidings of the approach of the long summer days, and fair weather. All are delighted to see me, and to hear me ; they recognise in me an old acquaintance whose voice they love. Neither man, nor any ravenous creature in the world, that is known either of birds or beasts, except thyself, were it in their power, would do me the least harm ; but happily for me, thou art not possessed of either power or sense to do me any injury. And as for thee, wallowing in the mire, thou art not liked by any body. Hateful to every eye is the sight of thee, mischief thou art doing wherever thou art. It is bad news to hear of thee wherever thou art ; and were it not for the swivel which is put in thy nose, thou wouldest uproot and destroy every thing around thee. But when thou shalt have fattened thyself sufficiently, by feeding upon what every other kind of creature rejects, then will they kill thee for the value of thy fat : whereas nobody seeks to kill me ; but on the contrary, all deeply lament that my days are not longer : but there is no good from thee until thy death."

Now what the Hog said of the Cuckoo is very like what the miserly man says of every intelligent, liberal-hearted person, who takes delight in doing what good he can, for the pleasure of his fellow beings ; whereas none are benefited by the miser while he lives. There is nothing that the miser would not do to injure all men living, for the sake of collecting wealth, in which he will wallow ; and he would not refrain at all, were it not for the punishment of the law restricting him, like the ring in the Swine's snout. It is when the miser dies, and not before, that any good can be

derived from him, like the fattened Hog. Hence the proverbs. "The liberal man and the niggardly man can never agree together. —Privet and Alders are not of the same nature. —The fox is not offensive to himself. —Mire is not disagreeable to the Pig. —The liberal man and the miser cannot agree together, any more than the Hog in the mire, and the song-loving Cuckoo perched upon the branch."

VIII. THE OLD WOMAN AND THE YARN.

AN Old Woman who had several children and grand-children, perceiving that discord and strife existed among them, summoned them into her presence; and when they were assembled, there were no less than twenty of them. "Bring here to me," said she, "each of you a ball of yarn;" and this they did. And having taken one of the balls, which consisted of a single twisted thread, she tied together with the thread the hands of the feeblest of her grand-children; but the little child soon broke his bands. Then she tied his hands with stronger thread taken from another ball; but which also he easily broke. And in like manner did he break the threads taken from the rest of the balls in succession. And it was found that no band, thus made, proved lasting; and that the strongest thread, like the weakest, was easily broken. After this, the Old Woman desired that all the balls should be so twisted together, as to form one entire cord out of the whole; and this was done. Then the Old Woman took some of the cord thus twisted, and with it tied together the hands of the strongest of her sons; and he could not by any effort break it.

"See now," said the Old Woman, "how much stronger the thread is when united than when single. And so, my children and grand-children, as long as you remain at variance with one another, and act in opposition to each other, any one who had a mind could easily overpower you; and there is not one man out of a thousand but will try to do so, if it be in his power; but if ye will but cling together in firm union like the twisted thread, your strength will be such that it will not be in the power of any enemy whatever to stand successfully against you. Hence the proverb: "Stronger the thread of double twist than that of single twist." Another proverb says: "There is no strength without union."

And according to another proverb : " It is an easy matter to cast a mountain into the ocean, after separating each stone from the other."

IX. THE WOODPIGEON AND THE MAGPIE.

A MAGPIE perceiving a Woodpigeon building her nest very clumsily and unskilfully, gave her counsel and instruction, by directing her and saying, " Put a sprig this way, and a sprig that way, one after this manner, and another thus, and thus ; and then thou wilt build thy nest correctly, and it will be strong and habitable." " I know ! I know ! I know !" said the Woodpigeon. But for all that, she went on with her work according to her old untidy way just as she ever used to do ; and the Magpie was all the while endeavouring to force instruction upon her, and the only acknowledgement he obtained from the Woodpigeon was, " I know ! I know ! I know !" And she went on without making the least improvement in her mode of building, and without benefiting in the least from the instruction she received. " If thou knowest it," replied the Magpie, " Why then dost thou not do it ? And having said this, the Magpie left her to go on in her own clumsy way, seeing that it was useless to attempt instructing her. Hence the proverbs : " Like the Magpie and the Woodpigeon ;" and " I know ! I know ! I know ! as said the Woodpigeon ;" and " As unskilful as the Woodpigeon." There are other proverbs to the same effect, namely,—" It is not easy to drive learning into him who is wise in his own eyes.—The unskilful will not easily take instruction.—Every fool is wise in his own eyes.—It is not easy to take a man out of his track.—No one knows less, than he who knows every thing.—The fool is fond of his stick." The following proverbs are applied to such as are incapable of learning from want of natural abilities. " It is not easy to extract marrow from a post.—You cannot get out of a vessel but what is put in it.—It is not easy to thrust brains into a gate post.—It is not easy to make a nightingale out of a crow."

X. THE MAN AND THE MOUSE.

As a Nobleman of great wealth was walking out in the fields one cold and damp afternoon, in the month of December, he saw

a man who was a ditcher sheltering himself under a hedge, and eating some dry barley bread, without butter or cheese; and drinking water from a pool that was close at hand. As he was eating, he was heard to say, "Woe is me! This is a miserable living for me, to be obliged to work hard upon this food, which can scarcely keep me alive, and of which I cannot get a sufficiency to eat; whereas my master is living upon dainties, and spending an idle life, and myself unable to get better fare than this. And to get this I have to work hard. He has nothing to do, neither work, nor occupation to employ him." With this the Nobleman (who happened to be his master,) made his appearance, and asked him what it was he wanted. "To have somewhat better fare to live upon," said the Man. "If thou hadst the same food as thy master to live upon," said the Nobleman to him, "wouldest thou live contentedly upon that without wishing for anything more?" "Yes, gladly," said the Man, "and upon much less than that I could live quite contentedly." "Wouldest thou do one thing he might ask thee, provided that what he asked of thee to do was of easy performance, and attended with no labour?" "Yes, gladly," said the Man, "and that too with careful and grateful obedience." "Very well then," replied the Nobleman. "Come along with me; I am thy master, and thou shalt have as good fare to live upon as myself." And so they went together as far as the palace; where the Nobleman showed him a chamber as handsome as any in the house. And there was in the chamber, a bed made of the finest down of the swan; and it lay within a pavilion, that was covered with silk fringed with gold. On the bed were clothes, made of the finest linen, and of the softest wool, beautifully white and handsome, and over these there was a quilt of needlework interwoven with gold. And in the chamber there was every variety of costly furniture, neatly and elegantly arranged, all pleasing to the eye, and well adapted for comfort and convenience. After showing the Man this chamber, they then put on him one of the most gorgeous and costly of dresses that a Nobleman could wear; and such was its beauty, that no one could have imagined its splendour unless he had seen it with his own eyes. In the next place, there were appointed expert, obedient, and active servants, consisting of men and women, to wait upon him. All these preliminaries having been gone through, they placed before him a table of costly workmanship; and upon the table there was laid a cloth, wrought throughout with leaves of silver and

gold, and silk. Then there were brought in, and placed upon the table, the very best and choicest of provision, of flesh, fowl, and fish, various kinds of excellent pastries, as well as fruit of every sort; and of drinks there was no lack of the very best and choicest; for on the table were wines of all qualities and descriptions; also ale, and mead, and bragget. Yet among all the many dishes there was one covered dish.

The table having been thus laid out, the Nobleman addressed the man, and said, "All this is for thee; do thou therefore help thyself, and partake to thy full enjoyment of whatever pleaseth thee. And here are the servants, men and women, who will wait upon thee, and supply thee with whatever more thou mayest want at any time. But what has been put in that covered dish, is my portion of the feast. Wherefore touch not what is in the dish, for it is not allowed thee, neither concern thyself about it, nor be curious to look what it contains." "To your request and commands," replied the Man, "I will pay rigid obedience." And so he did for several days. However one day, after he had made a sumptuous dinner, an unconquerable desire came over him, to know what first-rate cookery there might be under the cover of the forbidden dish. And so when the attendants had left the room, the man took off the cover, and in a moment out jumps a mouse! And besides the Mouse there was nothing else in the dish. Then the Man saw at once the folly of his having been so greedy and curious; and he was at a loss what to do, for very vexation. Accordingly, upon the table being cleared, the Nobleman discovered that the Mouse was lost. And he sent for the man, whom he had thus befriended, to come to him; and when he came, he said to him, "See now, what has become of thy over-greediness and excessive curiosity! Hadst thou not enough of every thing that could have satisfied thine heart? And was it therefore too much for thee to obey one friendly command which I gave thee; and to accede to one simple request which I kindly asked thee to do, by way of return for all I had given thee? But now, inasmuch as thou didst not do this, get thee back again into the ditch from which I took thee; and there, whether contented or otherwise, just as it pleases thee, stick to thy work, for thou shalt remain no longer here." And to the ditch he had to return, where he found out his folly, and learnt the truth of the proverb which says: "Too much ease is difficult to be managed.—The more one has, the more is wanted—Greediness is never satisfied—Greediness

never discovers its error until it be too late, like the Man and the Mouse.—Ambition breaks its own neck—The discontented man will always be discontented let him have what he may, like the Man and the Mouse.”

XI. THE MAN WITH THE CARRION IN HIS SLEEVE.

THERE lived formerly in the same hamlet two men of the names of Eidiol and Eidwyll; who had each of them a wife; Eidiol's wife was cleanly and neat in her work, and in all her occupations, and discreet and methodical in the management of her family, and her neighbours spoke well of her, and paid respect to her husband out of the respect they had for her; Eidwyll's wife was dirty and slatternly, and she did not observe order, or show any discretion in the management of her family; there were none of her neighbours that spoke well of her, and her husband had no respect paid to him on her account, and nothing that was good ever resulted from what she did or said. Now as these two men were mowing, one day, in the early part of a summer's morning, in a field near the hamlet where they both lived, Eidiol, after noticing the dirty and ragged state of Eidwyll's clothes, and how foul and unwholesome his food appeared, (whereas every thing belonging to Eidiol was quite the reverse, his dress and clothing being neat and cleanly, his food and drink wholesome and tempting, and his behaviour and conduct sober and excellent,) he thought it right to address Eidwyll in the following manner: “It is a matter of surprise to me,” said he, “how thou art able to live with such a wife as thou hast; I cannot find out what thou canst see in her, for she is altogether ugly, and dirty, unamiable, and a woman without discretion, and thou hast lost the respect of every body on her account.” “Habit,” replied Eidwyll, “habit will accustom a man to any thing; there is nothing in the world to which one cannot become habituated; habit reconciles one to every thing. Habit is the soft bed on which everything sleeps, conscience is not disturbed when she sleeps in the bed of habit; there was a time when I did not like what thou seest wrong, but now, I have no dislike to it.” “That would not

be the case with me," said Eidiol; "I would go away, and not let her know where I was, and I would go where I could be respected, and well clad, and where none should disparage me." "I hear thee," said Eidwyll, and made no further remark on what Eidiol had said; but refraining from speaking, he turned in his mind what he should do, in order to shew Eidiol what custom and habit could effect. On the following day, the weather being excessively hot, Eidwyll espied Eidiol's clothes lying by the side of a bush, and he went where he knew there was some putrid meat, and having cut a few slices of it, he put it in the folds of Eidiol's sleeve; when Eidiol therefore put on his garment, he smelt a horrible stench about him, and he complained of it; but at every word of complaint from Eidiol, Eidwyll, by way of reply, alluded to something else quite foreign to the subject. Eidiol continued to complain, and complaint after complaint did he make; but by degrees, they became less frequent, and at last, he ceased to complain altogether. After a while Eidwyll began to make enquiries of Eidiol about the stench, who said in reply, that it had ceased, or that he was no longer annoyed by it. "Ah!" said Eidwyll, "it is as I told you, habit will reconcile one to any thing, and custom makes all things easy." He then explained to Eidiol the whole affair, and told him every thing about it; and Eidiol, after hearing what he had to say, replied: "Through God's aid, I will never associate with thee again, or have any thing to do with thee more; thou mayest remain where thou art, and be as thou art, but I will not be corrupted by thee, or suffer myself to become familiarized with any thing that is improper for a wise, prudent, and respectable man;" and so he at once broke off all acquaintance with Eidwyll, looking upon him as a person unfit for society. Hence the proverbs: "Habit familiarizes a man with any thing, like the Man with the Carrion in his sleeve; when once habituated, he becomes reconciled to it.—In the bed of habit wickedness will slumber till death.—Wherefore abstain from accustoming thyself to evil, reject it, and go not where thou mayest be corrupted, and flee from it, as Eidiol fled from Eidwyll.—An evil habit, will make evil a habit, and habit is not easily abandoned." Let every wise and conscientious Christian and man beware of familiarizing himself with evil. And so be it for ever.

XII. CEINAN, THE DAUGHTER OF CEINWAWR.

THERE WAS a damsel formerly of the royal race of the Cymry, whose name was Ceinan, the daughter of Ceinwawr; she was the fairest maiden under the sun, the fame of her beauty had spread far and wide; every body spoke of her, and every body wished to have a sight of her. But previous to their seeing her, they hazarded conjectures with respect to her beauty; one person would imagine her to be as fair as the snow that had fallen during the night, another supposed that her complexion was like the foam of the wave, others, that it was like the dazzling hue of the lime from the whitened wall, when it reflects back the rays of the morning sun; her cheeks were supposed to be more lovely than the roses, wherein are seen the blending of the red and white, each softened into the other, as each colour terminated; her lips were conjectured to partake of the hues of the bright red dawn, as it melts into the resplendent light of a summer's morning, and that the whiteness and the blushes of her cheeks alternately concealed each other, so that no one could tell where or how. Her hair was likened to every golden hue, her blue eyes were said to be brighter than the stars in the luminous firmament, and with respect to her stature and form, no one could conjecture their measure of loveliness. In this manner did those who had not seen her, form conceptions of her beauty. Nevertheless of those who saw her, every one discovered a deficiency of beauty; so one painted her with white, to make her appear more fair, another coloured her cheeks with red, to make her appear more ruddy, another added vermilion to her lips, another blackened her eyebrows, and another dyed her hair. "She is too short," said one; "She is too tall," said another; every one wished to improve her appearance according to his own taste, and what was said by one to be a defect, was declared by another to be a beauty. And after she had been painted according to every one's ideas, nothing could be perceived but ugliness and deformity; and even by the light of the sun, there could not be discovered any trace of her original beauty. By this time she had become odious and disagreeable in the eyes of all the world, and there were none left who saw any charms in her, and none visited her; there was no one who did not close his eyes at the sight of her, regarding her as the

most disgusting creature possible. When Ceinan perceived that she was slighted, and wondered what the reason could be why nobody solicited her hand as formerly, she went and looked at herself in the glass, and seeing how she had been coloured and painted, she was astounded at what had been done to her, and she became very indignant, for she could not recognize her own self; the first thought that came into her mind in this dilemma, was to go and wash herself, in order to get rid of the stuff with which she had been bedaubed. When this was done, her countenance resumed its wonted beauty, and she was again admired as before even by those persons who would have altered the work of God, as narrated above; and those persons, although they did not love her for what they had bestowed upon her, but pronounced her to be ugly and forbidding, yet they would not acknowledge the impropriety of what had been done by them, so difficult it is to get a fool to acknowledge his folly, or to confess his fault; the wise only will seek to amend. So it is as respects the truth; every man says that he loves the truth, and yet every one disfigures it according to his own inclination, until it altogether assumes the form of a lie, when it becomes hated by all. But as truth is always anxious for the light, it will despite of every obstacle rid itself at last of that by which it was concealed, and appear before all the world, when its beauty and loveliness will again as of old be admired, save and except by those who would have had it marred by lies, and its beauty destroyed by false colouring. And it may be said with respect to men of this character, that they would be the last persons in the world to confess their guilt, or to say that they were in error, or that they were prejudiced or misled. For according to the proverb: "He will not acknowledge his fault, who has protested he was in the right.—He who has sworn the Crow to be white, will not allow she is black, although he knows as well as any one that she is black. He that deceives others, deceives himself much more.—All seek after the truth, and yet they will not suffer the truth to be truth.—He that is in the habit of telling a lie, will himself at last believe it to be true."

KING ARTHUR AND THE HANNER DYN.*

[By Taliesin, says Iolo Morganwg.]

As king Arthur was walking in the early part of the day, on the first day of summer, along meadows clad in green and covered with sweet-scented trefoils, the trees being in full blossom, and every flower of wood and mead in full beauty around him, and tuneful birds in every grove, and on every leafy branch in every glade, within three arrow flights of the royal city of Caerlleon upon Usk; he being rejoiced in heart, to feel the softness and sweetness of the air, and the calm of early radiance of the brilliant summer's day; King Arthur perceived some distant object approaching with weak and feeble efforts, so that it might be supposed he would not advance as much as three steps of a wren within a year and a day; but King Arthur, casting his eyes around him in the midst of his enjoyment, did not the least regard the feeble creature he had seen afar, and which appeared to be on the point of death. However, in a short time afterwards, directing his attention to a turn in the vale, he again perceived the object which had before attracted his notice approaching nearer and nearer towards him by nine parts of the way, and more rapidly, although still weak and feeble. King Arthur looked around, but continued meditating revenge upon the Saxons and their utter extermination, when again looking about, he perceived the abortive form of the Hanner Dyn coming to meet him. There was nothing in his appearance that could intimidate king Arthur, who continued to listen to the songs of the birds, until the Hanner Dyn was close to him and in his presence, and saluted him, "Good day to thee, King Arthur." "Good day to thee also, Hanner Dyn; what wilt thou?" "I would wrestle a fall with thee." "What glory should I gain, by wrestling with thee?" And king Arthur looked down again on the flower-bearing green sward. "Thou wilt repent," said the mis-shapen figure, and returned. And on the morrow King Arthur repaired to the same spot, and with him Trystan, the son of Tallweh, and Taliesin, chief of the bards, and the deformed Hanner Dyn came there as before, and sa-

* Literally, *Half Man*.

luted and derided Arthur. "Do contend with him," said Taliesin, "that he may be subdued ere he becomes a perfect man." "I shall derive no glory whatever, by contending with such an unformed object," replied King Arthur, who walked away along the meadows. And the shapeless being challenged Trystan; and Trystan, by the counsel of Taliesin, approached him, and said, "Why should I contend with thee, and for what?" "For thy head, Trystan," said the mis-shapen figure. Then Trystan by Taliesin's advice wrestled with him and threw him down. "Thou hast won my head," said the mis-shapen figure. "Yes," replied Trystan, "but what good do I gain by that?" "If thou wilt let me have it at a price, thou shalt receive a ransom." "I desire no one's head," replied Trystan, "but to lame the foot of him that is more swift than just."

THE MOUSE AND THE CAT.

A Mouse of old, as he was taking a walk in a wine tavern, happened by an unlucky accident to fall into a reservoir of wine that was in front of the vats, and there he cried out with all his might for help. The Cat in consequence of the cries hastened to the spot, and asked what was the cause; the Mouse replied, "Because I am in danger of my life, and I cannot extricate myself without assistance." Then asked the Cat, "What wilt thou give me for thy release, provided I draw thee out?" "I will accede," replied the Mouse, "to whatever terms thou mayest propose." Then said the Cat, "If thou wilt that I should assist thee, it must be on the condition that thou wilt come to me the very first time that I shall call thee." "I will do it cheerfully," replied the Mouse. "Give me thy pledge," said the Cat; and the Mouse vowed, he would do whatever the Cat wished. Then the Cat stretched down his paw, and drew the Mouse out of the pool, and let him have his liberty to run away. Now it happened some time after, that as the Cat was strolling about, and being exceedingly hungry, the agreement between him and the Mouse came to his recollection; and he hastened to the spot where he knew the Mouse's hiding place was, and standing outside, he called out to the utmost extent of his voice, and said, "Mouse come here to me upon business." "Who art thou?" asked the Mouse. "I am the Cat," replied he. "Didst not

thou pledge me thy vow, that thou wouldest come to me the very first time I should call for thee?" "Yes," said the Mouse, "but I was then drunk, and I will not therefore now fulfil my agreement." Thus many people, when overcome by sickness, or exposed to danger, promise faithfully to amend, and that they will not again transgress; but when they escape from their trouble, they will not fulfil any of their promises, saying, "Yes, we were in danger then;" and so they do not perform their promises; as is related of a mariner, who was overtaken by a tempest, and being in great danger of his life, made a solemn vow that if he was delivered he would be a good man ever after as long as he lived; but no sooner had the vessel been brought to shore, and he himself safely landed, than he exclaimed, "Aha, I have indeed cheated this time, I will not be a good man yet."*

* The above Fable was taken from a MS. in the hand-writing of Iolo Morgannwg, who transcribed it from Owain Myvyr's Collection of Proverbs, which was extracted from an ancient MS. on parchment, written about the year 1300.

ANCIENT FABLES.

I. ENVY BURNING ITSELF.

TALHAIARN was a bard ; and a learned, wise, and good man was he, and he had a son named Tanwyn. And after having given learning to that son, together with the means of promoting talent and genius, until he became acquainted with art and science, and possessed of every wisdom and praiseworthy knowledge, together with conscientiousness and piety, and adorned by every propriety of conduct towards God and man, one day Talhaiarn called his son to him, and spoke to him thus. "My son Tanwyn, my only and beloved son art thou, I have loved thee, and reared thee, as a father should do towards a son he dearly loved. I have instructed thee in every science, and useful learning, and in every becoming conduct, that would make thee, as I thought, a man capable of good and of service to thy country and race, and to every living being of the world, and that would make thee one that every upright man would rejoice in finding ready in the service of thy race and country; and above all, one who should enjoy the favour of God in this world and in the world to come. Thou seest, therefore, that I have performed my share, and fulfilled my duty towards thee. And now my beloved son, I have neither houses nor land for thee, nor gold nor silver, nor sumptuous apparel, nor horses, nor jewels of any kind whatever; therefore, my son, I am necessitated, contrary to my affection for thee, to cause thee to leave thy father and his house, and to go wherever thou mayest be led by God and thy destiny, to follow thy fortunes and earn thy livelihood. There is neither possibility nor need for giving thee instruction and counsel further than I have done, excepting in that which I now say to thee, namely ;—Travel not on a new road where there is no broken bridge on the old road.—Seek not power where thou canst have love in its stead.—And pass not by the place where there is a wise and pious man teaching and declaring God's word and commandment, without stopping to listen to him."

Then Tanwyn took his departure from his father's house, after receiving his blessing, and prayer to God for him; and he knew not where he should go, excepting that he went under the guidance of God, and his destiny; until he came to a long and even strand, by the sea side, a road leading across it, and the strand was level and smooth; and Tanwyn wrote with the point of the staff which was in his hand these words, namely;—"Whoso wishes evil to his neighbour, to himself will it come." And a wealthy and powerful nobleman chanced to see him from a distance as he rode to meet him. And after they had passed each other with a civil and friendly salutation, the nobleman saw the writing on the sand; and after observing its elegance and correctness, he turned his horse round, and rode hastily, until he overtook Tanwyn. "Was it thou," said the nobleman, "that didst write on the sand?" "Yes," answered Tanwyn. "Let me," said the nobleman, "see thee writing again." "I will do so," said Tanwyn. And he wrote, more elegantly than before, these words, "Man's best candle is discretion." "Whither art thou going?" said the nobleman. "Into the world to earn my livelihood," said Tanwyn, "wheresoever and howsoever God wills, and myself am able." "Thou," said the nobleman, "art the man I want; wilt thou come with me, and be my steward, to manage my property and my household, and thou shalt have what remuneration thou demandest?" "I will," said Tanwyn. "What wages dost thou ask?" said the nobleman. "Whatsoever my service is worth," said Tanwyn, "in the judgment of the skilful and honest, after it has been performed." "Very well," said the nobleman. "That is the fairest arrangement I ever heard of." So Tanwyn went along with the nobleman, and was appointed steward of his property and household. And Tanwyn managed every thing so prudently, and conducted himself so uprightly, and answered all enquiries so correctly, that he was beloved by the nobleman, and by all his household. And when the time came to pay his wages, the nobleman left the matter to such of his attendants as were skilful and upright men. And they awarded to Tanwyn twice as much wages, as any other person any where gave to the best in his service. And when the nobleman heard of the award, he made the wages twice as great as the award. And in the course of time, Tanwyn's fame became so great for wisdom, and benevolence, and justice, and for all useful and valuable knowledge; that he would not exercise power over any one, but retain the love of all; practising kindness

and justice, and teaching wisdom and justice wheresoever he went, upon every occasion and at every leisure he possessed, according to the advice his father had given him.

The nobleman was a wise and prudent man, and knowing, and discreet; but when he saw that Tanwyn's fame was higher than his own, for all honourable actions and knowledge, he became envious of him; and observing day by day the fame of his servant increasing, and his own fame diminishing, he had recourse to stratagems, and found persons to accuse Tanwyn of treachery, and injustice, and dishonesty. But Tanwyn, by mere discretion and wisdom, brought the perjuries to light, so that the perjurers were by the judgment of the land and the law condemned, and all of them hanged.

After this the nobleman became more and more angry with Tanwyn, though with so little cause, and meditated his death. He at that time had a limekiln at work, and he went early in the morning to the lime-burners, and said to them thus: "There is a man," said he, "who is my enemy, and purposes to bring a foreign chieftain in a hostile manner into my dominion, and to dispossess me of my land and property, and my friends and faithful servants, and to carry away captive all of you together with myself, and to make numbers of us objects of vengeance before the country, especially you and others of my faithful people, whom I love best of all. He is at this time on a visit to me; and if he could be put to death, it would be a good thing, and safety to us all." Upon which the lime-burners swore they would burn him in the kiln, if they knew who he was. "You shall know that," said the nobleman, "by this token, namely, the first that comes to you, after I leave you, along the road I came from my house here, and makes you presents, that will be the person, throw him into the kiln, and after that I will bring you more presents in my hands to reward you." And this was agreed upon.

Then the nobleman went to his house, and called Tanwyn to him, and said to him thus. "I have," said he, "men burning lime at the kiln, at the head of the new road, go along that road and to them, and pay them their hire in gold and silver; and give them over and above their demands, in liberality according as thou art disposed, and give them ale and mead as much as they like; and go along the new road." Tanwyn was silent, thinking of the advice of his father, Talhaiarn; and he took in his hands gold and silver, and a vessel of mead, and that to a liberal amount

according to his lord's instructions ; and he went towards the lime-kiln, but along the old road, according to his father's injunction.

And whilst on his way, he heard in a house, near the road, a wise and pious man, preaching the word of God, and his wisdom. And Tanwyn turned in to listen to him, and remained there some time, where he heard the voice of godliness and wisdom. Meanwhile, the nobleman, concluding that by that time it was not possible but that Twanwyn must be reduced to ashes, bethought him of going to the kiln, to see and hear how it befell. At this time there were none but strange workmen placed by order of the lime-burners at the kiln, who were not acquainted with the nobleman, and they having received orders and injunctions from their employers ; and as the nobleman was behaving liberally to them, and had come along the new road, they without one word from either of them threw him into the kiln, and burnt him to ashes. And in the course of a short time, behold Tanwyn came to the kiln with his gold and silver, and his vessel of mead.

II. ENVY BURNING ITSELF.

[Another version.]

CWTTA Kyvarwydd, of Glamorgan, had a son named Howel ; who was brought up by his father in every honourable acquirement, and in every knowledge beneficial to man. And Howel after arriving at man's estate was desirous of quitting his father's house, and following his fortunes about the world. And at parting, his father gave him this advice, namely, never to pass by the preaching of God's word without stopping to listen. So Howel departed ; and after travelling a considerable way, he came to the sea shore, where the road lay over a long smooth and level beach. And Howel, with the point of his staff, wrote on the sand the following old proverb. "Whoso wishes evil to his neighbour, to himself will it come." And as he was writing it, behold a powerful nobleman overtook him ; and on seeing the beauty of the writing, he knew that Howel was not a common rustic, and he asked him from whence he came, and who he was, and whither he was going. And Howel gave him courteous answers to all he had asked him. And the nobleman admired him much, and asked him if he would come and live with him as his domestic clerk, in order to manage for him all matters of learning and knowledge ; and he promised

him a salary suitable to a gentleman. So Howel agreed with him, and went to live with him. And all the noblemen and knights who came to visit this nobleman, were amazed at the learning and wisdom of Howel; and praised him greatly, inasmuch as that the nobleman harboured envy towards him, for excelling him so vastly in wisdom, and learning, and good breeding.

Howel's fame increased daily, and in the same measure did the envy of the nobleman, his master, increase; until at last he thought of putting Howel to death. And one day he complained to his lady, of the great evil and disrespect that Howel had caused him; and he counselled with her about slaying him. And she, in her great affection for him, bethought her of the mode of effecting that. The nobleman had on his property, lime-burners, burning lime; and the lady went to them, and gave them a large sum of gold, upon condition of their throwing into the kiln the first person who should come to them with a vessel of mead; and they promised to do so; and the lady when she returned home, mentioned the stratagem to the nobleman, her husband; and they filled a large vessel with mead, and ordered Howel to take it to the lime-burners. And Howel took the vessel and carried it towards the kiln; and on the way he heard in a house, an old and godly man, reading the word of God; and he turned in to listen to him, and remained there a considerable time, according to his father's advice. And after this delay, the nobleman concluded that Howel was by this time burnt in the kiln; so he took another vessel of mead as a reward to the lime-burners; and when he came to the kiln, he was seized by the lime-burners, and thrown into the fire in the kiln, and burnt there.

As he was being put to death, Howel came there with his vessel of mead, and seeing his lord thus slain, he brought the lime-burners before a justice, and then they confessed how they had been bribed by the nobleman, to burn the first who should come to them with a vessel of mead, and that the nobleman himself was that person; and after examining the lady, the truth was discovered. And thus did Envy burn itself; and the word of God was the preservation and protection of him who respected it.

III. REVENGE.

WHEN Cynlas, the son of [Glywys,] was lord of Glamorgan, he had a son named Cadoc, an exceeding pious man, and a saint of

the college of Illtyd. One day as he was in his father's house, a tinker came by, and requested to be allowed to burnish the gold and silver jewels of the lord Cynlas; and after finishing his work, his pack being open, a young woman, a servant there, took a silver cup, and put it in the tinker's pack, concealed beneath his tools; and so the tinker shut up his pack and departed. Cadoc chanced to see all that was done. After missing the cup, the tinker was pursued, and the cup was found in his pack, and he was put in prison. But Cadoc thought within himself thus, that God who is altogether just would not permit the innocent and unoffending tinker to be punished; but would cause him to be delivered from the punishment and the disgrace. However the time of trial came, and the tinker was found guilty, and hanged. And when Cadoc saw this he thought that there was no God, or else that he was not just, for allowing the innocent and guiltless tinker to be wrongfully hanged. Therefore he fell into unbelief respecting God and goodness, and he set his mind upon the pleasures and enjoyments of the world in every way it could be obtained, without regarding either religion or law.

And after all his property was spent he took a horse and arms, and went into a wood through which there was a highway, along which wealthy persons often travelled, with the intention of robbing all who should come that way. And after taking up his station in the wood, he saw, as it were, an aged and wealthy nobleman coming armed along the road. But Cadoc being a daring man, in the prime of manhood, went to meet the nobleman, and demanded his gold and silver without delay or refusal. "Thou shalt not have them," said the nobleman, "although thou art young and I old, I will contend with thee for my property, by force of arms and courage." "Very well," said Cadoc, "I am ready." "But," said the old man, "first of all let us dig each his grave, in order that there may be a place ready to bury the one that is slain, so that there may be nothing more heard of him." "With all my heart," said Cadoc. So they set about digging, each his grave; and by digging there were found in each of the graves a man's bones. "Behold," said the old man, "these are the bones of two men who were murdered for their property by the tinker who stole thy father's cup; and one of them was the father of the girl who put the cup in the pack; and by this see that God is just, and that he will not suffer the wicked to escape unpunished; but the most tardy vengeance is that of God, and the completest vengeance

is that of God. Thou didst see the putting of the cup in the pack; but thou didst not receive power and permission of God to mention it, because it was his will to punish the tinker. And henceforth understand this instruction, namely, that thou canst not perceive the manner in which God brings into operation his justice, nor his wisdom, nor his mercy; leave God to his own wisdom, for it is not for man to judge him in the exalted wisdom of his arrangements, and his incomprehensible knowledge; and behold his mercy in saving thee from punishment, by sending me to rescue thee, and to teach thee when thou didst deserve nothing but the gallows on which the tinker was hanged. God is too bright for man to look upon him and see him; and so are his works and providence." And with these words, Cadoc could see him as a young man of most comely aspect, and the most beautiful he had ever seen, and by that he knew that he was an angel from heaven.

He then returned home; and after becoming possessed of wealth, he made compensation to all for the wrong he had done them, and gave liberally to the poor, and relinquished the lordship, and built a college in Llanccarvan for three hundred saints, and they were greatly celebrated for their piety and almsgiving; choosing the service of God before all worldly happiness and enjoyment, counting the wealth and honour of the world as nothing in comparison with God and godliness.

IV. THE OWL, THE DOVE, AND THE BAT.

As the Dove and the Owl were once on a journey together, they came towards the dusk of night to an old barn, where they determined to lodge that night. In that old barn was the chief of a tribe of Bats with his family residing, and after seeing these strangers he invited them to sup with him. And after eating and drinking sufficiently of choice viands, and strong drinks, the Owl arose and began to laud the chief in this manner, saying: "O most noble Bat, vast is thy liberality; thy fame is unutterable. I do not consider any to be equal to thee, and thy splendid family. Nor do I know thy compeer in learning and literary knowledge. Thou art more valiant than the eagle, and more handsome and beautiful than the peacock, and thy voice is more melodious than that of the nightingale." The Bat was exceeding proud of the en-

comium. And now he expected that the Dove should address him in a similar manner; but the Dove sat at the table in silence, without taking any notice of, or making any remark upon, what was said by the Owl; but by-and-by, she turned and courteously thanked the chief of the Bats for his hospitality and his liberality, without giving any further commendation. Upon this, lo, the whole family looked angrily on the Dove, and cast a frown upon her, and blamed her unmannerliness, and taunted her with her want of good breeding, and her boorishness, in not lauding the chief of the family in a genteel and courteous manner, as the Owl had done; and all that the Dove said was that she hated flattery. And all the party became enraged, and they beat and wounded her, and turned her out in the depth of a dark and stormy night, to starve and shiver till the dawn broke. And then she flew to the eagle, and complained of the Bats and the Owl. Upon which the eagle swore that if the Bat and the Owl should ever after show themselves by day, all the birds of the world should maltreat and disrespect them; and he granted the Doves for ever after that they should aggregate together, and he loved and respected them greatly from thenceforward, on account of their sincerity and truth; but a flock of Bats or of Owls was never seen since then. Here is respect crowning undeceiving truth, and disrespect and disgrace fettering adulation.

V. THE GOATS, AND THE SHEEP, AND THE WOLVES.

A WAR broke out formerly betwixt the Goats and the Sheep; and the Sheep, in fear and weakheartedness, thought that the Wolves were fierce enemies to the Goats, without considering that they were also equally fierce towards themselves, the Sheep. So the Sheep requested their aid against the Goats; which was granted on condition that the Wolves should have all the Goats that should be slain in the battle. And thus it was agreed, and to war they went; and all the Goats that were killed, and all the spoil the Wolves took possession of; and great and luxurious were the feasts they made upon the flesh of the Goats, and they glutted themselves exceedingly, and great was the revelry. But when their provisions were finished, the Wolves bethought them of next falling upon the Sheep; and so they did, and selected the best lambs

and the fattest wethers of the whole fold, in order to enjoy the dainty luxuries they coveted. The Sheep then complained of this wrong, and of the injury they suffered; but they obtained no advantage from the complaint; but the Wolves asserted that the Sheep had first violated the principles of the treaty. And the Sheep saw, when too late, their senselessness and folly, in thus ever making an agreement with the Wolves; and sorry were they ever after that they had requested the aid of those merciless and ravenous monsters; inasmuch as they would not have left one of them alive excepting for the purpose of rearing a breed, in order to have continual dainties, and savoury messes. And so may it always befall those who are so short their foresight as those Sheep.

VI. THE WILD HORSE.

FORMERLY there was a young Wild Horse in the woods of Glyndaronwy. And one morning he came as far as the border of Dolgynon; and in a high-grown pasture, he saw a tame Horse grazing clover, and flowering hay-grass, and drinking water from a purling rill, that flowed like a stream of molten silver, between two meadows, full of the perfumed blossoms of the fresh verdure of May. Said he, "How foolish I am to pass my life in yonder brake woods, where I have nothing but coarse, ill-flavoured grass to eat, and where I have no better delicacies than sprigs of trees to chew, and that with long trouble in biting them; and where I am compelled to drink of a foul puddle that never smiled in the face of the sun, that trickles beneath the shadow of leaf-shedding bushes, along a muddy soil. I will go to yonder bright-green meadow to graze the trefoils and the summer-grown hay-grass, and to drink of the clear-streamed sunny-visaged rill, and to sleep in in a soft and easy bed of slender straw, scented with fragrant blossoms; and I will live like a gentleman, as is fitting my descent; and I will no more go amongst the rustic boorish Horses that seek yonder wildernesses, where there is neither learning, nor wealth, nor any enjoyment whatever;" and with that he sprung forward with a mighty bound, and darted like lightning across the bristling corn, with a vigorous pace, and with an inordinate appetite; and when he had reached the level ground of the grassy valley, he cast a proud contemptuous look towards the woods where his relatives

and friends were remaining. "Spiritless wretches," said he, "wherefore do ye love that rude and wild desert? Be courageous like me, and enjoy the pleasure and ease which exist in this delightful place." Then answered an old sensible and knowing Horse, who had seen many of the troubles and changes of the world, and had seen many a thoughtless youngster enduring grievous distress on account of his inconsiderate folly; said he, "It is, as yet, too soon for thee to rejoice, inasmuch as thou seest not the misery that is united to that delusive joy; and if thou wilt follow the advice of one who loves thee, come out from thence quickly, and do not delay to bestir thyself; a captive horse is the one thou seest yonder, in whose happiness thou desirest to partake; and a captive wilt thou be thyself unless thou hurriest thence with all the power of thy mind and hoof." But the young Horse laughed in contempt, and turned away with uplifted nostril, and did not listen to the prudent advice of the old sensible horse. And he was not long before the owner of the meadow came with his bear-dogs, and bloodhounds, together with his servants, and their rope nets, who caught and bridled him and put a pack-saddle on him; and the next day he was compelled to go to carry wood and fuel from the grove where he had formerly been roaming about, and possessing every cheerful enjoyment, free and unrestrained, without knowing what it was to carry the heavy load of the captive horse. The end.

VII. THE NIGHTINGALE AND THE LARK.

THE Nightingale formerly became exceeding proud on account of her melodious voice, and every bird flattered her and called her the "Angel of the wood." and the "Goddess of the foliage," and practised towards her a vast deal of adulation. And the blackbird came to make love to her, and he expressed his affection for her in melodious strains and carols; and declared his love in many a tender ode, and truthful sonnet. And the thrush depicted to the Nightingale what an excellent person the blackbird was; how great his learning and instruction, and how true and gentle a youth he was. Said the Nightingale, "Thou mayest as well leave off thy chattering and talk, I will have a more valiant and warlike, and a more princely person than the blackbird." Upon this the thrush became angry with her, and so did all the other birds that

were her friends, namely, the lark, and the linnet, and the cuckow, and many more of the gentle birds that desired her welfare, and they departed suddenly.

When they were gone, the hawk came to her, and addressed her thus. "Thou Goddess of the woody dell, and Inspirer of the groves, wise and prudent wast thou in not listening to the base advisers, who would pervert thy virtuous mind to their own miserly and sordid profit, without regarding thy happiness; I am the prince of the birds, and I sit on the right hand of the eagle; and long have I been enduring pain and anxiety in my heart for thee; not equal to thy melody and chant is that of any organ or harp; and a frightful bellowing is the sweetest voice and song of the most tuneful birds where thou art. Impossible is it for me to declare how great is my affection for thee; neither is it possible for me to be happy if thou wilt not love me; permit me to approach thee with courteous speech, and sincere heart, that I may declare my love and anxiety. Condescending and courteous is thy mind, and tender is thy disposition, and there is none who knows thy like."

The Nightingale was proud to hear herself flattered in this manner; and without considering his nature, she invited him to her. "Come nearer," said she to the hawk; "for I understand that thou art an honourable gentleman, excellent is thy good-breeding, and extensive thy knowledge; I will listen to thy wise counsel, and thy gentle speech."

So the hawk drew near to her, and he then quickly snatched her off, and killed and devoured her. And so may it be to all who will not follow the advice of their friends, and who trust to flatterers, and reject the honourable offers of the truly wise. The end.

VIII. EINION AP GWALCHMAI AND THE LADY OF THE GREEN-WOOD.

EINION, the son of Gwalchmai, the son of Meilir, of Treveilir in Anglesey, married Angharad, the daughter of Ednyved Vychan. And as he was one fine summer-morning walking in the Woods of Treveilir, he beheld a graceful slender lady of elegant growth, and delicate feature; and her complexion surpassing every white and red in the morning dawn, and the mountain snow, and every beautiful colour in the blossoms of wood, field, and hill. And then

he felt in his heart an inconceivable commotion of affection, and he approached her in a courteous manner, and she also approached him in the same manner; and he saluted her, and she returned his salutation; and by these mutual salutations he perceived that his society was not disagreeable to her. He then chanced to cast his eye upon her foot, and he saw that she had hoofs instead of feet, and he became exceedingly dissatisfied. But she told him that his dissatisfaction was all in vain. "Thou must," said she, "follow me wheresoever I go, as long as I continue in my beauty, for this is the consequence of our mutual affection." Then he requested of her permission to go to his house to take leave of, and say farewell to his wife, Angharad, and his son Einion. "I," said she, "shall be with thee, invisible to all but to thyself; go visit thy wife and thy son."

So he went, and the goblin went with him; and when he saw Angharad, his wife, he saw her a hag-like one grown old, but he retained the recollection of days past, and still felt extreme affection for her, but he was not able to loose himself from the bond in which he was. "It is necessary for me," said he, "to part for a time, I know not how long, from thee Angharad, and from thee my son Einion, and they wept together, and broke a gold ring between them; he kept one half, and Angharad the other; and they took their leave of each other, and he went with the Lady of the Wood, and knew not where; for a powerful illusion was upon him, and he saw not any place, or person, or object, under its true and proper appearance, excepting the half of the ring alone.

And after being a long time, he knew not how long, with the goblin, the Lady of the Wood, he looked one morning as the sun was rising upon the half of the ring, and he bethought him to place it in the most precious place he could, and he resolved to put it under his eyelid; and as he was endeavouring to do so, he could see a man in white apparel, and mounted on a snow-white horse, coming towards him, and that person asked him what he did there; and he told him that he was cherishing an afflicting remembrance of his wife Angharad. "Dost thou desire to see her," said the man in white. "I do," said Einion, "above all things, and all happiness of the world." "If so," said the man in white, "get upon this horse, behind me;" and that Einion did, and looking around he could not see any appearance of the Lady of the Wood, the goblin; excepting the track of hoofs of marvellous and monstrous size, as if journeying towards the north. "What delusion

art thou under?" said the man in white. Then Einion answered him and told every thing, how it occurred betwixt him and the goblin. "Take this white staff in thy hand," said the man in white; and Einion took it. And the man in white told him, to desire whatever he wished for. The first thing he desired was to see the Lady of the Wood, for he was not yet completely delivered from the illusion. And then she appeared to him in size a hideous and monstrous witch, a thousand times more repulsive of aspect than the most frightful things seen upon earth. And Einion uttered a cry from terror; and the man in white cast his cloak over Einion, and in less than a twinkling Einion alighted as he wished on the hill of Treveilir, by his own house, where he knew scarcely any one, nor did any one know him.

After the goblin had left Einion, the son of Gwalchmai, she went to Treveilir in the form of an honourable and powerful nobleman, elegantly and sumptuously apparelled, and possessed of an incalculable amount of gold and silver; and also in the prime of life, that is thirty years of age. And he placed a letter in Angharad's hand, in which it was stated that Einion had died in Norway, more than nine years before, and he then exhibited his gold and wealth to Angharad; and she, having in the course of time lost much of her regret, listened to his affectionate address. And the illusion fell upon her; and seeing that she should become a noble lady, higher than any in Wales, she named a day for her marriage with him. And there was a great preparation of every elegant and sumptuous kind of apparel, and of meats and drinks, and of every honourable guest, and every excellence of song and string, and every preparation of banquet and festive entertainment. And when the honourable nobleman saw a particularly beautiful harp in Angharad's room, he wished to have it played on; and the harpers present, the best in Wales, tried to put it in tune, and were not able. And when every thing was made ready for to proceed to church to be married, Einion came into the house, and Angharad saw him as an old decrepit, withered, gray-haired man, stooping with age, and dressed in rags, and she asked him if he would turn the spit whilst the meat was roasting. "I will," said he, and went about the work with his white staff in his hand after the manner of a man, carrying a pilgrim's staff. And after dinner had been prepared, and all the minstrels failing to put the harp in tune for Angharad, Einion got up and took it in his hand, and tuned it, and played on it the air which Angharad loved. And she

marvelled exceedingly, and asked him who he was. And he answered in song and stanza thus :

“ Einion the golden-hearted am I called by all around,
The son of Gwalchmai, ap Meilir ;
My fond illusion continued long,
Evil thought of for my lengthened stay.”

Where hast thou been ?

“ In Kent, in Gwent, in the Wood, in Monmouth,
In Maenol Gorwenydd ;
And in the valley of Gwyn, the son of Nudd,
See, the bright gold is the token.”

And he gave her the ring.

“ Look not on the whitened hue of the hair,
Where once my aspect was spirited and bold ;
Now, gray, without disguise, where once it was yellow ;
The blossoms of the grave—the end of all men.”

“ The fate that so long afflicted me, it was time
That it should alter me ;
Never was Angharad out of my remembrance,—
Einion was by thee forgotten.”

And she could not bring him to her recollection. Then said he to the guests,—

“ If I have lost her whom I loved, the fair one of polished mind,
The daughter of Ednyved Vychan ;
I have not lost, (so get you out,)
Either my bed, or my house, or my fire.”

And upon that he placed the white staff in Angharad's hand, and instantly the goblin which she had hitherto seen as a handsome and honourable nobleman, appeared to her as a monster, inconceivably hideous; and she fainted from fear, and Einion supported her until she revived. And when she opened her eyes, she saw there neither the goblin, nor any of the guests, or of the min-

strels, nor anything whatever except Einion, and her son, and the harp, and the house in its domestic arrangement, and the dinner on the table, casting its savoury odour around. And they sat down to eat; Einion, and Angharad, and Einion their son; and exceeding great was their enjoyment. And they saw the illusion which the demoniacal goblin had cast over them. And by this perchance may be seen that love of female beauty and gentleness is the greatest fascination of man; and the love of honours with their vanities, and riches, is the greatest fascination of woman. No man will forget his wife, unless he sets his heart on the beauty of another; nor a woman her husband, unless she sets her heart on the riches and honour of lordly vaingloriousness, and the pomp of pride. And thus it ends.

Hopkin, the son of Thomas, of Gower, composed it.

[In another copy the following is found as a fragment.—AB IOLO.]

Here is a story composed by Hopkin, the son of Thomas, of Ynys Dawy, of what befell Einion the son of Gwalchmai of Anglesey, and the Lady of the Greenwood, which was a witch or female goblin that fascinated him for nine and twenty years, and of the manner in which he was liberated from the illusion and bands she had cast over him.

Einion, the son of Gwalchmai, the son of Meilir,¹ the son of Mabon, &c. of Anglesey, was a dignified nobleman, and lineally descended from Llywarch, the son of Brân, the head of one of the

¹ The three last named individuals afford a remarkable instance of the existence of poetic talent in the same family, for three successive generations. *Meilir*, the grandfather, began to compose as early as 1080, and his poetry, though evidencing the awakening energy of the latter part of the eleventh century, yet, at the same time, retains much of the torpor of preceding ages. *Gwalchmai*, his son, on the other hand, exhibits all the fire and ardour of the twelfth century. His ode on the defeat of Henry II. by Owen Gwynedd, in 1157, is a splendid composition; Bishop Percy speaks of it as "The Sublime Ode of Gwalchmai;" and Gray selected it for his national specimens, and has given a versified translation of it under the title of "The Triumph of Owen." *Einion*, the hero of the present fable, is a pleasing and polished composer, but wants the fire of his father, Gwalchmai. His subjects are chiefly religious.

fifteen tribes of Gwynedd, and his wife was Angharad, the daughter of Ednyved Vychan, of Anglesey, by whom he had a son. His mother was X. the daughter of L. Ll. the son of BB. [Probably, Christiana, the daughter of Llywarch ap Brân.]

XI. THE RICH MAN.

IN time past there lived in a certain parish a great and wealthy lord; and he was the richest man in possession of houses, and lands, and of gold and silver, and of every worldly property, as well as with regard to office and honour, of any in his district. And one morning at the break of dawn, after the third crowing of the cock, there was a voice heard distinctly proclaiming, three times, in this manner. "To-night,—this very next night, shall the greatest and richest man in this parish die." And it was told the nobleman how such a spiritual voice was heard, as it were from heaven. And when he heard of it, he was exceedingly troubled, and sent for the best of physicians far and near, who watched by his bed unceasingly, ministering to him every medicine they could bring to their mind and knowledge, and every support of life that they could discover by learning and deep study. And the night wore away, although it appeared to the nobleman as long as a man's life; and the dawn broke, and the nobleman and his friends rejoiced exceedingly that he was alive. At sunrise, lo the church bell was tolling the knell of some one dead. And they sent in great haste to enquire who it was. And the answer came that it was a poor old blind beggar-man, who had been often seen sitting more than half naked, at the road side, asking alms; and who, although he received something from others, yet he never received any thing from the rich nobleman, his neighbour. And when the nobleman heard of it he said, "I well knew that the wicked old fellow was a cheat and impostor; and as he has left neither children, nor relatives, as I am the lord of the territory, to me belongs by the law of the land all the wealth of the old unconscionable dog." So they went and minutely searched the house, and in it they found nothing but a truss of straw, and a bolster of rushes, and the old man dead upon them; and in the house there was neither food nor drink, nor fire, nor clothes, as a protection from cold; and it was seen that it was from hunger and cold that the old hermit had died. And from seeing this, the wealthy lord became exceeding sorrow-

ful, and took it greatly to heart; and after sorrowing for a great many days, and praying to God, it came to his recollection that "blessed are the religious poor, and theirs is the treasure and wealth in the happy region of Heaven." And from thence forward he became a religious man, giving alms and practising charity, and performing every godly and moral act to the end of his life; endowing religious houses, and churches, and alms-houses, and hospitals, and schools; and relieving from every poverty and want, he saw or heard of; and he died a devout saint. And in his last hour, his words were these: "I shall go to my betters; I shall go to the old hermit, and blessed shall I be in that, though I be litter under his feet." At the hour in which he died, there was heard the voice of angels singing the welcome of happiness to him. And he was buried according to his desire in the old hermit's grave. And thus it ends.

X. THE BLIND BEGGAR.

THERE was formerly a blind man, who lived on alms which he had of one and another, and yet very desirous of, and entirely bent upon, acquiring worldly wealth, and storing up wealth of gold and silver, and thus becoming a great man in his country.

One day after having received the full of an earthen vessel of milk, and having brought it home, and placed it at the corner of the floor, he sat down, and having silently meditated a little while, he was shortly after heard speaking thus: "I will sell this for a trifle, and will buy a chicken. That will bring me an egg every day for a good period of time. I will sell the eggs, and save with the greatest care what I shall get for them; and some I will place under the hen, and when she sits she will hatch them chickens for me, and when they come to a proper size, I will sell them for so much, and may I go to the evil one if I sell one to any man living for less than that. I will buy a ewe with the money, and she will give me milk, and wool, and lambs; I will sell the milk and the wool for the best price, and those to whom they are indispensable must give it or be without them. And they shall be without them, unless I get for them the price that satisfies me. The male lambs I shall sell at a price that none but the needy will give; the females I will keep for breeding; and what with the lambs and every other

profit arising from my sheep, in the course of time I shall have the means of buying houses and land, where there is the best ground, and water, and shelter, and every other advantage that can make me a rich and wealthy man. And then if any one or the other should come to me to ask for this or that, whatever, either the one or the other of them may want, they shall not have it except for the ready money in hand. And when any shall come to me to cultivate my friendship, I shall take no notice of them, neither small nor great, I shall make neither acquaintance nor intimacy with the best of them; but shall say to them, 'Away with you, you clowns.' And when they do not go at the first word, I shall strike them with my staff, thus:" And with that he struck with his staff with all the strength of his arm, and the blow lit on the vessel, and broke it into shivers, and all the milk was spilt on the floor and lost, and together with that, all the houses, and land, and worldly possessions, and riches; also the staff flew out of his hand, so that he could not stir from the place where he was, nor take a journey any where in the world, poor and needy as he was, to ask for assistance to support life. Without the staff, without every thing; and therefore is it said of what is done through presumption: "Like the blind striking with his staff;" and otherwise, "Be not too ready to throw thy staff out of thy hand, like the blind man formerly." And also, "Often will pride cast its staff out of its hand in its blindness, and thence throw down in fragments all its greatness and wealth, like the blind man, his jug of milk." [From miscellaneous papers of Edward Lhuyd, in the Ashmolean Museum, in Oxford.—Says Iolo Morganwg.]

XI. THE MAN AND THE COLT.

FORMERLY a Man who was owner of a Colt, would place himself under him when a month old, and lift him on his shoulders. And this he did every day. The Colt growing to be a horse, and the Man by daily exercise of his bodily strength, increasing in strength as the Colt increased in size, and lifting up the Horse upon his shoulders, and the Horse enduring that easily. Thus habit will do more for one than is imagined. As the proverb says, "Habit will make mastery." "Habit will render easy the most difficult." And another, "Habit will subdue the most powerful."

Another also, "Habit will reduce every thing under its controul."
 "Habit will come half-way to meet every endeavour, like the Horse coming to the Man, and readily submitting to be lifted."
 Another likewise, "Habit is half the work." Also other proverbs, "Not strength but habit. Not strength but art. Not art but habit." As the Bard says :

"Habit and endeavour will conquer every oppression."

And of this comes the proverb: "To lift the Colt to-day, to-morrow, and every day until he becomes a fullgrown Horse."

XII. OF MEREDYDD AP RHOSSE OF LLANBEDER AR
 VRO, RESPECTING TREWARIN CASTLE,
 [I. E. WRINSTWN.]

THE Castle of Foulk Fitzwarren, called Foulk of Glamorgan, and Foulk, Viscount of Cardiff, consisted of one large and lofty tower; and much higher than any other tower in the Island of Britain. As Sir Foulk was on one whitsuntide speaking of the hardships he had endured, when fighting with his enemies and the Saracens, and of the way in which he managed to defeat them, whilst knights and noblemen of high descent were listening, "I could easily have done that myself," said one knight. "And I also," said another. "And I also," said the third. And so from "I also" to "I also," until each was heard to boast himself equal to the best, and as good as Sir Foulk himself. "One thing besides I did," said Sir Foulk, "but less wonderful I must confess than any thing else." "What was that?" said one and the other of all that were present. Said Sir Foulk, "I jumped to the top of my own castle, which every one of you acknowledges to be the highest in the kingdom." "That is true as relates to its height," said one and the other, and all of them, "but as to jumping to its top, nothing but seeing the exploit with my own eyes will make me believe that." "Very good, truly," said Sir Foulk; "and if I shall have the honour of your company to dine with me some day in my castle, you shall see me jumping to the top of it." Every one promised to come, and the day was named, and all of them came, and they dined, eating and drinking well; the meat and drink be-

ing of the best. "Now," said Sir Foulk, "for jumping to the top of the castle tower, come with me and see every one with his own eyes." They proceeded to the foot of the stairs, and Sir Foulk jumped to the top of the first step, and from that to the second, and then to the third, and thus jumped from step to step till he jumped to the top of the castle. "O!" said one, and after him every one else, "I could have easily jumped to the top of the castle in that way myself." "Yes," said Sir Foulk, "I know you could, and that every one of you easily can, now after seeing me do so, and the way I did it. And want of understanding alone was the cause of your not doing so; or at least it never came into your mind how it might be done."

Let the possessor of understanding listen, and consider the Fable, and take instruction. From step to step the top of the castle of knowledge, and the height of science must be reached; and nothing so vain as attempting it at one leap.

Meredith, the son of Rhosser, related this at the Eisteddvod of Llandaff; which was held then in the church by William Evans, Treasurer of Llandaff, to show how knowledge of learning and science must be obtained.

And in the open field where the bards set apart ground appointed by thirteen Chair-Bards, proclaimed by regular proclamations, according to the primary custom, or else publicly read by a Chair-Bard in right of an Ovydd, inasmuch as neither a chief Bard, nor a Druid ought otherwise than to proclaim it aloud according to the voice of the Gorsedd.

TALES.

HERE IS THE ACCOUNT OF CARADOC

[CARACTACUS,] THE SON OF BRAN, THE SON OF LLYR, AND OF MANA-
WYDDAN, THE SON OF LLYR, HIS UNCLE, AND OF THE
PRISON OF OETH AND ANNOETH.

WHEN Caradoc, the son of Bran, the son of Llyr Llediaith, was warring with the Romans, and slaughtering them terribly, some of those who had escaped told their Emperor that there was neither chance nor hope of overcoming Caradoc, the son of Bran, as long as the woods and thickets remained in the territories of Caradoc and his Cymry, viz: in the dominion of Essyllwg [Siluria,] inasmuch as, they said, that in the woods and forests they conceal themselves like wild beasts, and it is impossible to obtain a sight or a glance of them, in order to slay them, so that they come upon us Cæsarians unawares, as numerous as bees out of a hive in a long hot summer's day, and slaughter us in heaps; upon which the Emperor answered, "By my great name and destiny, the woods in the territory of Caradoc and his Cymry shall not long stand; I will dispatch to that territory one hundred legions of my best warriors with fire instead of weapons, and I will set on fire all the woods in the territories of Caradoc, and his race of Cymry and their tribes." These words came to the hearing of Caradoc, the son of Bran, and his men, upon which they said as with one voice and one mouth, "It is a small thing for us to defend our country, otherwise than through strength of body and heart; therefore let us burn our woods, as broad and as far as there is seen a leaf of their growth, so that there may not be found a sprig to hang a flea from the shore of Severn to the river Towy, as broad and as long as the territories of Siluria extend, throughout all the countries in our possession, and under our name; then let us invite the Cæsarians to our country, and meet them army against army, upon the plain and open ground, the same as we did on the covert ground, and on

the wilds." Then they burned all the woods from the shore of the Severn to the extremities of the vale of Towy, as far as the territories of Caradoc and his Cymry extended, without leaving a sprig upon which the smallest gnat could alight, to rest from the heat on a long summer day. Then they sent messengers to the Emperor of Rome; and when they came to the Emperor's Court, they addressed him courteously in this manner: "We are the men of Caradoc, the son of Bran, the son of Llyr Llediaith; greatly would our king and race prefer tranquillity and peace to war; more gladly would they have fed milch kine and wool-bearing sheep, than their war horses; more desirable to them the entertainment of their friends than the slaughtering of their enemies. If thou dost find fault, it lies not on the race of the Cymry, nor their Kings; search elsewhere for it, narrowly observing that which is done under thy hand and eye. We have met them army to army in the wilds, and thou knowest what occurred, but our lands are no longer in thicket, inasmuch as the burning has not left either tree or sprig alive upon the face of our country, and now all the territories of Caradoc, the son of Bran, are open land. Keep at home, therefore, thy wild fire, there is not cause or work for it upon the face of Wales. Let thy men meet us army to army on open ground; two foreigners for one Cymro on plain land, and try to win back the honour thou hast lost in the wilds. One wide plain is our country, without any spot in which it is possible to hide or lurk: thus we greet thee; stamp this deep on thy memory and be manful; Caradoc, the son of Bran, he himself, it is true, addresses thee, and no other." "Strange and astounding was this address to the Emperor, and grievous to his mind was the recollection of the protection the Cymry received from him, by the privilege of ambassadors from a foreign country, when he understood that it was no other than Caradoc himself who addressed him. The ambassadors returned to their own country, and the Romans brought their armies into the field, wheresoever the wind blew from the four quarters of the world. And Caradoc and his Cymry came against them valiantly, slaying them in heaps wheresoever they turned their faces towards them. And equal were Caradoc and his Cymry, on open ground, to what they before were found in the woods, as good on the plain as in the covert; and then it became one of the proverbs of the country; when they would say, "Equal in the wild as in the open ground,"—"The same to him Oeth as Anoneth," [open or concealed.]

After burning the woods, as above mentioned, in the territories of Bran and his Cymry, there was such a scarcity of timber that they had not materials for building houses ; and from that arose the proverb, "It is easier to find a carpenter than materials." And also, "Few the carpenters, but fewer the materials," in consequence of which the Cymry were obliged to build their houses of stone, and those houses were constructed in the form of a stack of corn or hay, or the form of a bee hive, being round, gathered together at the top, instead of a wooden roof, with a hole for the smoke in the centre over-head, as may be seen in the ruins of those houses that are to be found to this day on the mountains, and in uncultivated places. Then they sought to make lime, to impart strength to those stone houses ; and in those times they began in Wales to build houses with lime, and to arrange houses in villages, in order that it might be easier to protect each other from enemies and foreigners, and render mutual assistance, and herd their sheep and milch kine, and defend their arable and hay land. After those wars, when so many of the Cæsarians had been killed, their bones, which had been left by the wolves, and dogs, and ravens, like a white sheet of snow, in many places covering the face of the earth ; and in the Maesmawr in Wales, namely, the country where now is the monastery of Margam, were found the greatest quantity of bones, on account of the great battle on the open ground, which was fought with the Romans, who were there slain. And Manawyddan, the son of Llyr, seeing that, caused the bones to be collected together into one heap, and to put others also there, which were found throughout his dominion ; so that the heap became of a marvellous magnitude ; then it came to his mind to make lime and to form a prison of those bones, in which to confine such enemies and foreigners as might be taken in war ; and they set about the work, and constructed a large edifice with exceeding strong walls, of those bones mixed with lime. It was of a circular form and wonderful magnitude, and the larger bones were on the outer face of the walls, and within the circle many prisons of lesser bones, and other cells under the ground, as places for traitors to their country ; this was called the prison of Oeth and Annoeth, in memorial of what the Cymry and Caradoc, their king, had done for their country and race, as well in the open ground as in the covert ; and in that prison were confined those, who were taken in war as enemies to the race of the Cymry, until the judgment of a court should be obtained upon them ; and if it should be found that any one of those

foreigners was taken practising treachery, he would be burned; if he was taken in open battle, and it should be found true by the judgment of the court, he would be returned to his country in exchange for a Briton; and after that they imprisoned there every one who should be found a traitor to his country, and where not burned by judgment of the court, they were kept there during their lives; and that prison was demolished several times by the Cæsarians, and the Cymry would afterwards re-construct it stronger than before. And in the course of a long time, the bones became decayed, so that there was no strength in them, and they were reduced to dust, then they carried the remains and put it on the surface of the ploughed land; and from that time they had astonishing crops of wheat and barley, and of every other grain for many years. Thus it ends.

THE HISTORY OF THE THREE BIRDS OF LLWCH GWYN.

DRUTWAS, the son of Trephin, received from his wife three birds of Llwch Gwyn, and they would do whatsoever their master bid them, and a combat was appointed between Arthur and Drutwas, and no one should come to the field but they two; and Drutwas sent his birds forth, saying to them, slay the first that comes into the field; and as Arthur went into the field, the sister of Drutwas, who was Arthur's friend, came and prevented Arthur going to the field, out of affection to each of them; and at last Drutwas came into the field, thinking the birds had slain Arthur, and the birds caught him up and killed him, and when high in the air, they knew him, and fell to the ground with most doleful lamentations, for having slain Drutwas, their master; and the song of the birds of Llwch Gwyn still exists on the strings, which was made at that time to record the event. And from that Llywarch Hên had the subject, on which he composed the following Englyn:—

Drutwas, the son of Trephin, on the day of combat,
 With toil and exertion,
 A breach of compact committed, formerly,
 And was slain by the birds of Llwch Gwyn.

THE ANCIENTS OF THE WORLD.

From the Book of Mr. Cobb.—Iolo Morganwg.

THERE was formerly an Eagle living in the Woods of Gwernabwy, in Scotland, and he was the first of his kind and of his name ever known there; and after he and his Mate had had progeny till the ninth generation, and far beyond that, and had seen his race and progeny in countless numbers, and possessing all the woods and rocks of the Island of Britain; the old mother Eagle died, leaving her grey old Eagle a lonely widower, and destitute of friends, without any person to console and cheer him in his old age. Then through depression of spirits, and sadness of heart, he thought it would be better for him to marry an old widow, of his own age; and after having heard of the old Owl of Cwmcawlwyd, in North Britain, he took it into his head that she could be affianced to him, and be his second wife; but he did not wish to deteriorate and debase his blood, and to degrade his race by having children by her, and bringing contempt upon his descendants. "Better therefore," said he to himself, "for me to enquire of those who are older than I concerning the age of the Owl, in order to know whether or not she is past the age of child-bearing." He had an old friend, older than himself, and this was the Stag of Rhedynvre, in Gwent, and he went to him, and asked the age of the old Owl; and the Stag answered him thus; "Thou seest, my friend and companion, this oak by which I lie, it is at present no more than an old withered stump, without leaves or branches, but I remember seeing it an acorn on the top of the chief tree of this forest, and it grew into an oak, and an oak is three hundred years in growing, and after that three hundred years in its strength and prime, and after that three hundred years decaying before death, and after death three hundred years returning into earth, and upwards of sixty years of the last hundred of this oak are passed, and the Owl has been old since I first remember her, without my being acquainted with any of my own kindred, who knew her age, or to whom she had appeared younger than she does now; but there is an old friend of mine, who is much older than myself, the Salmon

of Llyn Llivon,¹ go to him, it is a chance if he does not know something of the age and history of the old Owl. The Eagle went to him and asked information concerning the Owl, and the Salmon answered him thus, "The number of the scales and the spots upon me, and added to these the number of grains of spawn which I contain, are the number of years of my age, and to the utmost of my recollection, an old spectre was the Owl; and none of my friends, who were of full age when I was young, either remembered or ever heard any thing of the youth of the Owl, nor moreover of her having any children; but there is a companion of mine, who is much older than I, the Ousel of Cilgwri, go to him, it is a chance if he does not know something beyond the knowledge and recollection I have of her, go to him and ask." The Eagle went and found the Ousel sitting on a small bit of hard flint, and he asked him the age and history of the Owl; and the Ousel answered him thus: "See here how small this little stone is under me, it is not more than a child of seven years old could take up in his hand, and I have seen it a load for three hundred yoke of the largest oxen, and it never was worn at all, excepting by my cleaning my beak upon it once every night before going to sleep, and striking the point of my wings upon it every morning, after alighting upon it from the midst of a thorn-bush, and the number of the years of my age are entirely beyond my recollection and notwithstanding that, I never knew the Owl younger to my judgment and observation, according to her appearance, than she is at this day; and I never heard from any of my friends the slightest report of any recollection of her having children; but there is one a great deal older than I, or, for all I ever heard, older than my father, and this is the Toad of Cors Vochno, in Ceredigion [Cardiganshire,] go and ask him, and if he knows not, I know of none who does." The Eagle went to Cors Vochno, and met the Toad there, and asked him the age of the Owl, and the Toad answered him, "I never eat any food save the dust of the earth, and I never eat half enough to satisfy me; see thou those large hills around this bog; where they stand I have seen plain ground; and I have eaten as much earth as they contain, though I eat so little lest the mould of the earth should be consumed before my death. Beyond all memory of mine are the years since I was born, and even the first

¹ See the Mabinogion, by Lady Charlotte Guest.

subject of my recollection; nevertheless, much older than I am is the Owl, without the slightest appearance of youth belonging to her, but an old grey hag crying, *Ty hwt, ty hw*, in the woods in the long winter nights, frightening the children, and disturbing every body; and I have no recollection, nor did I ever hear of her bearing children, but what I saw myself, old hags far beyond the age of bearing children were the youngest of her daughters, and her grand-daughters, and her great-grand-daughters." Then the Eagle saw he could marry her, and take her for a mate, without bringing on his tribe debasement or disgrace, degradation or degeneration; and so it was from the courtship of the old Eagle it was known which were the oldest creatures in the world; and they are the Eagle of Gwernabwy, the Stag of Rhedynvre, the Salmon of Llyn Llivo, the Ousel of Cilgwri, the Toad of Cors Vochno, and the Owl of Cwmcawlwyd, and there is not save the ridge of land older than they of the things that had their beginning in the age of this world. And thus it ends.

THE DREAM OF THE APOSTLE PAUL.

MICHAEL, by the command of God, showed the Apostle Paul in a vision the punishment of hell. First of all, Paul saw fiery trees outside the gate of hell, and many sinners in torments hanging upon those trees, some by their hands, some by their hair, some by their feet, some by their tongues, and some by their arms; and again he saw a fiery furnace, and seven punishments of seven different colours within it, and sinners in torments amongst them, and the seven punishments surrounding them; the first was snow, the second ice, the third fire, the fourth blood, the fifth adders, the sixth hail, the seventh an abominable smell; and into that fiery furnace the souls of sinners were thrown, who had not done penance in this world for their sins and misdeeds, that is to say, those who had not repented; there they were put in torments according to their deeds, and according to what they deserved in this world, some weeping, some howling, some groaning, some burning, some desiring death without obtaining it; for the soul of man will never die in a doleful place; and a doleful place is hell, where there is excess of misery, where there is everlasting wretchedness, where there is sorrow of heart, where there is abundance of evil, where there is affliction of souls, where there is a fiery wheel and

one thousand wheels within it, and infernal violence turning it a thousand times day and night, and at every turn burning a thousand souls. After that Paul saw a great and frightful river, and many devils in it, like fish in the sea, swallowing souls innumerable and that without mercy, like wolves slaughtering sheep; and on that river there is a bridge, and along that bridge the souls of good and just people pass without difficulty, and over that bridge the wicked and deceitful fall into the midst of the flood, and all sink in that flood according to their deeds; and there are many evil places for them to remain in, according as God says in the Gospel, "Bind them in bundles," to be tormented, that is to say, every one with his sort. The husbands that break their marriages, and the wives who do the same; oppressors with other oppressors; and the wicked with the others who are wicked; usurers with other usurers; the profligates with other profligates. Then Paul saw many other souls in that flood, some up to their knees, some up to their waists, some up to their shoulders, and some over their heads, and there weeping and howling; and a hundred thousand devils mocking them with loud grinning laughter, and with the uproar all the regions of hell were filled with one terrific tumult. Then Paul saw — — — — —

— — and asked what he was. And the angel said, he was a wicked man, who had not kept the laws of God, immoral and false in his word, his actions, and his thoughts; a miser of his goods, a traitor and proud; for his wicked life he shall suffer an immeasurable degree of punishments from the day of judgment on. And then Paul wept; then said the angel, "Why dost thou weep? thou hast not yet seen the greatest punishments of hell;" and then he showed him the pit of hell under seven locks. Then said Michael, "Stand far off, thou canst not bear the abominable stench that arises out of this pit;" and when the mouth of the pit was opened, there arose out of it a stench, which was oppressive beyond all the pains of hell. Then the angel said, "Whosoever is cast into this pit, there will never more be remembrance of him before God." Paul said, "Who is cast into it?" Said the angel, "Whoever have not believed in the Lord Jesus Christ, and have not believed that he has come in the flesh of the seed of the Holy Spirit, born of the Virgin Mary, and did not receive baptism nor the communion of the body of Christ, nor any of the benefits of the church." After that Paul saw in another place, men and women, and vipers and adders devouring them, and the souls were there heaped on

each other like sheep in a ship, and that place was as deep as from the heaven to the earth; and there he heard a mighty and dismal cry, and deep groaning, and Paul looked up and down, and he heard the soul of a sinner between seven devils, crying and howling, and on that very day he had departed from the body; and then the angels of God cried out to that soul, "Alas! wretched one, what didst thou do in the world?" Then said the tormentors, "Know how this soul broke the commandments of God," and then he read to him out of a book his evil deeds, and he himself judged himself to be lost. Then the devils took him on their flesh-hooks, and took him to the uttermost darkness, where there was weeping and gnashing of teeth. Then said the angel to Paul, "Believe then, and thou shalt find that according as a man acts, he shall receive." After that the angels came bringing with them the soul of a just and upright man, and bore him to heaven, and then Paul heard the voice of thousands of thousands of angels singing for joy. Be thou glad, for thou hast performed the will of God, and then said the angels, "Lift him up in sight," and then was read his acts and his good works. After that Michael took that soul to paradise, where all the saints were; then there was a shout of joy for having that soul amongst them, as if heaven and earth had shook; then prayed the souls that were in torments, and said thus: "Michael, the archangel, and Paul the Apostle of Christ, pray for us to God." Said Michael, "You ought to have prayed whilst in the land of hope, but now it is too late, for the judgments of God are like himself, unchangeable, and where the tree falls there it remains; and you good Christians having heard of these torments, and the danger in which you are, turn your hearts to God, that you may reign with him for ever and ever, Amen. And thus it ends.

THE TALE OF RHITTA GAWR [THE GIANT.]

THERE were formerly two kings in the Island of Britain, and their names were Nynniaw and Peibiaw; and as these two were walking in the fields one light star-light night, said Nynniaw, "See what an extensive and fair plain I have." "Where is it?" said Peibiaw. "The whole firmament," said Nynniaw, "as far as the eye reaches." "See thou also," said Peibiaw, "what a number of cows and sheep I have grazing upon thy field." "Where are

they?" said Nynniaw. "All the stars thou seest," said Peibaw, "fiery coloured gold every one of them, with the moon a shepherd watching them." "They shall not remain on my field," said Nynniaw. "They shall," said Peibaw. "They shall not," said the one. "They shall," said the other, sentence for sentence, till there arose a wild contention and tumult between them; and at last from contention they went to furious war, until almost all the troops of either country were killed in the battles. And Rhitta Gawr, king of Cymru, heard what slaughter had been committed by these two unreasonable kings, and he determined to conduct an expedition against them; and after proceeding according to the laws of his country, with his armies they assembled and went against the two impetuous kings, who had run as has been mentioned into lawlessness and wrong, being led away by their own insane imaginations; and they defeated them, and Rhitta cut off their beards. And when the rest of the twenty-eight kings of the Island of Britain heard these things, they collected their armies to revenge the insult of the other two kings who were deprived of their beards; and they made an expedition against Rhitta Gawr and his men; and there was hard fighting on all sides, but Rhitta Gawr and his army carried the field. "Here is *my* pasture," said Rhitta, and then he and his men cut off the beards of all the other kings. And when the kings of all the surrounding countries heard that, they armed themselves against Rhitta Gawr and his men, and hard and fierce was the fighting, but Rhitta and his men carried the field, with dry heads. "Here then is our fair and extensive field," said Rhitta; and he and his men cut off the beards of all those kings. "Here are the beasts that grazed my field," said Rhitta to the imprudent kings, "and I have driven them all out, they shall not graze my field." And after that Rhitta took their beards, and made of them an ample robe from his head to his heels; and Rhitta was a man as large as the biggest man that ever was seen; and after that he and his country did the first thing of this kind which was ever seen. Order and law according to justice and reason between king and king, and between nation and nation, in all the Island of Britain, and Norway, and Germany, and Gaul, and Spain, and Italy. And may that order and law be for ever preserved, for the opposing of such things as have been mentioned, lest they should again go to war where there is neither necessity nor just cause. Amen, so be it for evermore. And thus ends the Tale of Rhitta Gawr.

CYNFIG.

A PEASANT'S son loved the daughter of the Lord of Clare, and she would not have him because he was not rich, and he went to the high road and watched for the steward of the lord of the district returning towards the castle from collecting his lord's money, and he killed him and took his money, and shewed her the coin, and the lady married him; he then made a magnificent feast and invited the chief men of the country to it, and they made themselves merry to the utmost. The second night the marriage took place, and when they were merriest, a voice was heard, and they listened attentively, and heard "Vengeance will come! Vengeance will come! Vengeance will come!" three times. And they asked when. "At the end of the ninth generation," said the voice. "There is no occasion for us to fear," said they, "all of us will be under the earth long before that." Nevertheless they lived till a descendant was born of the ninth generation; and another, a descendant of the man that was killed, seeing the arrival of that period, visited Cynfig, a young man, a discreet and comely young man; and looking at the town and its wealth, without any one possessing a furrow or corner excepting the descendants of the murderer, and he himself still living, and his wife. At the crowing of the cock they heard a voice, "Vengeance is come! Vengeance is come! Vengeance is come!" "On whom is it come?" said they. "On him who slew my ancestor of the ninth generation." They rose in terror and went towards the town, and there was nothing to be seen but a large lake, and in it above the surface of the water three chimney tops smoking, and the smoke of an offensive smell. Upon the surface of the water the gloves of the man who had been killed, floating towards the feet of the young man; he took them up and saw the name and arms of the murdered man; and with the dawn there were countless voices praising God with heavenly songs. And thus it ends.

MISCELLANIES.

THE PRINCIPLES OF PREDICTION OF GILDAS THE PROPHET.

WHOEVER will understand, let him take advice and instruction, and act accordingly.

1. Let him love God with all his heart, and all his affection, and all his power, and all his understanding, and all the faculties of the soul, and with his whole desire, in all these.

2. Let him love his neighbour with all his energies, as far as that shall not interrupt his love to God.

3. Let him, to the utmost of his power, set free his mind from every thing that is of profit and pleasure, or of any satisfaction whatever to himself or to whom he should love; and by all means let him free himself from whatever he may fear, and may not love, with regard to himself and his friends; in such a manner as that it shall not be possible to think of any thing in the world that he would desire or reject, either for himself or for his friends, nor any thing that he would wish for or dislike of any person or any other thing.

4. Let him be a moral and religious man in disposition and principle, and godly in conscience, and energetically pious.

5. Let him consider and deliberate upon what he sees in the world, investigating their origin, and nurture, and progress, and instrumentality, and end. Let him observe what has come, what is, and what shall come of them.

6. Then shall he understand what is good, and what is evil, what is becoming, and what is not becoming; and all that is right and just, and all that is wrong and unjust, and all that is crooked and straight, in word, thought, and deed; and all that is beneficial and injurious, and all that is beautiful and deformed; and seemly and unseemly; and true and false; and lovely and hateful; and prosperous and unprosperous; and weak and strong; and every beginning and every ending; and every movement and every rest-

ing; and every existence and nonentity; and every thing present and every thing fulfilled, and possible and impossible. And from understanding, and seeing, and considering all these things, he will see what should be, and what should come, and what should exist, and what should have been completed, and what should co-exist, and what of necessity should happen. And from seeing what he ought, he will know what should be; and from knowing what should exist, and the time when it should exist, and the manner in which it should exist, and the cause of its existence; he will know what God does, for God does nothing but what should be, and in the manner it should be, and at the time it should be, and in the arrangement in which it should be. And from knowing, and seeing, and understanding what God does, and the manner and time it should be, he will prophesy what should be, and what shall be; and it will not fail to exist in its due time and place.

And thus the holy prophets obtained knowledge of what things God would do, and prophesied of them; and in the same way the prophet bards amongst the Welsh obtained this knowledge, and prophesied the events, and fate, and destiny of their race to the day of doom. And may God, of his exceeding great grace and gift, confer this knowledge upon every other Welshman, that he may act towards himself and his race according to the will of God in every good. Amen ever.

And this is called the Saying of Gildas the Prophet, and he uttered it before the bards of the Island of Britain, where they went to the Gorsedd to prophesy what should befall king Arthur and the race of the Cymry.

TYBIAWN.

AFTER the Gwyddelians had subjected Anglesey, and Arvon, and the Cantrev, and other districts in North Wales, for the space of three hundred and twenty-nine years, the Cymry received assistance from the neighbouring kings, and the Gwyddelians were expelled. And those kings assembled themselves together, where they had become accustomed from ancient usage, that is to say, at Caerlleon upon Usk, in Morganwg, and there they held a council; and after long debate, it was found impossible to come to a decision, inasmuch as no law of the land was found to authorize a war of re-

conquest upon the Gwyddelians. Then Tybiawn, the eldest son of Cyneddav, the supreme king of North Wales, said thus: "Where the law of the land does not exist, let justice authorize the law of arms, and let the noble youths of the chief families of the race of the Cymry assemble themselves, and let them attack, and assault the territories of the Gwyddelians, slaying them, and driving them through the sea; and let dominion be given to the prince who performs this, over the land he may subdue. And the king of Caerlleon listened with satisfaction to the young man, and said, "A just opinion is thine; let thy name be Tybiawn [just opinion.] By the prerogative of the kings of the Island of Britain, let what thou hast decided become a law." So they went into council; and who but the sons of Cyneddav Wledig undertook the achievement, and they drove out the Gwyddelians; and over the lands which they subdued, there was given to each of them dominion. And thus, the family of Cyneddav Wledig obtained regal dominion over the lands of the Cymry; and the old families which existed previously were extinguished, because they were not able to preserve their possessions from foreign aggressors. And none retained their privileges save the family of the king of Dyved, and that of the king of Caerlleon, which was that of Brân the Blessed, the son of Llyr Llediaith, and the family of Urien. And there Urian Rheged, being paramount, confirmed what was enacted by the counsel of Tybiawn.

THE CUSTOM OF THE PRINCES OF WALES.

It was the custom of the Welsh Princes, when they met together at a royal banquet, to call each other by the names of dominions; as Dinevor, Aberfraw, Mathraval, Morganwg, Maelienyth, and Gereinwg. One time at Llyswn [the white court,] upon the Wye, Morgan the son of Ithel of Morganwg being there, without either army or retinue, some there were who disparaged him on that account, and supposed him to be poor, and they began to talk of their own armed retinues, and how powerful each would be should he meet with an enemy in his progress, and every one was strong and well appointed in his own opinion; and after conversing with one and the other, and seeing Morgan remain silent, Anarawd Gwynedd asked him, "What sayest thou, Morganwg?"

Said Morganwg, "I can traverse my own country where I like, without fearing an enemy ; I can do so in your countries, one and all ; I can do in Wales and England, and leave my friends every one in his own place and station, without their being troubled or oppressed ; and should I suffer wrong where I may be, scarcely would it be heard of by my countrymen than they would be seen armed, and troops proceeding towards the place where those might be who should have injured me, and avenge me on them. What need of a guard to a king of faithful subjects who love him ?" "Enough," said Howel the Good, "take thou the precedence of me, and for the sake of God, and all good, send to me to the White House on the Tawe, no matter what twelve of the sages of Morganwg." And that was done. And Blegywryd, his brother, was chief councillor to them ; and great was his fame for wisdom. And from that time to the present, the motto of the bards of Glamorgan is "God and every good." And the motto of Deheubarth is "Heart to heart." And after that there was appointed for Powys, "Whoso slays shall be slain ;" and Gruffydd, the son of Cynan, appointed for Gwynedd, "Jesus." And Gereiniwg had, "One friend before a hundred strong men." See the Institutes of the Bards. Before that there was no Bardic Chair for Wales but one, that of Caerlleon upon Usk.

MADOC MIN.

Thus, in various books, is the account of the treachery of Madoc Min, bishop of Bangor. (See the Fifteen Tribes of North Wales.)

Madoc Min, the son of Cywryd, the son of Ednowain Bendew, king of Tegeingyl, betrayed the Prince Llewelyn, the son of Seisyllt, in consequence of which Llewelyn was slain. And after that, the same Madoc Min betrayed the Prince Gruffydd, the son of Llewelyn, the son of Seisyllt, for three hundred head of cattle, which were promised him for his treachery, by Harold, king of the Saxons. And after succeeding in his treachery, Harold would not pay him the cattle ; then Madoc went in a ship towards the town of Dublin, in Ireland ; but the ship sank without the loss of any life except that of Madoc Min, and thus the vengeance of God fell on him for his treachery ; and thus may it be to every traitor

to his country and king, in all the world. And that Madoc was a man so wily and deceitful, that he was called Madoc the fox; and so the most treacherous of all the traitors was Madoc Min.

GRUFYDD, THE SON OF MEREDYDD.

GRUFYDD, the son of Meredydd Gethin, the son of the Lord Rhys, was lord of Caerlleon upon Usk, and of the territory of Meredydd; and he built the castle of Machen, in Caerlleon; and he was lord of Llandovery and Talley, and he built the castle of Llandovery; and in that castle he died on Saint Mary's eve, in August, and was buried in Strata Florida. And the mother of Grufydd, the son of Meredydd Gethin, was Gwenllian, daughter of Sir Iorwerth, the son of Owen Wan, lord of Caerlleon upon Usk.

Meredydd, the son of Grufydd, the son of Meredydd Gethin, lord of the possessions of Meredydd and of Caerlleon upon Usk, built the castle of Newport upon Usk. The mother of that Meredydd was from Llanaeron.

And Sir Morgan, the son of Meredydd, was his son by the daughter of Cadwgan, the son of Madoc, lord of Radnor, by the daughter of Philip, the son of Meyric, the son of Gwas Teilo, of Gwent. The wife of Sir Morgan, the son of Meredydd, was Grissel, the daughter of David, the son of Meyric of Gwent; and of that Grissel, this Sir Morgan had a daughter, called Angharad, the daughter of Morgan; to which daughter the following Englyn was composed:

Prosperity to the beauteous maid of Caerlleon,
Angharad, daughter of Morgan.—Splendid as the gold.—
Of the wealth-dispensing hand.—Best of daughters,
Of the hue of the drifted snow.

And this Angharad was mother of Morgan, the son of Llewelyn, the son of Llewelyn, the son of Ivor. (A leaf wanting here in the Red Book of Pant Lliwydd.)

IEUAN GETHIN.

IEUAN Gethin, the son of Lleison, the son of Rhys, the son of Morgan Vychan, the son of the Lord Morgan, the son of Cara-

doc, the son of Iestyn, the son of Gwrgan, Prince of Morganwg, and Gwent, and Gower.

Ieuan, the son of Ieuan Lleison, was with Owen Glandower, demolishing the castles of the traitorous chieftains in Morganwg; and when the day turned against Owen, and he was forced to betake himself to concealment, Ieuan, the son of Lleison, also was compelled to go into concealment in Anglesey, to an old military friend of his; and the whole time he was there, king Henry the Fifth was killing and oppressing every one who was supposed to be favourable to Owen. But in the course of time, it was agreed between the Welsh and the king to come to an arrangement, for money, and its value in cows, and sheep, and other cattle. Then there was paid for Ieuan, the son of Lleison, a hundred head of cows, and two hundred sheep; after which he returned home. And some time afterwards the king caused many of the Welsh to be put death, because they could not pay the ransom, either in money or its value, on account of their poverty; and when this came to the hearing of Ieuan, the son of Lleison, he uttered this apothegm: "Three things there are which will not soon be seen dry. The turf of Anglesey,—the bottom of Llyn Tegid,—and the bloody hands of Harry Cân." Henry the Fifth was, by the Welsh, called Harry Cân.¹ And this saying became proverbial, and continues so to this day. (From the book of Mr. Basset, of Llanylai.)

RHYS BRYDYDD. [RHYS THE POET.]

(From the book of the Rev. Roger Williams, i. e. a collection which he made of miscellaneous matters, but chiefly pedigrees, between 1600 and 1622.—Ab Iolo.)

Rhys Brydyth, of Llanharan, of the house at the source of the Kynllan, "a little Ryver of that name, wher Ivan Gitto, ap Ievan ysgolhaige dyd dwell." Of Rhys Brydyth came Richard, the son of Rhys, and to Richard was born Llewelyn, the son of Richard, who, in North Wales, was called Lewis Morganwg.

Rhys Brydyth had another son, Ievan, the son of Rhys, whose son was Thomas, the son of Ivan, the son of Rhys, who was called Twm, the son of Ievan, the son of Rhys, the songster, and who dwelt in Llandydwg [Tithingstow.]

¹ An attempt at the French pronunciation of *Henry Quint*.

Llewelyn, the son of Richard, and Thomas, the son of Ivan, were
 “Coossine germans.”

GRUFYDD, THE SON OF IEVAN, THE SON OF RHYS BRYDYDD.

[From the book of Thos. Hopkin, of Llangrallo; where, after the foregoing, this addition is given.—Ab Iolo.]

Ieuan, the son of Rhys Brydydd, had another son called Gruffydd, and by many he was called Gitto, the son of Ieuan. He also was a poet, and there is a son of his still living at Blaen Cynllan, called Gitto Ieuan, Ysgolhaig [the scholar,] and by others Ieuan Gruffydd; a learned man and skilled in language, and a poet.

RHYS BRYDYDD.

RHYS BRYDYDD, of Llanharan, lived in the house of Blaen Cynllan. He had two sons, one was Richard, and he was a poet and was preceptor to Iorwerth Fynglwyd, and lived in Merthyr Mawr, and his son was Rhys, the son of Risiart Brydydd of Wig.

The second son of Rhys Brydydd was Ieuan, and in Margam he lived; he was a monk there, but because of his being accounted unfaithful, he was turned out of the monastery; and was after that holding land, and married, and had several children, and he and his children were compelled to quit that place, on account of Sir Mathew Cradock, of Swansea; he went to Merthyr Cynoc, in Breconshire, where he remained a long while, and after that came to live at Llangynwyd, and kept a school there. He was a poet and a good songster. Ieuan, the son of Rhys, had a son called Thomas, the son of Ieuan, the son of Rhys, and commonly he was called, Twm Ivan Prys. He was put in prison in the castle of Cynfig, by Sir Mathew Cradock; after this Sir Mathew gave him his freedom, and put land under his management, in some place in that neighbourhood; and after this he lived at Margam; and after that at Llangynwyd, and in his old age, he came to live at Llandidwg, and ended his last days at Margam. He was a good domestic poet, and maker of songs; but on account of his being of the new faith, he had many against him, and was hated very much; he lived to a great age, for he said in rhyme as follows:

"In one thousand six hundred exactly,
And four years complete,
The beginning of January, (fair computation,)
I am one hundred and thirty."

[Out of the book of Mr. Lewys, of Penllyn.]

In the book of Sion Bradford, the History of Twm Ieuan, the son of Rhys, is as follows :

Ieuan, the son of Rhys, was a monk in Margam, but he was turned out of the monastery on account of being a Lollard in principles. After this he married a nun, who was turned out of some nunnery, and they lived at Cynfig; but Sir Mathew Cradock, of Swansea, followed him with the law, for something, probably on account of his faith, until he was compelled to leave Cynfig, and then he took a place in Merthyr Cynog, in Breconshire, where he held some land. And after some time he came back to Glamorgan, where he kept a school; he was a good poet. Ieuan, the son of Rhys, had a son, called Thomas, who was Twm, the son of Ivan, the son of Rhys, the poet and prophet. He was in some office in the monastery of Margam, and was turned out from thence, and was imprisoned several times in Cynfig castle, by Sir Mathew Caradoc, who at last gave him his liberty, and behaved liberally towards him. He held land in Margam and Llangynwyd, and many other places, until some extraordinary thoughts came into his mind, which occasioned his being imprisoned by Sir George Herbert, of Swansea, in Cynfig castle. And after he regained his liberty, he did little more than walk about the country as a beggar, thrashing a little sometimes, and making godly songs, and prophesying many things, on which account he was called "Twm of the fair lies" [Twm Gelwydd Teg.] He began to prophesy before he was imprisoned by Sir George Herbert, and it is said the reason was, that after the birth of the son and heir of Sir George, a feast was held, and great rejoicing, at the christening of the child, and they shod the horses with silver, and many other costly things they did likewise. Twm, the son of Ivan, the son of Rhys, seeing this, said: "Ha! here is parade, and great pride about the baptism of a child born to be hung by the string of his forehead-band." He was seized, and put in prison, in Cynfig Castle; and the child was placed in the care of a nurse, who was ordered to watch him narrowly and carefully, night and day; this

went on some time, when it was reported in the house that the nurse had the itch. Sir George and his lady sent for her to the hall to them, that they might see whether it was true or not, and when they saw that there was no itch upon her, they went with her back to the chamber where the child was, and the first thing they saw was the child in his cradle, having twisted his hands under the string of his forehead-band, and entangled them in it in such a manner that he got choked, and died from that cause, or as it might be said with truth, he hung himself in the string of his forehead-band. Then they sent in haste to liberate Twm, the son of Ivan, the son of Rhys, and to give him money. Another time he was thrashing in a barn, and a young lad went by and addressed him as follows; "Wel, Twm Celwydd Teg, what news have you to-day?" "There is news for thee," said he; "thou shalt die three deaths before this night." "Ha! ha!" said the youth, "nobody can die more than one death," and he went off laughing. In the course of the day, the lad went to the top of a great tree, on the brink of a river, to take a kite's nest, and in thrusting his hand into the nest, he was wounded by an adder, brought by the kite to her young ones, as she was accustomed to do. This causing him to lose his hold, he fell down on a great branch and broke his neck, and from there into the river, and thus he met with three deaths. To be wounded by an adder, to break his neck, and to drown.

Twm, the son of Ivan, the son of Rhys, was a good and godly man, it is said, and a good poet, and many songs of his composition are still extant in the country, and it is said he printed some of them; but there are few if any now living that ever saw them. It is said he saw written in a little manuscript book these words:—

"Seek after God with all thy might, and with all thy mind, and with all thy understanding, and love him with all thy affection, and with all thy will, and with all thy heart.

"Love thy neighbour as thou wouldst love thyself, and suffer for him as thou wouldst suffer for thy God, and for thy dearest friend, and for thyself.

"Love every thing that is good, and becoming, and true, and just, as thou wouldst thy God, and thyself.

"Cleave to them until thou art as much one with them as God is, and by doing so, thou shalt be as separate from every evil, and wickedness, and from all that is unseemly, and unbecoming, and unrighteous, and unjust, and from envy, fraud, and delusion, as God himself is.

"Fear not any punishment, or pain, or any want, or distress, nor any suffering even death, and be not hindered by them.

"Covet nothing of the worldly goods thou seest or hearest of, or understandest; but desire the good things of God, and the grace of his Holy Spirit, and leave to thy God to provide for thee.

"And in possessing these virtues, thou shalt have a right understanding of every thing in the world, and of right understanding a right knowledge, and of right knowledge, the comprehension of all that was, and is, and shall be; and of that knowledge inspiration from God, and the power of prophecy, and then shalt thou understand and show all that is to come in the world till the day of doom, for the perception of God shall be in thee."

After reading this, he gave himself up to be a very godly man, and uttered many prophecies, and would not possess any property in the world excepting what was voluntarily bestowed for the work he did, which was chiefly thrashing corn.

COELBREN Y BEIRDD.

[The Bardic Alphabet.]

ANCIENT SYMBOLS.

BEFORE the time of Beli the Great, the son of Manogan, there were not more than ten letters, and they were called the ten signs, viz: *a, p, c, e, t, i, l, r, o, s*; after this *m*, and *n*, were added; and after that four others, and they were made up to sixteen, by general consent and usage. After the coming of the faith in Christ, two other letters were added, *u*, and *d*. In the time of King Arthur, there were twenty primary letters, as at present; by the counsel of Taliesin, Chief Bard, and Domestic bard of Urien Rheged; and on the division of the eighteen, there were formed O, I, and U, which is the unutterable name of God. Before this arrangement it was O, I, O, on account of the sixteen. And of the primary signs, there is not even to this time more than twenty letters, or twenty signs; Geraint Vardd Glâs appointed twenty-four letters, as it is at this present time, but the four are auxiliaries.

After that, by the counsel of bards and teachers of the Chair Bards, there were brought into use by the improvement of the Bardic Alphabet thirty-eight letters, but there is not in black and white [in writing] more than the four and twenty signs.

CUTTINGS.

IN ancient times, letters were called by the race of the Cymry "Ystorrynau" [cuttings,] and after the time of Beli, the son of Manogan, they were called letters, and before that there were no other letters than the primary cuttings; and they had ever been kept secret by the bards of the Island of Britain, for the preservation of national records. Beli the Great made sixteen for himself, and he established that arrangement with regard to them, and appointed that there should never afterwards be a concealment of the knowledge of letters, on account of the arrangement he made, nor should the ten cuttings remain secret. After the faith in Christ, they were made eighteen, and after that twenty, which order was kept till the time of Geraint Fardd Glâs, and he made them twenty-four, and thus they were for many ages, until the time of King Henry the Fifth, and he forbade schools to the Cymry, and books, and the materials of books, and on account of that the Cymry were compelled to betake themselves to the Coelbren y Beirdd, and cut and blacken letters upon wood, and rods; and every owner of a house and family, who desired the knowledge of letters and reading, was obliged to take bards into his house; and from this there was an endowment of land appointed for the bards, and they became very numerous in Wales, and the knowledge of letters was more general than before the prohibition; and on that subject Llawdden the Bard sang thus:—

Beware of being wrong; see and observe
 The tendency and result of every privation:
 It is an adage in this world,—
 "What produces good is not evil."

That is to say, Where there was no school to be had, but an English one, and no teacher but a Saxon, the Welsh would study their own language more than ever, and increase and improve in the number of their letters and cuttings, until they came to their present condition.

THE TEN ORIGINAL LETTERS.

IN the time of Owain, the son of Maccen Wledig, the race of the Cymry recovered their privileges and crown; they took to their

original mother tongue instead of the Latin which had nearly overrun the Island of Britain, and in Welsh they kept the records of their race and country, restoring to memory the ancient Cymraeg with their original words and expressions; but in consequence of having forgotten, and not understanding the ancient alphabet of their ten original letters they became lost, and thus arose a disagreement respecting several ancient words, that is, the putting of two letters where only one was required, *caan*, *braan*, and *glaan*, instead of *cân*, *brân*, and *glân*, and *digerth* instead of *dierth*, and *plegid* instead of *pleid*, and many others; also putting *t* for *dd*, and *i* instead of *e*, and instead of *y*, and *u* instead of *e*. It is not necessary to instance the whole, but this much is given as a record of him by whom the system was amended, i. e. Talhaiarn the bard of Caerlleon upon Usk, under the patronage of the Round Table, and after him Taliesin Ben Beirdd arranged the ten original letters, with the right understanding of them, and their modes, and changes, and proper inflections, and thus the ancient Cymraeg was duly restored.

THE BARDIC WOODEN FRAME.

THE side bars must be split in two, in order to be opened and shut to receive and secure the cross bars. There are two side bars, and in each frame, it is generally the custom to have twenty-four cross bars, though there may be as many as may be required. Eighteen or twenty are often seen, and not unfrequently thirty. And in the frames as many fastenings as are necessary, but more than three fastenings are inconvenient. Sometimes the frame is made with one long fastening, and perhaps with forty, fifty, sixty, or more cross bars; and where it is so, more than one fastening would not be manageable. The cross bars should be four square, with the angles slightly taken off to the full depth of the letter, so that the letters upon one side may not appear on the edge of the other side, and thus on every side. The width of the cross bars should be the length of a grain of barley-corn, or of wheat; and if they are longer, the frame will be unwieldy and heavy, and require much room in carrying.

Some put the frame into the blue colour in which wool is dyed, in which they let it stand till all the sides are coloured blue, and

having let it dry, then cut the letters, which will be white and more visible upon the blue wood, than if it was not coloured, and the letters will be the colour of the wood. Others use black, green, or red, it does not much signify what colour it may be, so that there is sufficient difference between the colour of the wood and the letters. The best wood for lasting is oak; the easiest to be worked is hazel, willow, or alder; birch is a good tree; also the sloe-thorn, and the hawthorn; the old poets formerly liked the mountain ash; there need not be better than apple trees where they can be had smooth for lasting and working. Boiling the bars in sour lees will keep them from the grubs, and heating them hot, and rubbing them with bees' wax, half roasting them until the wax penetrates into them from the heat, will keep them from decay and rot, whatever wood they may be made of.

COELBREN Y BEIRDD.

Thus says Llywelyn Sion.

AFTER the intestine wars of Owain Glyndwr, the king forbade paper or parchment to be brought into Wales, or to be manufactured there, in order that he might prevent epistolary correspondence between one Welshman and another, and also between the Welsh and foreigners; and this to revenge the support of Owain, which was given by all the people in Wales; he also forbade the bards and poets to go their circuits, and to visit the different families officially. Then they recollected and had recourse to the ancient custom of the bards of the Island of Britain; viz: the cutting of letters, which they called the signs of language and utterance, upon wood and sticks prepared for the purpose, called *Coelbren y Beirdd*: and thus it was done. They provided hazel, or mountain ash in the winter, and also it was customary to split each stick into four quarters, until in the course of time they were fully dried; then to trim them four square in breadth and width, and after that to trim down the corners to the tenth part of an inch, and this was done that the signs which were cut with a knife upon the square should not shew themselves on the next face, and thus on every one of the four faces. Then they cut the signs, some of which were those of language and speech, some of numbers, or signs of science, others notes of music, of voice and string; and after

cutting ten of such bars as were required, then they prepared four end bars, two and two, which were called *pill*, and cutting them smooth they placed two together side by side across the frame, and marked the place for the ten holes; after which they cut half of each hole in one bar, and half in the other, and they did the same with the other two bars; then they took the cross bars on which the letters had been cut, and made a neck at the ends of each of them, the breadth of a finger; then they placed the lettered sticks with their numbers upon one of the upright bars, on one end of the frame, and the same with the other end to match the holes, and with strings to bind them tight at each end of the lettered sticks, and after being bound all tight, the book thus constructed is called *Peithynen*, because it is framed. The upright bars keeping the whole together, and the cross bars, viz: the lettered sticks, turning free in the upright bars, and thus easy to be read. The manner of reading is thus; one side is read first according to its number, then it is turned with the sun, and the second face is read, and each other the same, and thus from cross bar to cross bar until the reading is finished. A number from one to ten being on the face to mark each of the cross bars, and that numerically marked is the first to be read, and these in order turned with the sun.

There are forty squares of the cross bars in every frame, and after that another frame is constructed, and so on until the conclusion of the poetry or composition. And where more than ten cross bars are wanted, and less than twenty, there are so many bars as are wanted placed in one entire frame. The reason of giving ten as the particular number, is, that ten is the division point of numbers, and by decades all numbers are arranged until language can not give them names. Ten is the perfect circle, and ten within ten, or ten about ten, will be within and without the circumference, circle within circle for ever; therefore the best arrangement of number and numbers is ten and tens. And it is not possible by any other method to keep accounts in an orderly manner, in strong places, where they may be read and understood, and made known, uniformly and consistently.

After having, for the reasons stated, restored the ancient art of the Cymry in letters and symbols, it was submitted to the Chairs and Gorsedds of song of Deheubarth and Morgannwg, and the Eisteddvods of Gwynedd and Powys, to search out what had been lost of the knowledge of the characters of the Bardic Coelbren, and

what improvement and extension had been made in the characters. And then they confirmed the sixteen characters as general from the first; and the additions which from time to time had been made to that number, until the time of the Bardd Glas, when they were confirmed as twenty one primitive characters, on account of the vocal sounds of the Welsh language. After that they were made into twenty four for general use, and there were no more appointed for domestic learning and knowledge; but the Bards had on their private alphabet thirty eight, of ancient preservation and private record, and they restored them to use. And it was not understood that more than ten of them could be put under an oath of secrecy with regard to their forms, and those were called the ten originals; so the whole thirty eight were left private, but without any vow or oath; and from that they became common, as they now are.

After recovering the knowledge of the Coelbrens, (namely, that of the Bards and that of the Monks,) nearly every person, male and female, wished to learn them, and to construct them; and then it became the trade of the sieve-makers and basket-makers to cut upon them records of every thing that required to be perpetuated by letter and book; and thus it was till the time of Henry VII.; and he, being a Cambrian, from national attachment took his countrymen under his protection, and put them under the instruction of the Monks at his own expense, and furnished them gratuitously with as much paper and parchment as they required; and they were taught whichever of the two languages they desired, either Welsh or English; and many learned both; and on that account the knowledge of letters was greater and more frequent in Wales than in England; and from hence also there were numberless poets, and the Abbots placed them here and there as scholars; and from this there are poets as domestic tutors to the present day, proceeding on their appointed circuits from house to house, and from family to family; and it is common to see old Coelbrens, but it is not usual to see them made, excepting for the honour of gaining the chair, or for the payment of money or the value of money, for any person who might order them; and there are many now living who remember using the Coelbren y Beirdd, and many Coelbrens are still seen in the houses of the old noble families.

The following is the method, with regard to ancient records and letters, and the oral record of the Gorsedd, preserved by those Courts from the beginning; that is to say:—

Ten characters, significant of language and utterance, were possessed by the race of the Cymry for ages before they came to the Island of Britain, as a secret under oath and vow amongst the learned; namely, the poets and reciters of verse, and professors of wisdom and knowledge, before there were established Bards; and in the time of Prydain, the son of Aedd Mawr, about fifteen hundred years before the birth of Christ by the blessed Virgin Mary; and in the time of Aedd Mawr, regular Bards in office were established, and free privilege of passage granted them; and afterwards the learned improved the Coelbren as was required, for its being read and understood, until sixteen characters were introduced into it; and in the time of Dyvnwal Moelmud, about six hundred years by record and computation before the birth of Christ, the sixteen characters were established, to preserve the language and-expression, and every record of race and country, so that no other system could be found as good for maintaining records, and arts, and wisdom, and the right usages of the race of the Cymry, and their privileges; and the ten original characters are kept secret to this day by oath and vow, and no person except such as have undertaken the vow knows them. When the sixteen characters became opened to the whole country, the Coelbren was further improved and extended, till it was increased to eighteen in the time of Beli Mawr, the son of Manogan; and after that to twenty; and in the time of the Baid Glas to twenty one; but another record says twenty two; and so many are there of original letters in the Welsh, and all those that are beyond this to thirty eight are called supplementary.

THE ARRANGEMENT OF VOCAL POETICAL METRES OF GERAINT VARDD GLAS.

THE oldest system on record of memorials and recollections, is that of Geraint Vardd Glas, upon the poetic metres; and of all that is extant from before his time, there is nothing remaining excepting what may be discerned by the learned by means of books. This Geraint was brother to Morgan Hên [the Aged,] king of Glamorgan, and he collected ancient records of poetry and bardism, and arranged them in a book of his own composition, and established them by the laws of the Chair and the Gorsedd, in every

country and dominion in Wales; and Geraint excelled in knowledge and judgment, and every chair in Wales and England was given him; from which he was called the Bardd Glas of the Chair. After this he became domestic Bard to Alfred king of England,¹ and he remained with him, giving instruction to the Cymry in England, and to the Saxons; and in Winchester he lies buried. And on the system of Geraint all the Bards and Poets proceeded, until the time of Rhys, the son of Tewdwr, king of Dinevor, who had fled from his country and territory, while the sons of Iestyn, the son of Gwrgan, were overrunning Dinevor and Ystrad Towy; and he remained in Brittany, where he acquired new arts with regard to poetical metres; and he brought them to Wales, after having recovered his country, and had them taught. He held a great Eisteddvod in Caermarthen, according to the system of the Round Table, and proceeded according to the judgment of the Chair; and he placed his new arts under the protection of the Bards of the Island of Britain in Wales, and England, and Strath Clyde; and after that Gruffydd, the son of Cynan, brought it to the Vale of Conway, in Gwynedd, where he held an honourable Eisteddvod, followed by another in Glen Achled, in Ireland; and to that came Bards and Minstrels from Wales, and England, and Scotland, and Norway, and Ireland, where he established a privileged system of metres and their appurtenances; and after that, after having been delivered from his prison in Chester, he appointed an Eisteddvod to be held every three years in Aberfraw, in Anglesey; and from the Chair of Aberfraw the Bards and Minstrels of Gwynedd received their knowledge, and their degrees, and privileges; and he appointed new ordinances, different from the old systems of Wales and Brittany; and instead of the Round Table, he appointed the hall of the Prince of Aberfraw, and the halls of other chieftains. He who understands will see, that it was from the system of Geraint Vardd Glas that the one of Brittany was taken, and also a great portion of that of Gruffydd, the son of Cynan, was taken, called the System of Glen Achled, and that of Aberfraw, under emendation, amplification, extension, and adornment; and therefore Lewys Morganwg, in his book upon

¹ Geraint Vardd Glas, or the Azure Bard, is supposed by some to have been the same person with Asser Menevensis, a monk of St. David's, who at the request of King Alfred went to reside with him as his preceptor, and was made Bishop of Shirburne. He wrote the Life of Alfred, which is still extant.

Poetry, called the system of Geraint the old original system; and he says that the system of the Round Table is the one of Brittany, called also that of Caermarthen, as it existed under King Arthur in Caerlleon upon Usk, and so it is now held in the Chair of Tir Iarll; but there is little worth noticing in it, except the knowledge of what formerly appertained to minstrelsy.

THE CHAIR OF TIR IARLL.

THE Chair of Tir Iarll was established by Morgan, lord of Aberavan, instead of that of Arthur in Caerlleon upon Usk. After that, the last Earl of Clare but one, granted to it an endowment of plough-land in Bettws Llangynwyd, and in Llangynwyd, and also the right of grazing for the six summer months, from the first of May to the first of November; and then the Chair was removed from its station in Llanvihangel Avan to Tir Iarll, where it was held alternately at the church of Bettws and at that of Llangynwyd; and therefore was called the Chair of Tir Iarll. And many poets and talented composers belonged to this Chair, where no such poet or composer was to be found, except those who had been either born or reared within its privileged precincts, and there matriculated. The Chair of Tir Iarll was most frequently held on the greensward of Bettws. At other times upon the mound of Crug y Diwlith, on the green of Baedan Morgeila.

THE RULES AND CUSTOMS OF THE CHAIR OF TIR IARLL.

THE Chair of Tir Iarll was established under the protection of Sir Gilbert Clare, Prince of Glamorgan.¹ And he renewed their privileges to the Bards and Poets of Wales, as they existed in former ages, for the acquirement of learning and profitable knowledge, and sciences. And these are the Rights and established Customs:—

¹ This title may appear somewhat strange; nevertheless, it is not the mere creation of the annalist, nor altogether the unauthorized assumption of the chieftain himself, as the Earls of Clare, of this race, were descended from the ancient Welsh Princes of that country. See their Pedigree in page 383.

The Chair of Tir Iarll is held under the sanction of the Lordship of Glamorgan, on each of the principal festivals, in right of warranted privileges, without litigation and unmolested, by proclamation and notice of a year and a day, for the purpose of transacting such business as may be brought before it, and no opposition to its authority is allowed. And the protection of the Lord of the district is afforded to every Bard and Minstrel, who shall according to rule and order appear before it, provided he shall be found proficient in the nine rules of versification and its appurtenances, according to the regulations of the Bards and Minstrels of Wales. And it must be held in the sight and hearing of the country and the chieftain, and in the face of the sun, and the eye of light, and under the protection of God and his peace.

A Bard, certified as a proficient in the knowledge and science of versification and its appurtenances, by judgment and graduation of a convened assembly, ought to take to him pupils for instruction in learning and books, and the conventional knowledge of the ancient Bards of the Cymry; namely, not less than three pupils at the same time, on account of the three degrees conferred upon students of versification; namely, one at the same time of each of the three degrees; and the degrees are conferred in the following manner:—

1. The unaccomplished disciple, is one who is not acquainted with the art of versification, inasmuch as he will continue to be under instruction until he is acquainted with the Welsh language as regards its construction, its derivations, the force of its words and its expressions; to understand it, in its reading and orthography, with respect to lettering and syllables, correctly and truly. Also, he ought to understand the chief points of the metres; namely, the measures, the rhymes, the initial repetitions, the feet, and alliterations, in accordance with the conventional rules of Chair and Gorsedd, and their due application and arrangement, according to name, class, and signification, and exhibit them, in his own certified work. After he has thus exhibited them to his teacher, and obtained his word for him before the Chair, he may be graduated as a proficient in versification; and that upon his conscience. Or, in default of the teacher's being present, by a written certificate under his hand, he may, without regard to opposition, upon word and upon conscience, be instituted a proficient in versification, together with its requisite knowledge and appurtenances, under the sanction of instruction and preceptor.

2. A progressing pupil, is one who is acquainted with all that is required of the preceding ; and before he is advanced to a higher degree, he must learn and acquire every characteristic and quality of verse and stanza properly belonging to the Welsh language, and exhibit them, of his own composition, certified upon the word and conscience of a teacher, and he shall be entitled to be graduated as a proficient in versification and its appurtenances. Also, he ought to understand every particular respecting the Welsh language, and the art of versification, and the privileges and established customs of the Bards and Minstrels, and of their chairs and ceremonies of institution. Likewise, he must understand the order and arrangement of the genealogical tables, and descent of the race of the Cymry ; together with their rights and usages, certified by record, and annal, and archive, and chair. And his privilege shall be confirmed by the word of his preceptor. And where he cannot be present, then there shall be a written certificate under his hand, and that certificate is called a gift of matriculation.

3. A pupil of right is he called, who knows all the departments and rules of versification and its appurtenances, correctly and decidedly, according to the regulations of the Chair ; and he shall no longer stand by the word and certificate of a preceptor, but in right of his own knowledge and genius ; and he shall found his claim and right upon the judgment of the Chair and the Gorsedd ; and in this the consent of the country by proclamation and notice of a year and a day shall not be requisite. He shall also be privileged to engage in poetical disputation ; and after he shall have gained three Chairs, he shall be presented with the privileges and rights of a Chief of Song, which is to be a Chaired Bard ; and he shall be called a Chaired Preceptor, and shall take to him pupils, namely, one at the same time in each of the three degrees.

A Chair of assembly is the name given to that of a Gorsedd held by certificate of original institution, under the judgment of country and race. The place of assembly may be in any open ground, whilst the sun is upon the sky ; and it is called the Greensward of Songs. And it shall be upon the grassy face of the earth, and chairs shall be placed there, namely, stones ; and where stones cannot be obtained, then in their stead turfs ; and the chair of assembly shall be in the middle of the Gorsedd.

Also, every place of worship, and every precinct of a church, shall be a place for bardic assembly, and likewise every civil and

manorial court; namely, the courts of justice and law; also, every spot, whether of open or enclosed pasture which is greensward, or domestic hall; and such hall shall possess confirmed privilege, after it has been placed before the country for attendance and audience by proclamation of a year and a day, until the end of three years, free of access for attendance and audience of people assembling at court and at church, and in every lawful assemblage as it is in fair and market.

At every Gorsedd of the Chair of assembly, there should be published the Instructions of the Bards of the Island of Britain; that is to say, the records of the knowledge, and sciences, and of the arrangements, and rules, and privileges, and customs of the Bards. Also, publication should be made of the circuit records of Mabon, the son of Medron; that is to say, the names and memorials of the bards, poets, learned men, and sages of the Island of Britain of the race of the Cymry; and of whatever they were eminent for, of noble and worthy acts. And of the kings of the Island of Britain, and their honourable actions, together with the times in which they lived, and their pedigrees and descent.

With regard to bards and poets at the Gorsedd meetings, they should not be molested by litigation or obstruction, but be left in quietness, and be supported under the protection of the country and race, and under the protection of God and of his peace, with every power and counsel, and every means of people and chieftain.

After rehearsing the instructions and records, the exhibitions shall be called for; then any bard, who has any thing which he wishes to exhibit, shall exhibit it to the Chair, whether it be poetry, or genealogical roll, or record of honourable achievement, or improvement in knowledge and science. After the exhibitions, hearing shall be given to such claims and appeals as shall be brought forward. And after that, dialogues and chair disputations concerning poetry and its appurtenances; and afterwards they shall proceed to hold a council of judgment upon the merits of what has been brought before the Chair and the Gorsedd; and then shall publication be made of the decision and the judgment, and the presents shall be made. Then the public worship, and after that the banquet and conferring of honours; then shall all depart to their houses, and every one to his own residence.

THE INSTITUTES OF POETICAL COMPOSITION.

IN the time of Morgan the Aged, prince of Glamorgan, his brother Geraint, who was called Geraint Vardd Glâs, and the Bardd Glâs of the Chair, being chief of song, and chaired teacher, rules and institutions according to what before existed amongst the ancient Cymry were formed, for poetry and its appurtenances, and for the rights and regulations of recording profitable knowledge, and for the remembrance of praiseworthy matters; and for the restoring to notice, and usage, the ancient excellencies of the customs and privileges of graduates in poetry, and such acts as are indispensable to a civilized country, and race, and which existed since the time of Prydain, the son of Aedd Mawr; in order to bring them to recollection, and re-establish them by the judgment, and counsel, and authority of assembled sages, and under the protection of the country and chief, and of custom and order, so that no one should become a bard, excepting in conformity to the institutions established by that Morgan, by the counsel and judgment of Geraint his brother, and agreeably to the will and command of assembled country and chief, together with the judgment of the sages, and learned men. And then were appointed Gorsedds and Chairs, according to the ancient customs, and Eisteddvods in the prince's palace, one in three years, with a law that no one should become a graduate in poetry, excepting by the authority of the chair, or of the Eisteddvod, held once in three years in the palace of the prince, and under the sanction of the chief of song, and a Chaired Preceptor, certified respecting his chaired graduation, and office, that he is qualified as is required of him, in the knowledge necessary to a graduate in poetry; and that no one shall become a graduate excepting according to this system; and this is the ancient system and institution of the bards of the Island of Britain.

And in that Gorsedd a reform was made in alliteration, as previous to that time there was no assonant alliteration but by accident, excepting the single alliteration only; namely, a word in the middle of the latter half of the line to rhyme with another word in the first half, as Taliesin Ben Beirdd used in his poetry.

And after that alliteration was repeatedly improved from time to time, and from chair to chair, until the Welsh alliteration be-

came superior to all the alliterations of the world in whatever language.

And after this decided arrangement, so that to this day the rules which he framed are adopted and in force in such a manner as not to be gainsaid, Geraint Vardd Glâs, that is to say, the Bardd Glâs of the Chair, went to king Alfred to London, as his domestic bard; and many Welshmen, bards of song and of string, went with him to England, where Alfred appointed those who were bards of song, as chairmen where Welshmen resided in England; and from that arose an improvement in learning and knowledge amongst the Saxons.

After that Bleddyn the son of Kynvyn, and his brother Bhiwallon, the son of Kynvyn, after obtaining possession of Gwynedd and Powys, made an honourable feast in Conway, by proclamation and notice of a year and a day, and invited there graduates in the science of song and of stringed music, where laws and institutions and privileges were framed for them, in the time when William the Conqueror took the crown of England from the Saxons. And at that feast the bards of string music, under the protection of the bards who were chiefs of song, and others of poets and minstrels; and at that festival, there was appointed a system and code, genealogy and herald bards were established where they had not previously existed, possessed of official privileges, by the national arrangements of Wales; and a system was instituted for the science of armorial bearings and their appurtenances.

After that Rhys, the son of Tewdwr, prince of Dinevor, and Dyved, and Keredigion, having from necessity been some time in Brittany, returned to Wales, and brought with him the system of the Round Table, where it had become forgotten, and he restored it as it is with regard to minstrels and bards, as it had been at Caerlleon upon Usk, under the Emperor Arthur, in the time of the sovereignty of the race of the Cymry over the Island of Britain, and its adjacent Islands; and it was placed under the protection of the church of Cattwg, in the vale of Neath, in Glamorgan, which was from the time of St. Teilo possessed of the privilege, ecclesiastically confirmed, that neither war nor weapons of slaughter could be brought into the parish of Cattwg, neither by the people of the adjacent country, or any other whatever, under bond and pledged hand throughout all the districts of the Isle of Britain.

And then, after placing the system under the protection of the Church, an honourable Eisteddvod was held by proclamation of a

year and a day, to which an invitation was given, under the protection of the state, to all the bards to assemble in the hall of the Church; where, according to the royal institution of the Round Table, degrees were conferred on chiefs of song, and gifts and presents made them, as in the time of the Emperor Arthur. And after being there forty days, all returned to their houses. And Iestyn, the son of Gwrgan, prince of Glamorgan, took the Roll of the Round Table with him to his new castle in Cardiff, under a claim that he was prince of the territory, namely, that of the church and parish of Cattwg, in his dominion; and that the custody of the Roll belonged to him. And because the Court of Caerlleon upon Usk, which was the Court of Arthur, was within his dominions, he asserted that his Court was that of Arthur continued down to his time; and so he took the Roll by fraud, and by force, to Cardiff castle; and he suffered for that; for Rhys made a hostile expedition against Iestyn, the son of Gwrgan, and defeated him in the battle of Cadlas. Upon which Iestyn, the son of Gwrgan, sent to Robert Fitzhamon and the Normans for assistance against Rhys, and slew him in the battle of Cynllwyn Du [the black treachery.] But the foreigners, having heard what Iestyn had done of violence and devastation, took from him his castle and his territory, and expelled him.

After that, Robert Earl of Gloucester, the son of Henry, the son of the Red King [William Rufus,] married Mabli, the daughter of Robert Fitzhamon, and received the Lordship of Glamorgan in right of his wife. He gave presents to the bards in Tir Iarll; and in a hall of his there he placed the Roll of the Round Table, in the custody of the Bards of the Island of Britain; and from that the two systems were united, namely, that of the White Stones, and that of the Round Table, as they exist there at present; so that with the Bards of the Chair of Tir Iarll, more especially than any of the poets of Wales, are the principal systems preserved in their completeness, to this day. After this the Prince Gruffydd, the son of Rhys, the son of Tewdwr, made a feast in Ystrad Towy, and in Cardigan Castle in Keredigion, where bards of song and string music were sumptuously entertained, and received honourable presents of gold and silver, and apparel and horses, together with other valuable presents of jewels. In the year 1100, whilst Gruffydd, the son of Cynan, was in Ireland with his relatives, there was held an Eisteddvod of musicians of stringed instruments, and bellows instruments, [bagpipes;] and there

returned with him to Wales chief musicians of string music, and improvements were made in stringed music upon what had existed prior to that time in Anglesey and Gwynedd. And that Eisteddvod in Ireland was called the Eisteddvod of Glynachlach; and at that time the Irish excelled all nations in stringed music.

After the time of the princes, the nobles descended from the princes took the bards and musicians under their protection and support, in order that the Welsh language might be maintained and preserved from being lost or corrupted; and that the Bardism of Wales might be preserved, and also the science of poetry with its appurtenances, together with the records of the rights and usages of the race of the Cymry, and those of the Bards of the Isle of Britain. Also, the genealogy of the nobles and commonalty, and the notice and celebration of every man for act and distinguished achievement, and of due maintenance of manners and propriety, and of law and custom, and of all that is requisite for a gentleman to practise, in public and domestic life, before God and man, according to the judgment of the wise and conscientious, of lawful arts, with regard to poetry and the points of knowledge, needful in uprightness, and truth, and peace, toward country and race. And from this it proceeds that we have not entirely lost the arts of song and bardism, and the ancient science of poetry and its appurtenances, and the rights and usages of the Bards of the Island of Britain; and that the Welsh language has not fallen into a state of corruption, and foreign accent and idiom, as the Saxon language did, for want of such sciences as would preserve it in memory. For the life of language is the knowledge preserved in it, and the life of knowledge is language, and the means of preserving in it are words and expressions, forcible and clear, for the forming of judgment and correct understanding.

ARMLETS OF THE BARDS.

THE Bard's Armlet is worn on the arm below the shoulder joint; and in Gwynedd it was anciently called Caw, as also in Deheubarth, and often in Glamorgan it was so called likewise; therefore the bard was called the Bardd Caw [or the Bard of the Band,] after he had received the order of Pen Cerdd [or the Chief of Song,] and the three Beirdd Caw, included the Privardd [Chief Bard,] the Ovydd [Ovate,] and the Derwyddvardd [or the Druid Bard,]

otherwise called *Privardd* or *Bardd Gläs*, *Arwyddvardd* or *Gwyn Vardd*, [the Bard of the Sign, or the White Bard,] and the *Bargadvardd* and *Cylvardd*. In the Institutes of the Round Table, the Armlet [*Breichrwy*] was called *amrwy*, and also *aerwy*; and after that time and from disuse, the primary uniform dress was abandoned, and the fringe alone was considered of equal value, and representing the same honour with the entire dress. And the whole grand dress is not now worn, excepting where it is received as a present of privilege and honour from a king, or a lord, or a sovereign of a territory, or at the marriage of a chieftain lineally descended from the ancient princes.

OF THE INSIGNIA.

THERE are three general Insignia:—The Robe, the Wand, and the Collar.

There are three Insignia of Privilege:—The Chair, the Axe, and Golden Ball. The Ball represents fulness and completeness in the authority of the *Gorsedd*. The Chair represents judgment by privilege. The Axe represents improvement and extension of knowledge and science, warranted by judgment.

The Chair represents authority and judgment; and wheresoever the Chair exists, it is possessed of judgment by the privilege of the Bards of the Island of Britain, provided there is record of its being possessed of judgment and privileged, and no record of its being refused and rejected. The Bards of *Gwynedd* and *Powys* held the *Gorsedd* by the authority of the Chair under the protection of the prince.

Deheubarth held under the *Eisteddvod*, and bore a Chair and Axe; and the Chair was the chief badge.

The Axe is the symbol of science and of its improvement; and the Bards of *Glamorgan* bear it through privilege of the Chair. And the Axe has privilege; viz. the person who bears it by warrant of the judgment of the Chair, is authorized to shew improvement in knowledge and science before the Chair and *Gorsedd*. And he has precedence in that, and his word is warranted.

The Golden Ball is borne by the Bards of *Gorsedd* of the Island of Britain. It is an emblem of completeness, and it is supreme of

all other matters in learning and science ; and where the Ball is borne, there is privilege to bear all the other badges and insignia.

The Wand denotes privilege ; and where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are observed ; for judgment rests on the supremacy of law ; and no one can know to whom it belongs, as it rests with the highest number, and no one knows with whom in particular that number is. And no one can be higher than another in law, and judgment by law. And after knowing the judgment of law, it is right to place that judgment in trust with the person who may be appointed as an officer for it ; and that man is to be chosen by law ; and that law does not rest on the judgment, but on the person who is made judge.

A chaired chief of song shall wear gold on his badge, and every other chief of song shall wear silver. A bard who is chief of song and preceptor, is termed silver-wearing ; but the president of a Gorsedd is styled gold-wearing.

FABLES.

According to the judgment of wise men and eminent teachers, the Bard ought not to mention improbable things in his poetry, such as the stories of Arthur and his Warriors, and the Knight of the Green Wood, as such things as these are not true, according to the judgment of wise men, and the possibility of nature and circumstances ; and this, according to the precepts of the chief bards of the Island of Britain, ought not to be ; because no benefit can, and no amusement ought to, be derived from lies. There cannot be a bard except by the inspiration of God, and there cannot be a lie by the inspiration of God ; and if such stories are found in any compositions of the old bards, they are to be understood as some sort of allegory on some sort of possible truth. It is however permitted to compose a fable ; but unwise people misunderstand fables, and make them lies by taking them for undoubted truth ; whereas it is nothing but truth of the same description with the allegorical stories invented in the old times, to teach wisdom ; but the unwise perverted their meaning, till they became unintelligible, and afterwards evident falsehood ; and books were filled with monstrous lies. And it is not permitted to a bard to meddle with such falsehoods ; but if he composes a fable, let

him take care that its composition be such as to show it is a fable, and not a history of any event; and let him take heed that it is so imagined, that instruction and wisdom may be derived from it, together with prudence and beneficial knowledge.

[Whatever degree of antiquity may be assigned to any part of the foregoing code, it is evident that this last section is comparatively but very recent; as it is altogether more consonant with the sentiments of some severe modern moralizer than with the spirit of Bardism.]

COATS OF ARMS.

AFTER the establishment of the custom of Armorial Bearings, the Chair Bards bore the arms of the Lord of the territory in which they were, as the Bards of Glamorgan bore the coat of arms of Morgan, the son of Ithel; namely, a Chevron argent in an azure field, and about the Chevron golden ears of corn, and on the Chevron three green trefoils; that is to say, these were the Arms of Glamorgan before the time of Iestyn the son of Gwrgan, who changed them to what they now are. Others of the Welsh Bards bore the Arms of the territory where they dwelt; and this is by custom and usage of courtesy, and not by law from an original and primary statute.

The Bards decorated their tribunals with the following herbs and trees; namely:—

1. The Trefoil for the Alban Eilir [Spring Quarter.]
2. The Blessed Oak for the Alban Hevin [Summer Quarter.]
3. Ears of Wheat for the Alban Elved [Autumn Quarter.]
4. The Missletoe for the Alban Arthan [Winter Quarter.]

THE NAMES OF THOSE WHO FOUNDED CHURCHES AND CHOIRS IN GLAMORGAN.

1. EYGEN, (by some called Eurgain,) sister in the faith to Saint Ilid, who was called Joseph of Arimathea. She founded the church and college of Caer Urgan, called by some Caer Worgorn, and now Llanilltyd, from the name of Illtyd, knight and saint.

2. Saint Ilid, who founded Llanilid.

3. Lles, the son of Coel, who founded Llandaff, and Rhath Vawr, and many others of which the names are now unknown.

4. Saint Dyvan, who founded Côr Dyvan, where he was murdered by some unbelievers, and thence the place was called Merthyr Dyvan.

5. Fagan founded Llanfagan Vawr, [the great,] near Llandaff, and Llanfagan Vach, [the little,] called now Llanvaes, near Llan Illtyd Varchog [the Church of Illtyd the Knight.]

6. Saint Medwy founded Llanvedwy; which church was burnt in the wars of Iestyn, and never was repaired.

7. Saint Doche, called also Saint Dochwy, who founded two choirs in Glamorgan of his own name; and it is said by some persons that he came with Dyvan into the Island of Britain; but others say he came with Cadvan from Armorica.

8. Garmon founded Llancarvan.

10.¹ Gildas, the son of Caw, founded Llanildas, now called Weeg Vawr.

11. Sant Tathan, from the land of Ewyras, founded Llandathan; and a small choir of forty saints were there with him.

12. Saint Cattwg founded Langattwg Nêdd, and Llangattwg near Barri.

13. Caw, lord of Cwm Cawlwyd, founded Llangewydd; and from thence the church was moved to Trelales [Laleston.]

14. Saint Cirig founded Porth Cirig, for the benefit of the sailors' souls, and a port for them.

15. Saint Barrwg founded Barri and Penmarc.

16. Edeyrn, the son of Gwrtheyrn, founded Llanedeyrn, and a choir of three hundred saints there.

17. Gwrgan, the son of Ithel, founded Llanvabon ar Vro, called Gilston.

18. Saint Eleri founded St. Eleri.

19. Saint Segin, of the college of Illtyd, founded Llanvihangel.

20. Lord Spencer founded the church of Brywys.

21. Peirio, the son of Gildas, founded Llanvair y Mynydd.

23. Morgan, the son of Adras, founded Margam and Cynfig.

22. Saint Isan, of Illtyd's college, founded Llanisan.

24. Granville the Knight founded the church of Cas Nedd [Neath Castle.]

25. Llydwn the Knight founded the choir of Ewenni.

26. Saint Crallo, brother in the faith to Illtyd, and a saint of his college, founded Llangrallo. Others say that Saint Crallo lived

¹ Wrongly numbered in the text.

in the time of Lles, the son of Coel, and founded Llangrallo; it went to ruins, and the church was founded a second time by Gruffydd, the son of Iestyn.

27. Morgan, the son of Meyrig, founded Coetty.

28. Einion, the son of Collwyn, founded Llantrisant, after Llangawrdav was burnt.

29. Saint Tudvyl founded Merthyr Tudvyl.

30. Elian founded Llanelian (Eglwys Ilan.)

31. Gwrvan, Bishop of Llandaff, founded Llansanfraidd Vawr, and the church of Trenewydd Ynottais [Newton Nottais.]

32. Saint Teilo founded Aes Vawr, and Llandeilo Verwallt, in Gower; and it was called Llandeilo Vænor.

33. Saint Catwardd, of the college of Iltyd, founded St. Dunwyd.

34. Marcross was founded by Samson, a bishop, and saint of the college of Iltyd.

35. Saint Gwrgi, of the choir of Doche, founded Penarth.

36. Llanvernog was founded by Saint Mernog, of the choir of Dochwy.

37. Sili was founded by Saint Cadell.

38. Saint Treiddyd, of the college of Iltyd, founded Llantryddyd.

39. The founder of St. Andras is not known.

40. The founder of Llanelwan, now called Treflemin, is not known.

41. Emyr Llydaw founded Pendaulwyn.

42. Saint Bleiddan, from the land of Gaul, and brother in the faith to Saint Garmon, founded Llanvleiddan.

43. Saint Nudd, of the college of Iltyd, and a king, founded Llysvronudd.

44. Owain, the son of Morgan the Aged, founded Ystrad Owain.

45. Maenarch, Earl of Hereford, founded Gelli Gaer.

46. Cystennyn Vawr, and Maccsen Wledig, founded Caerlloon on the Usk.

47. Morgan, the son of Iestyn, founded Aberavon.

48. Arthur, and afterwards Ivor, the son of Llewelyn, founded Maesaleg.

49. Cydwaladr founded Llanvihangel Vedwy.

50. Ynyr Gwent founded Machen.

51. Tewdric, the son of Teithvalch, founded Bedwas.

52. Tewdric, the son of Teithvalch, founded Llandow.

53. Saint Cana, the daughter of Tewdwr Llydaw, founded Llangana.

54. Hywel, the son of Owain, the son of Morgan the Aged, founded Cerrig Hywel.

55. Saint Brychan founded Gwenvo.

56. Meyrig, the son of Tewdric, founded Llanvair Misgyn.

57. Saint Cynwyd founded Llangynwyd.

58. Llandyvodwg, and

59. Ystrad Dyvodwg, were founded by Dyvodwg, who was a saint of the college of Iltyd.

60. Cadoc, the son of Gwynlliw, founded Llanveithin.

61. Cadell, a saint of the college of Cadoc, founded Llangadell.

65.¹ Saint Lleirwg, of the choir of Caerlleon on the Usk, founded Llanleirwg. According to others, Lleuver Mawr.

66. Saint Aran founded Llanaran.

67. Saint Garai, of the choir of Bangor, founded Llanarai.

68. William, Earl of Gloucester, founded Pyle.

69. The same William, Earl of Gloucester, founded Llanvawdlan.

Y CWTТА CYVARWYDD

THE book called the Compendium of History of Glamorgan was written by Meyrig, Treasurer of Llandaff, who called his book the "Cwtta Cyvarwydd o Forganwg," and from this he himself was called by this name; but there are now in this book many additions to the matter which it at first contained. This Meyrig wrote the History of the whole Island of Britain; a Book of Proverbs; the Rules of Poetry; and Welsh Theology. He also translated the Gospel of St. John from the Latin into Welsh, with commentaries; and these books were at Abermarles² about fifty years ago.—Iago ab Dewi.

EXTRACTS FROM THE CWTТА CYVARWYDD, (VOL. 17, PLAS GWYN.)

LET it be known to all British people that there are seven Cantreys in Glamorgan, in the Lordship, and in the Bishopric. The first

¹ Wrongly numbered in the text.

² In Caermarthenshire.

is Cantrev Bychan; the second is the cantrev of Gŵyr [Gower,] and Cydwely; the third cantrev is Gorwenydd; the fourth is the cantrev of Penychen; the fifth is Gwynllwg, and Edelygion; the sixth cantrev is Gwent Iscoed [below the wood;] the seventh cantrev is Gwent Uwch Coed [above the wood;] Ystrad and Ewyas are those called the two sleeves of Gwent Uwch Coed, and also Erging, and Anerging; as the whole boundaries are given in the Llyfr Teilaw.—[See Llyfr Teilo, or Liber Landavensis.]

A FRAGMENT.

And he rode on till he came to a place on high land, abounding in corn and hay, where there were hedged enclosures, and fair houses of stone whitened with lime, and lakes full of fish, and vineyards, and gardens, and green orchards in full fruit, and plants, and sweet flowers of the best growth of the earth, and cattle, and sheep, and all kinds of singing birds; and in the wooded slopes were seen numbers of stately oaks, which had grown for ages; and the voices of the horn and the huntsman leading on the silver-sounding pack, in pursuit of the red-vested and deceitful fox, along the wild and ferny ridges, with a host of noble and honourable visitors in the pursuit; and the shouts out of towns and villages mixed with the sound of the voices and horns, on the way where that thief of lamb and poultry was flying; frequent also was heard the sound of the flail and the wheel, and the hatchet, the bleating of sheep and cows, the song of the bard, and the lover, together with the barking of dogs, and noise of cocks and little children; and on the side of the road were stone-houses white-limed, windows of glass, and every habitation bespoke wealth and health, and good will in wise and happy hearts. "Woe is my destiny," said Meilir, "that I should not live here as long as I have a portion in this world; but it is otherwise; far different are the circumstances among which God has placed my lot, and I will content myself with them, come what may."—(History of Meilir and the Maid of Havod Wen.)

CHARTER OF LLANILLTYD VAWR, CALLED BY THE
ENGLISH LANTWIT MAJOR.

Be it known, and be it law to all princes, and lords, and noblemen, and barons, and their peers, and yeomen, and aliens, that

we, Robert earl of Gloucester, in England, and prince of Glamorgan, in right and privilege of the race of the Cymry, and lord of Glamorgan, in national right and privilege of the aforementioned race, and in right of our own hereditary possessions, do order and declare, and by authority of this letter do grant the right and freedom of citizens in the barony of Llanilltyd Vawr, in Glamorgan, as hereafter is shown; that is to say, their privilege and lands free as they have ever been possessed of them, according to the laws, customs, and rights of the race of the Cymry, whether lords of court, or nobles, or whether yeomen, or aliens; and all proprietors or non-proprietors, to be free to them according to the aforesaid privileges and law, to assemble by their privilege, in their meetings, and their courts, according to their customs upon every occasion, and arrangement, and usage, according to every right and law which they ever formerly enjoyed; and as we have declared in this letter to the citizens and our faithful adherents in the barony of Cynfig, requiring them to see that they act lawfully according to law, whether as appertaining to country, or court, or church, or in right of arms, or arts and sciences, or seamanship, or knighthood, or regarding fairs, or markets, or buying, or selling, or whether it be of claim, or disclaim; and they arrange and order, and that it be seen, appointed, and ordered, that there be nothing but law observed towards them, and amongst them, one towards the other, and right and claim of privilege, and chieftainship to ourselves, according to records of law, to ourselves and our descendants for ever, and homage done to us as it was, and as it would have been, if this Charter had not been granted.

THE CHARTER OF SWYDD Y WAUN [CHIRK.]

BE it known to all who see or who hear this letter, Richard,¹ Earl of Arundel, and Lord of Y Waun [Chirk,] sending greeting to his tenants of the aforesaid Lordship thus. Know ye, that we have

¹ In the year 1330, this Richard Fitz-Alan, son and heir of Edmund Fitz-Alan, Earl of Arundel, was fully restored in blood and honours to the dignity which had been forfeited upon the attainder of his father, who was beheaded in 1326. Richard died in 1375. The Lordship of Chirk, and other possessions in North Wales, descended to him from his ancestor John Fitz-Alan, who married Matilda Verdun, widow of Madoc, the son of Meredydd, prince of Powys.

seen and understood the Charter of our honourable father, Edmund, Earl of Arundel, which he granted to his tenants generally, &c. And in testimony of this, we have set our seal, &c. in the twenty-ninth year of the reign of Edward, the third of that name after the Conquest (1356.)

Be it known unto all who now are, and who hereafter shall come into the world, that we, Richard Arundel, Lord of Swydd y Waun, seeing and understanding the Charter which our beloved father, Edmund Earl of Arundel, granted to his free tenants, &c.

AGRICULTURAL PROVERBS.

JANUARY will strike down.
 February will despoil a giant.
 March will slay.
 April will flay.
 May will raise the heart.
 June will make a merry door-way.
 July, a merry cattle-fold.
 August, a merry host.
 September rejoices the birds.
 October,—cheerful is social intercourse.
 November begins the lamentation.
 December,—beware its anger.

A small bagful of March dust is worth a large bag of the king's gold.

A swarm of bees, if had in May, is worth eight oxen-load of hay.

A June swarm is good if healthy. A July swarm is not worth a straw.

If the grass grows in February, it will not grow much after throughout the year.

If the meadow grows in March, plenty will be seen to follow.

Happy our lot, if a mild April will clothe [with green] the ground and the branches of the grove.

A showery May will produce a loaded land of corn and hay.

The month of June, it is well if it be partly wet and partly dry.

It is poison to the horse and ox, if July be not dry.

If August be found dry, the Welshman may then rejoice.
 The middle of September if dry, will make a cellar full of good ale.
 A gossamery spring and a full pocket.
 A dry summer never left a famine after it.
 February will blow the snake out of its rest.
 A cold May will make a full barn and an empty churchyard.
 March wind and May sunshine will make ugly what would not otherwise be so.
 Better to see thy mother on her bier, than to see fair weather in January.
 A swarm of bees in July, its highest price is a fern seed.
 Three things will prosper in hot weather ; bees, and wheat, and acorns.
 Three things will prosper in rain ; chickweed, and thistles, and elder.
 A year of haws, a monied year ; a year of nuts, a lousy year.
 A nutty copse, a mottled harvest.
 Wet and warmth in April will cause the farmer to sing like the nightingale.
 When the rain is lost, it will come from the east.
 When the fair weather is lost, it will come from the north.
 A dry April, every thing languishes.
 When every thing grows, every thing will live.
 A cold May, a healthy day, a sign of summer with little sickness.
 A kind April will wet the bush and dry the bush.
 February will fill the ditches, and March will drink it up in draughts.

RHYMING PROVERBS.

Hour after hour great is the gift of God.
 Whoso possesses the grace of God is rich.
 Long the tongue, short the wit.
 A slothful tongue, an active understanding.
 When profit comes to his hand, the wise will be silent.
 The idle must have work to do.
 Vain is the advice not sought.
 The fool loves the sound of his own voice.

Whoso loves wisdom will not practise deceit.
Truth is the eldest child of God.
The strongest blow is the judgment of conscience.
Sure to the righteous is the grace of God.
Good for evil will take thee to heaven.
Better the yielder than the avenger.
Manifest in every man is his origin.
Often is the devil found in a garb of light.
The deepest water will be smoothest.
The true home verily is heaven.
Do thou in the covert what thou wouldst do in a palace.
Remember in every concealment that there is a God who
sees thee.

A clean conscience is above harm.
Happy is he whose life is pure.
Do good and thou needest not fear.
Disagreeable is every truth where it is not loved.
Could every one who sees learn, there would be none un-
learned.

He verily is not good who cannot become better.
Evil will befall profligacy.
Whom God preserves is safe.
Who loves God is safe.
Whoso loves his God is provident.
Whoso considers God is wise.
The blindest of the blind is an unwise man.
Whoso loves fame, let him depart from his acquaintance.
Whoso wishes for respect, let him be courageous.
The bone of the old in case of necessity.
The want of a mate, is it not real want?
Adversity and refusal will make a man wise.
Keep thy secret within thy lips, and no one will reveal its
matter.

The sluggard never went to the wood.
Man knows his going but not his coming.
Early rising is the better half of the day's work.
The sluggard's hedges are full of holes.
The possession of genius is honourable to the aged.
Whoso doeth an injury must be on his guard.
To the faint heart swift feet are good.
Every one will sing where money can be got.

Sickness for wealth is grievous sickness.
Swift to the feast, swift to the grave.
Swift on horseback, swift to the coffin.
Swift on foot will reach old age.
Let the strongest oppress and the weakest squeak.
Each evil and each fault awaits its fellow.
The real friend will be seen in adversity.
Violence is insulting truth.
What one does in anger is a whim of passion.
Certain is the success of the experienced hand.
Counsel from the wise, judgment from the understanding.
Gentleness and patience will make the work perfect.
That is deemed best that is had from far.
Despised and base what is easily obtained.
After leaping it is too late to refrain.
The best jewel is a sheath for the tongue.
The tongue of the fool is a raging fire.

From the book of Esaia Powel.

Copied by Iolo Morganwg, 1803.

POETRY.

[THE first collection under this head consists of a series of twenty songs, bearing the name of Rhys Goch of Tir Iarll, the son of Richard, the son of Einion, the son of Collwyn, and said to be of the date of about 1140. These songs are of an amatory character, and generally addressed to a lady of the name of Gwenn.—From the Book of John Bradford.]

I. A LOVE SONG.

IN this song, the bard expresses his weariness of the winter, and his longing for the month of May, when he can enjoy his green palace of woods, with its leafy walls and their floors of trefoil, where sing the cuckoo, the thrush, the nightingale, and the lark ; and add to all this the society of Gwenn.

II. A SONG TO GWENN'S HAIR.

HERE the bard not only describes the lady's hair, which he says reaches to her heel, but extends his eulogium to her personal appearance generally. Her smooth fair forehead he compares, in colour, to the stream rushing over the rock ; her eyes, brilliant as stars, are like those of Lunet, and her figure like that of Enid, (two characters of Arthurian Romance in the Mabinogion, &c. ;) whilst her tread is so light, that the trefoil does not bend beneath her. She moves like the swan or sea-mew on the wing.

III. A LOVE SONG.

IN this composition, which is in the usual strain of lovers' complaint, the bard adopts the echo style of verse, common in the middle ages ; in which the last word of each stanza is made the first of the succeeding

one. Having traced the ideas thus suggested, through a variety of figures, he at last brings his composition to a close with a good deal of skill.

— — — — — harshness.

Harsh is the speech of this gem of Wales,
The slender eyebrow'd fair one seeking my torture.

Torture has seized me; I die complaining,
For the colour of the drifted snow of winter.

Winter is upon me;—afflicted and melancholy
Am I with the keen edge of sorrow for my beloved, &c.

IV. & V.

THESE two compositions are in a shorter measure, and in quatrains, each line being formed of four syllables. In the last song, the bard describes his Gwenn as having the eyebrows of *Essyllt*, (the Fair Yseult of the Arthurian Romances,) and says that she has shot him with arrows from her eyes; and although she loves the green woods, yet that he is never so happy as to meet her there. He therefore calls upon the birds, the denizens of those woods, to befriend him, and bear his messages to her. He calls upon the blackbird, and the thrush; upon the lark, the "bard of the dawn;" the cuckoo with the cheerful note; and concludes his appeal by saying that he is the twilight companion of the nightingale, and calls upon her also to proceed upon the same errand.

VI. TO THE MAID WHO DECLARED SHE WOULD MARRY NONE BUT A FARMER.

THE bard says, he has marked on the border of a wood the place where he will construct a summer farm house of twisted twigs, equally elaborate with the work of the bees—that he will purchase sheep and cattle, and each day turn them out upon the mountain—that he will have poultry, geese, and ducks; barley and wheat; a garden and orchard; and every corner full—"God and plenty."¹

¹ This is the conclusion of a Welsh proverbial saying;—"Heb Dduw, heb ddim; a Duw, a digon." Without God, without every thing; with God, with plenty.

VII. WHAT THE BARD WOULD DO FOR THE SAKE OF GWENN.

He would traverse every glen and wood ; every meadow, steep, and hill ; every turf, and every step of ground ;—he would be a farmer, and drive oxen ; would be a farm steward ; would be a soldier—a horseman bold and valiant ; and all this for the sake of his second Olwen, (a character of Arthurian Romance.)

VIII. THE SONG OF THE SLEEPLESS.

THE bard complains of anxiety and the sleepless nights which he endures for Gwenn, who for her beauty is proverbial at home and abroad, and in the world of bardism. Again referring to the sleepless night he has passed, he breaks out,—“And when the dawn shall arise, go forth, thou lark, and show her the burning of my heart, my long wakefulness, my deep affliction, and my death.”

IX.

THIS song is made in the same strain with the foregoing. The bard says he knows a grove where the blackbird sings ; where once he met her who is fairer than the spray of the wave dancing over the boiling sea, and longs once more to enjoy the society of her who for beauty is a second Lunet.

X. THE SONG OF THE THRUSH.

The following is a strictly literal translation of this song :—

I WAS on the margin of a plain,	Speckled was his breast
Under a wide-spreading tree ;	Amongst the green leaves,
Hearing the song	As upon branches
Of the wild birds ;	Of a thousand blossoms,
Listening to the language	On the bank of a brook
Of the thrush cock,	All heard
Who from the wood of the valley	With the dawn the song,
Composed a verse—	Like a silver bell,
From the wood of the steep	Performing a sacrifice,
He sang exquisitely.	Until the hour of forenoon,

Upon the green altar,
 Ministering bardism.
 From the branches of the hazel
 Of green broad leaves,
 He sings an ode
 To God the Creator ;
 With a carol of love
 From the green glade,
 To all in the hollow
 Of the glen, who love him ;
 Balm of the heart
 To those who love.
 I had from his beak
 The voice of inspiration,
 A song of metres
 That gratified me ;
 Glad was I made
 By his minstrelsy.

Then respectfully
 Uttered I an address
 From the stream of the valley,
 To the bird.
 I requested urgently
 His undertaking a message
 To the fair one
 Where dwells my affection.—
 Gone is the bard of the leaves
 From the small twigs,
 To the second Lunet,
 The sun of the maidens,
 To the streams of the plain.
 St. Mary prosper him !
 To bring to me,
 Under the green woods,
 The hue of the snow of one night,
 Without delay.

XI.

THIS is a song of lamentation on account of Gwenn's obduracy, whom he describes, in his usual strain, as of the growth of *Essyllt*, and with a foot of the slender width of *Olwen's*. (Wherever *Olwen* trod, three white trefoils sprang up.) He says that he is fettered in wretchedness, and bids farewell to the world, as there is nothing left for him but death.

XII. TO DISPATCH THE SEA-MEW AS HIS MESSENGER.

"FAIR sea-mew, on the breast of the wave, amidst the foam of the curling ocean, beauteous queen of the Severn Sea, with thy kingdom on the nine waves of the deep,¹ feasting on thy banquet of fish ; active art thou, fair one, on the wing ; and therefore do I make my request to thee. Bear for me the song of woe to the slender-grown maid, &c."—The substance of this song is, as usual, the foreboding of the bard's death through a broken heart.

¹ In Welsh poetry, allusion is often made to the ninth wave, which was believed to be larger than the others.

XIII. THE BARD SENDS GWENN TO ROME, TO DO PENANCE FOR CAUSING HIS DEATH.

AFTER signifying that she has been the cause of his death, he says:—
“Take thou thy neat ashen staff, and proceed to Rome; and the Pope will demand of thee, ‘What wickedness has brought thee here? What hast thou done? If thou wilt enjoy heaven, thou must confess.’ Then will the disheartened fair one acknowledge herself guilty of the death of one who loved her; that she broke the heart of a youth of her own country, who died for her love; and that his head is now under the turf. Then will the fair one be clothed in horse hair, thus to perform penance for the rest of her life, for wilfully slaying the youth who loved her. And may St. Mary forgive her as I do.—My beauteous maid, may heaven be to thy soul.”

XIV. A SONG TO THE SUMMER.

THIS song, which contains the bard’s usual silvan descriptions, is remarkable for the chorus at the end of each verse, which is precisely of the same character with the common “tol de rol lo!” of the present day; with the exception that the bard has contrived to give a meaning to the sounds so employed,—“Taro tant alaw, &c.” in the first line; which signifies,—“Strike the string of melody by the brook of the rock of the nine hills.” The meaning of the second line is not so obvious.

XV. THE SONG OF THE BOWER.

THE bard says that he has constructed in the solitary wood a bower of green branches, where the nightingale is heard; to which he invites Gwenn, and where on every spray overhead the birds shall chant odes in praise of her.

XVI. A SONG IN PRAISE OF GWENN.

THE bard complains that another bard, but a clumsy constructor of verse, had been with a wooden hatchet hewing out a poem to Gwennlian, but without a single word in it bearing the mark of inspiration.—“Pity that any one so unskilful should, under the name of a poet, commit such mockery of love and minstrelsy.”—So the bard (the author) declares that

he himself will engage in the undertaking ; and accordingly he proceeds in his own strain to extol her beauty; and concludes with repeating the assurances of his speedy death unless she accepts him.

XVII. A SONG TO THE WIND.

THE bard declares his love to Gwenn ; and having complained of her neglect of him, he addresses the "wind, the mighty gale of the sky, which rushes forth in power over wood and dale, widely exciting the elevated wave, and throwing it up to the heavens ; and in the fury of its onset trampling on forests, mountains, and plains with the strength of a dragon, and none to resist its force ;" and he requests it to be his messenger to carry his complaint to Gwenn, that second Indeg, and equal to Eayllt.

XVIII. A SONG OF THE JEALOUS.

A DESCRIPTION of a pleasant meeting suddenly broken up through the intervention of jealousy.

XIX. THE SONG OF THE MATCHLESS.

THE bard says there are three characters that have not their like ; the grumbler, the lover, and the fop ; and adds that he himself, for the love of Gwenn, combines in his own person the three characters ; but all to no purpose ; as she continues happy in her high station, whilst he, her bard, is going to the grave.

XX. A SONG TO THE ONE FOR WHOM HE IS DYING OF LOVE.

THIS song is curious as exhibiting a particular style of burden, which consists in the repetition of the last word of each stanza, preceded by "Gwae fi,"—Alas! Another metrical particularity of this song, but which is rather common in Welsh poetry, consists in the final word of each stanza becoming also the initial one of the next.

Of the colours of the blossoms—of the gentle eyebrows,
Gentle her manner in social amusement,
Sparkling in light amidst her jewels.

Alas the jewels,

Alas the jewels.

Jewels were becoming my beauteous fair one ;
 A village was not gained by turning the sheep ;
 And Gwenn will not cease to steal away my soul.

Alas my soul,
 Alas my soul.

My soul is the maid on the margin of the glade,
 And for her I am dying of affection,
 And I am thus full of love in greeting her.

Alas the greeting,
 Alas the greeting.

The greeting of Gwenddydd by her minstrel,
 Greeting her daily with a new song,
 And more kind will she not be when I come again on the
 morrow.

Alas to-morrow,
 Alas to-morrow, &c.

Rhys Goch ap Rhiccert of Tir Iarll.

THE SAYINGS OF THE WISE

- 1 Hast thou heard the saying of Ciwg,
 The truly wise bard of Gwynhylwg ?
 The owner of discretion is far sighted.
- 2 Hast thou heard the saying of Cadeiriaith,
 A bard of highly inspired speech ?
 The first step is half the journey.
- 3 Hast thou heard the saying of Cynrain,
 The chief counsellor of the Island of Britain ?
 Better to keep than to pursue.
- 4 Hast thou heard the saying of old Idloes,
 A mild man of respected life ?
 The best quality is that of maintaining morals.
- 5 Hast thou heard the saying of Meigant,
 At parting from his foes ;
 The children of the wicked are evil spoken of.
- 6 Hast thou heard the saying of Cattwg
 The Wise, the son of Gwynllyw of Essyllwg ?
 Let the heart be where the appearance is.

- 7 Has thou heard the saying of Cyngar,
To those who derided him?
Longer endures anger than sorrow.
- 8 Hast thou heard the saying of Gildas
Of the Golden Grove, a man of great dignity?
Rome will not confer prosperity upon the vile.
- 9 Hast thou heard the saying of Stephen,
The bard of Teilaw, of quick answer?
Man desires, God confers.
- 10 Hast thou heard the saying of Madoc,
Son of Idwal, the amiable poet?
There is no success to the coward.
- 11 Hast thou heard the saying of Cynllwg,
The venerable bard of wide observation?
He has received good who has not received evil.
- 12 Hast thou heard the saying of ancient time,
Of worthy clearest utterance?
The fool will laugh when drowning.
- 13 Hast thou heard the saying of St. Cynog,
Chief of the land of Brecknock?
The one half of learning is [already] in the head.
- 14 Hast thou heard the saying of Illtyd,
The studious golden-chained knight?
Whoso does evil, evil betide him.
- 15 Hast thou heard the saying of the Câr Cu,
After defeating the army?
It is no disgrace to amend.
- 16 Hast thou heard the saying of Urien,—
And who has gainsaid it?
God can make the afflicted joyful.
- 17 Hast thou heard the saying of Heinin
The Bard, of the choir of Llanveithin?
The brave will not be cruel.
- 18 Hast thou heard the saying of Ceinddar
To the inhospitable?
Christ loves not those who mocked him.

- 19 Hast thou heard the saying of Cynvarch,
The bold and active warrior?
Whoso respects thee not, respect not him.
- 20 Hast thou heard the saying of Cadgyfro
The Aged, whilst reading the book of Cato?
He is not a good man who is not a Welshman.
- 21 Hast thou heard the saying of St. David,
The venerable man of extended honour?
The best usage is goodness.
- 22 Hast thou heard the saying of Ystudvach,
Whilst carousing with his bards?
A cheerful countenance, a sound heart.
- 23 Hast thou heard the saying of Kibddar,
To those he saw brutish?
It avails not to whisper to the deaf.
- 24 Hast thou heard the saying of Bedwini,
Who was a Bishop, good and void of vanity?
Consider thy word before uttering it.
- 25 Hast thou heard the saying of the Cwтта
Cyvarwydd, by gathering fire-wood?
The wicked will not perceive his good.
- 26 Hast thou heard the saying of Dwynwen
The Saint, the fair daughter of Brychan the Aged?
None so amiable as the cheerful.
- 27 Hast thou heard the saying of Huail,
The son of Caw, of the discreet argument?
Often will the curse drop from the bosom.
- 28 Hast thou heard the saying of Cawrdaf,
Son of Caradawc Vreichvras, the chieftain?
The promoter of work is the cautious hand.
- 29 Hast thou heard the saying of the Wise Man,
Counselling the servant of another?
Who does mischief, let him expect its fellow.
- 30 Hast thou heard the saying of Lleynewg,
The honoured and exalted warrior?
Better a grave than a needy life.

- 31 Hast thou heard the saying of Cynan
Wledig, a Saint of good disposition ?
Every rash person injures his portion.
- 32 Hast thou heard the saying of Gwrgi,
Counselling on the Sunday ?
The lucky needs only to be born.
- 33 Hast thou heard the saying of Cynon,
When avoiding the drunken ?
Good ale is the key of the heart.
- 34 Hast thou heard the saying of Hylwydd,
Who was a wise and experienced sage ?
The favour of a lord is no inheritance.
- 35 Hast thou heard the saying of Hu Arddar,
Whilst conversing with his friend ?
Happy is he who sees those who love him.
- 36 Hast thou heard the saying of Rheged,
Who was faithful, and upright in his creed ?
Who does evil, let him beware.
- 37 Hast thou heard the saying of the Counsellor,
Whilst conversing with the colour of the dawn ?
Beauty lasts but an hour.
- 38 Hast thou heard the saying of Ivor
Hael, of the open hall-portals ?
Woe to the aged who shall lose his shelter.
- 39 Hast thou heard the saying of the bold man ?
Let every one be cheerful in his house ;
The rueful visage, ill betide it.
- 40 Hast thou heard the saying of Llywarch,
That bold and intrepid old man ?
Though not intimate, yet offer greeting.
- 41 Hast thou heard the saying of Dingad,
When rebuking the son of a wicked father ?
Soon will the duck's son learn to swim.
- 42 Hast thou heard the saying of Mordav,
Who was one of the three most generous men ?
Of evils, best is the smallest.

- 43 Hast thou heard the saying of Dynolwas,
The best man in society?
The orderly will long be loved.
- 44 Hast thou heard the saying of Avaon,
Son of Taliesin of recording verse?
The cheek will not conceal the anguish of the heart.
- 45 Hast thou heard the saying of Morgan
Mwynvawr, of gentle nature?
He is not wise who does not conceal his intentions.
- 46 Hast thou heard the saying of the nurse,
Counselling her foster son?
Let the skilful conceal his purpose.
- 47 Hast thou heard the saying of Ysgavnell,
Son of Dysgyvundawd Gadgymmel?
The poor will not receive presents from a distance.
- 48 Hast thou heard the saying of Caw?
Though it easy to un-freeze frost,
It is not easy to un-sort sort.
- 49 Hast thou heard the saying of Ysperir,
While conversing with Menw Hir?
The true friend is seen in adversity.
- 50 Hast thou heard the saying of Ivan,
Brother in the Faith to Cattwg of Llancarvan?
The grain of sand has his portion of the beach.
- 51 Hast thou heard the saying of Heledd,
The daughter of Cyndrwyn, of extensive wealth?
Prosperity cannot come of pride.
- 52 Hast thou heard the saying of Eleri,
Where there was not a bestowing hand?
It is not almsgiving that causes poverty.
- 53 Hast thou heard the saying of St. Cewydd,
To his numerous relatives?
There is no true friend but the Almighty.
- 54 Hast thou heard the saying of Endigant,
The Bard, where his audience was illustrious?
Bad words will not be recalled.

- 55 Hast thou heard the saying of Cadwgi
The Little, who overcame giants?
There is no sickness but sloth.
- 56 Hast thou heard the saying of Haearnwedd
Vradawg, the warrior of kings?
Stronger is force than justice where there is hatred.
- 57 Hast thou heard the saying of Bleddyn,
When speaking to his enemy?
Truth is no truth without following it.
- 58 Hast thou heard the saying of Eildderw,
The amiable and magnanimous knight?
Long will a bitter bit be chewed.
- 59 Hast thou heard the saying of Caractacus,
The exalted son of the noble Brân?
Robbery long continued will come to the gallows.
- 60 Hast thou heard the saying of Cenydd,
Son of Aneurin, the skilful Bard?
None is void of care but the religious.
- 61 Hast thou heard the saying of Follwch,
When doing penance?
Frequent after running comes standing still.
- 62 Hast thou heard the saying of Hugyvlwydd,
When conselling against offence?
Often after waste comes distress.
- 63 Hast thou heard the saying of Geraint,
Son of Erbin, the just and experienced?
Short lived is the hated of the Saints.
- 64 Hast thou heard the saying of Andras,
Who suffered on the extended cross?
Whoso distributed to religion obtained heaven.
- 65 Hast thou heard the saying of Hywydd,
Who was possessed of office?
Frequent after excess comes offence.
- 66 Hast thou heard the saying of Padarn,
The upright and powerful preacher?
What man does, God will judge.

- 67 Hast thou heard the saying of Rhydderch,
The third generous one, throned and amiable?
Frequent is seen extreme hatred after extreme love.
- 68 Hast thou heard the saying of Mygotwas,
Of great knowledge in bardism?
Ill will the devil protect his servant.
- 69 Hast thou heard the saying of Anarawd,
The wise and wealthy prince?
With the impatient, patience is needful.
- 70 Hast thou heard the saying of Pengwlad,
Whilst warning all lawlessness?
It is easier to burn than to build a house.
- 71 Hast thou heard the saying of Mabon,
Whilst giving instruction to his sons?
Except God there is no searcher of the heart.
- 72 Hast thou heard the saying of Sandde
Bryd Angel, in time of separation?
There is nothing so strong as combination.
- 73 Hast thou heard the saying of Crallo,
When there was nothing stirring?
It is easy to make the wry-mouthed weep.
- 74 Hast thou heard the saying of Marthin,
The exalted saint, to the public?
Except God there is no sovereign.
- 75 Hast thou heard the saying of Vortimer
The Blessed, of wise import?
A string too tight is easily broken.
- 76 Hast thou heard the saying of Gwrhir,
The servant of Teilaw, a Bard of truthful language?
Whoso deceives shall be deceived.
- 77 Hast thou heard the saying of Teilaw,
While doing penance?
It is not wise to contend with God.
- 78 Hast thou heard the saying of Rhioged,
After obtaining tribute?
God will not sleep when he will give deliverance.

- 79 Hast thou heard the saying of Dyvan
The Martyr, in the day of slaughter?
God is superior to ill foreboding.
- 80 Hast thou heard the saying of St. Ild,
One come of the race of Israel?
There is no madness like extreme anger.
- 81 Hast thou heard the saying of Gwynlliw,
In mutual upbraiding?
It avails not to reason with a madman.
- 82 Hast thou heard the saying of Arthur
The Emperor, the mighty sovereign?
There is no devastation like a deceiver.
- 83 Hast thou heard the saying of Brân
The Blessed, to the renowned?
There is none good save God alone.
- 84 Hast thou heard the saying of Angar,
Son of Caw, the celebrated warrior?
The heart will break with grief.
- 85 Hast thou heard the saying of St. Tyvodwg,
Of the uplands of Morganwg?
No good will come of wantonness.
- 86 Hast thou heard the saying of Penwyn,
When refusing the yellow mead?
There is no monstrosity like the drunkard.
- 87 Hast thou heard the saying of St. Bleiddan,
Of the land of Glamorgan?
Possession of reason is possession of all things.
- 88 Hast thou heard the saying of the Bardd Glâs,
When giving social advice?
Better the dog's love than his hate.
- 89 Hast thou heard the saying of Rhiwallawn,
Whilst instructing the liberal?
Where there is no learning there will be no genius.
- 90 Hast thou heard the saying of Gwiawn,
The observer, of accurate sight?
The mighty God will determine every right.

- 91 Hast thou heard the saying of Taliesin,
While conversing with Merlin?
Excessive laughter is customary with the fool.
- 92 Hast thou heard the saying of Golifer
Gosgorddvawr, of the valiant host?
Every truth is hateful where there is no love.
- 93 Hast thou heard the saying of Beuno,
To all who repaired to him?
From death it avails not to flee.
- 94 Hast thou heard the saying of Bergam
Of Maelor, to his stepmother?
Slow is the step of her of the dainty morsel.
- 95 Hast thou heard the saying of Dirynig,
The wise and distinguished warrior?
God will provide good for the lonely.
- 96 Hast thou heard the saying of Mathavar,
When giving instruction to a kinsman's son?
Long will the dumb remain at the gate of the deaf.
- 97 Hast thou heard the saying of Fagan,
After showing his declaration?
Where God is silent, it is not wise to speak.
- 98 Hast thou heard the saying of the Bard of Cwm Llwh,
In his old age and tranquillity?
The pious loves giving of praise.
- 99 Hast thou heard the saying of Olodri,
After oppression and perplexity?
The pious loves giving praise.
- 100 Hast thou heard the saying of Howel the bent,
To his namesake Howel the bare?
When God strikes, he strikes heavy.
- 101 Hast thou heard the saying of Eldad,
When counselling his countrymen?
To the pious, God gives grace.
- 102 Hast thou heard the saying of Gwgan,
After escaping from the turmoil?
Great promise and a small gift.

- 103 Hast thou heard the saying of Cadwalader,
King of Wales supreme!
The best [^{calubathick}~~calubathick~~] is that of the plough.¹
- 104 Hast thou heard the saying of Melyn,
Wilst contending with his enemy?
The best candle to man is reason.
- 105 Hast thou heard the saying of Cyminawd,
An eminent man, of fruitful imagination?
Let there be, in speaking, ready deliberation.
- 106 Hast thou heard the saying of Howel,
A chieftain powerful in war?
Where love exists, it will not be concealed.
- 107 Hast thou heard the saying of Talhaiarn,
To Arthur of the splintered lance?
Except God there is none strong.
- 108 Hast thou heard the saying of St. Dathan,
After losing the whole?
God will not portion out unjustly.
- 109 Hast thou heard the saying of Cadrawd
Calchvynydd, of vast meditation?
The best woman is the one without a tongue.
- 110 Hast thou heard the saying of the Old Gwrlais,
Where two magpies were chattering?
Every one will seek his like.
- 111 Hast thou heard the saying of Idwallon,
An aged grey-headed man leaning on his staff?
Argue not with the unwise.
- 112 Hast thou heard the saying of the learned man,
Counselling against tumult?
Argue not with the uninstructed.
- 113 Hast thou heard the saying, which no one can find
In it a word of folly?
There is no beauty but in uniformity.
- 114 Hast thou heard the saying betwixt two,
Sitting in their chimney corners?
The pious will not agree with disputations.

¹ A play upon the word *cliff*, with an allusion to the unsteady gait of the ploughman, when at his work.

- 115 Hast thou heard the saying of Gyttytyn,
Who knew not which side of the loaf the butter was ?
It is either a fox, or a bush of fern.
- 116 Hast thou heard the saying of an old Author,
Who explored all the recesses of nature ?
A sweet apple will not be got from a sour tree.
- 117 Hast thou heard the saying of the aged man,
To a proud and reprobate lord ?
God will limit the intention of man.
- 118 Hast thou heard the saying of old Caradoc,
When he lost half a penny ?
The full knows not the grief of the needy.
- 119 Hast thou heard the saying of the old Friar,
Concerning the ready arrangement of art ?
There is no summing up like explanation.
- 120 Hast thou heard the saying of the wise man,
Arguing concerning wealth ?
What the fool acquires will not prosper.
- 121 Hast thou heard the saying of Matholwch,
Who loved all tranquillity ?
Peace is a feast to every pious man.
- 122 Hast thou heard the saying of one Mwynwas,
Who was a king of great dignity ?
Carnage is a feast to the raven.
- 123 Hast thou heard the saying of the hoary-headed man,
To the associates of his hearth ?
The food of every pious man is corn.
- 124 Hast thou heard the saying of Mevennydd,
A Bard of book-loving disposition ?
Except God there is no chief ruler.
- 125 Hast thou heard the saying of Nonn ?
The mother of St. David was she.—
There is no madness like contention.
- 126 Hast thou heard the saying of Pryderi,
The wisest person in counselling ?
There is no wisdom like silence.

- 127 Hast thou heard the saying of Maelog,
The knight of far-extending sight?
The good will not make friendship with the wicked?
- 128 Hast thou heard the saying of Peredur,
Sovereign of the Island of Britain?
Harder is the brave than a blade of steel.
- 129 Hast thou heard the saying of Lleuddad,
For the instruction of a peevish man?
Unloved is every unamiable person.
- 130 Hast thou heard the saying of Dysgyvundawd,
Who was chief of his host?
The best possession is the present.
- 131 Hast thou heard the saying of Cadell,
The prince whose better never was found?
Good will not come of much deceit.
- 132 Hast thou heard the saying of Anarawd,
The king of Gwynedd, an abundant land?
The unwise will not watch his swath of corn.
- 133 Hast thou heard the saying of Mervyn?—
King of Powys was he—
Without beginning we cannot finish.
- 134 Hast thou heard the saying of Gwrgan,
The renowned king of Morganwg?
God is on the side of every merciful person.
- 135 Hast thou heard the saying of Elystan
Glodrydd, the wisest in design?
Better too stern than too helpless.
- 136 Hast thou heard the saying of Elvyw,
A man wise without a fellow?
Let every sort go to where it belongs.
- 137 Hast thou heard the saying of the poor old man,
When he could not get alms?
Whoso has meal shall have meal.
- 138 Hast thou heard the saying of St. Cybi,
Of Anglesey, to the son of Gwrgi?
There is no misfortune like wickedness.

- 139 Hast thou heard the saying of the just old man,
A chief teacher of knowledge?
Urgent is the truth for the light.
- 140 Hast thou heard the saying of the truth-telling man,
The possessor of accurate knowledge?
The wise will not associate with the wicked.
- 141 Hast thou heard the saying of old Uriad
The Bishop, the wisest man in his country?
It is easy to reconcile where there is love.
- 142 Hast thou heard the saying of the Son of Mervryn.
In discoursing with his sister in Coed y Glyn?
Confide not in thine enemy.
- 143 Hast thou heard the saying of the poor hoary hermit,
Where there was no hand stretched out?
Every ditch is a shelter to the beggar.
- 144 Hast thou heard the saying of the experienced man,
Who had seen many events?
Better a handicraft than the favour of a lord.
- 145 Hast thou heard the saying of Divwg,
The aged bard of Morgan Morganwg?
Whoso will not seek good, let him await evil.
- 146 Hast thou heard the saying of Einion Sais,
Greatly desirous of wisdom?
He is a fool who quarrels with his own garment.
- 147 Hast thou heard the saying of the wise man,
To one who lost his property?
Wealth will not prosper with the fool.
- 148 Hast thou heard the saying of Davydd
Brophwyd, to the irreligious man?
Seek after God whilst thou hast a day.
- 149 Hast thou heard the saying of Gwiawn
Bach, teaching a just law?
Every claim is right where there is justice.
- 150 Hast thou heard the saying of the old Poet,
Who in his day was a teacher?
The produce of falsehood is shame.
- 1

- 151 Hast thou heard the saying of Gwaithvoed,
When he loved not long delay?
Let the longest tarrier go furthest into the wood.
- 152 Hast thou heard the saying of the discreet man,
To one who would not act with discretion?
What is acquired through fraud will not long prosper.
- 153 Hast thou heard the saying of the Druid,
Who had seen the state of nations?
Scarcely is there, in a thousand, one happy.
- 154 Hast thou heard the saying of the eloquent man,
Who knew the befalling of destiny?
Every one longs for the object of his fancy.
- 155 Hast thou heard the saying of Cadair,
Who in every answer was of brief words?
The light load brings the hay.
- 156 Hast thou heard the saying beneath the foliage,
Of the wise old man, whose equal was not found?
God guards every pious one.
- 157 Hast thou heard the saying of the captive,
After subduing every longing?
The good God will not undo his work.
- 158 Hast thou heard the saying of Ceredig,
A wise and select king?
Every one has his foot on the fallen.
- 159 Hast thou heard the saying of the enlightened man,
Revolving his meditations?
Above all remember death.
- 160 Hast thou heard the saying of John
The Apostle, of clear declaration?
Have God's grace, and have all things.

And thus terminate eight score of the Sayings of the Wise;
and wise is the man who understands them, and acts accordingly.

HERE ARE OTHER SAYINGS OF THE WISE, TO THE WISE
WHO MAY UNDERSTAND THEM.

- 1 HAST thou heard the saying of the white crow,
Predicting fate?
A clean hand, safe its owner.
- 2 Hast thou heard the saying of the nightingale,
In the woods in the summer night ?
Often over the head of the godly is seen a shelter.
- 3 Hast thou heard the saying of the tom tit,
Playing with the birds?
Death comes in every shape.
- 4 Hast thou heard the little saying of the wren,
In the nest where she lived?
Let every sort go where it belongs.
- 5 Hast thou heard the saying of the hawk,
Conversing with the kite?
The friend of the wolf is the slothful shepherd.
- 6 Hast thou heard the saying of the owl,
In the wood by herself?
Happy is he who obtains his object.
- 7 Hast thou heard the saying of the bird,
From the midst of the holly bush ?
Good will not come of long intending.
- 8 Hast thou heard the saying of the ant,
In the winter, out of its mound !
Summer sleep, winter famine.
- 9 Hast thou heard the saying of the wood-pigeon,
In the woods, instead of complaining?
God portions out man's provision.
- 10 Hast thou heard the saying of the blackbird,
Hiding from the hawk ?
There is but a season for the proud.
- 11 Hast thou heard the saying of the magpie,
Where there was a nest to shelter her?
Labour is better than idleness.

- 12 Hast thou heard the saying of the grouse,
To the kite in the top of the oak?
The wise and the vicious will not associate.
- 13 Hast thou heard the saying of the toad,
Whilst caressing its baby?
Every sort loves its own likeness.
- 14 Hast thou heard the saying of the cat,
Whilst searching for the mice?
Every kind seeks its fellow.
- 15 Hast thou heard the saying of the lion,
Whilst casting his coat?
There are some brave in every country.
- 16 Hast thou heard the saying of the chaffinch,
In the thicket avoiding pursuit?
Bad is sin of long following.
- 17 Hast thou heard the saying of the puppy,
When the time of accusation came?
There is no deceit like the flattery of a maid.
- 18 Hast thou heard the saying of the fish,
Whilst moving amongst the reeds?
Stronger is nature than learning.
- 19 Hast thou heard the saying of the goose,
After seeing every occurrence?
The idle will not seek his duty.
- 20 Hast thou heard the saying of the crow,
On the highest tree in the orchard?
Better too stern than too helpless.
- 21 Hast thou heard the saying of the jay,
Screaming about the divulging of secrets?
Make not thy wife thy confidante.
- 22 Hast thou heard the saying of the kite,
To the insolent rapacious man!
Quick comes the doom of the rash.
- 23 Hast thou heard the saying of the thrush,
To him who walked the wilderness?
Make not thy enemy thy fellow-traveller.

- 24 Hast thou heard the saying of the sow,
Wallowing in the mud and mire?
The monstrous love monstrosity.
- 25 Hast thou heard the saying of the dog,
In the ditch, having become lame?
Let judgment be understood, before hanging.
- 26 Hast thou heard the saying of the eagle,
After traversing every land?
Consideration will not hinder any work.
- 27 Hast thou heard the saying of the linnet,
Feeding on the bogberries?
Wait for evil, it will come.
- 28 Hast thou heard the saying of the lark,
In the sky at the dawn of day?
Evil will not harm the pious.
- 29 Hast thou heard the saying of the sea-mew,
Conversing with her sister?
He who complains too much complains not very much.
- 30 Hast thou heard the saying of the golden-crested wren,
Who sang amidst the woods of the valley?
He dishonours God who injures man.
- 31 Hast thou heard the saying of the cuckoo,
Which she uttered on a dewy morning?
Wilful is every ill-bred person.
- 32 Hast thou heard the saying of the red-breast,
Where he had been from his infancy?
Seek not the dishonest man at home.
- 33 Hast thou heard the saying of the pig,
Recoiling from dirty actions?
There is none so hateful as the drunkard.
- 34 Hast thou heard my own saying,
After all sayings have been rehearsed?
There is no wisdom like choosing the best.

And thus ends this portion of the Sayings of the Wise; and
happy is the man who is as wise as the Pig.

VERSES.

THE best work of any person is to keep house and land.
 The best act of a good son is respect to father and mother.
 The best act of any damsel is to consider well by whom she is
 addressed.
 The best act of any man is to consider the duty of a patriot.
 The best act of any wife is cleanliness in person and food.
 The best act of any day is to be sponsor to an heir.
 The best act of all is the happy pursuit of an object.
 The best act of a Bard is a beautiful eulogium.
 The best act of a lord is to discharge his duty justly.
 The best act of the wise is to grow rich in knowledge.
 The best act of every sage is to show how advanced he is in
 morals.
 The best act of every understanding person, is to search his
 heart and know it.

And thus it ends. Out of Esaia Powel's book.

THE STANZAS OF THE ACHIEVEMENTS.

Composed by the Azure Bard of the Chair.

- 1 THE achievement of Menw ap Teirgwaedd,¹
 Was the forming of a vehicle of memory for the shout he heard ;
 And along with record, interpretation.
- 2 The achievement of Einigan Gawr,² the ancient,
 Was the forming of faultless vocal letters ;
 And a regular system for poetic genius.

¹ That is, Menw the son of the Three Shouts ; being so called from his having heard the three voices uttered by the Divinity when he vocalized his own name, at which all creation started into existence. See page 424.

² He is said to have seen three rays of light, having on them all knowledge and science ; and he took three rods of mountain ash, and inscribed upon them all that he had seen on the rays of light, which those who saw them deified, whereas they only bore upon them the name of God. This so grieved Einigan, that he broke the rods, and afterwards died of vexation. A year

- 3 The achievement of Tudain Tad Awen,¹
Of his vast and wise meditation,
Was the securing of memory by eloquent verse.
- 4 The achievement of Rhuvawn, was the establishing for record,
And verse, and the security of memorial ;
The principles of justice upon the law of the land.
- 5 The achievement of Gwron, was the devising of ornament,
And polished order, for poetic compositions ;
And the exalting of excelling energy.
- 6 The achievement of Hu Gadarn, was forming social order
For the Cymry of the Island of Britain,
For their removal from Defrobannau.³
- 7 The achievement of Prydain, the son of Aedd Mawr,
Was the pacification of the co-inhabitants of the land ;—
Justice, under a chief ruler of the confederate tribes.
- 8 The achievement of Arthen, the son of Arth the Aged,
Against hostile assault and injury, was
The blade for the arrayed army in the battle field.
- 9 The achievement of Dyvnwal Moelmud³ the ardent,
Against disorder and rash confusion, was
The establishing of laws and mutually-protecting ordinances.

afterwards, Menw ap Teirgwaedd (or Menw the son of the Three Shouts) saw growing out of Einigan's mouth three rods, having on them all knowledge and science. And he took the rods, and learned and taught all they contained except the name of God, which was kept secret, and is still a secret amongst the Bards. The three rays of light, and their representatives the three rods, constitute the bardic symbol /I\ ; and it is a remarkable fact, that these three lines contain the elements of the Bardic Alphabet, every character of which is formed of one or more of these lines. They are also the only lines that can be cut on the wooden billets of the Coelbren without splintering, as they have no horizontal line to run with the grain of the wood. See "Coelbren y Beirdd."

¹ Tydain, the father of poetic inspiration. The place of his sepulture is said to be at the foot of Bron Aren. See "Memorials of the Graves of the Warriors."

² Probably Taprobane, the Island of Ceylon, is meant; celebrated as having been the residence of Adam.

³ The ancient British legislator, from whose laws Howel Dda framed his code.

- 10 The achievement of Fermael, the son of Fer Gwyllt,
Was the forging of shears¹ for straw,
The vigorous growth of the split-up ploughland.
- 11 The achievement of Coll, the son of Collvrewi,
Against aggression and confusion,
Was the sowing of corn by joint ploughing.
- 12 The achievement of Beli Mawr, the sovereign,
The son of Mynogan, an exalted personage,
Was the establishing of horsemen, and the regulations of cavalry.
- 13 The achievement of Greidiol, the fleet-possessing,
The mighty chief of the foaming sea,
Was the laying burdens on the murky ocean.
- 14 The achievement of Alawn, the Bard of Britain,
Was to establish true memorials of spreading fame—
The mutual recording in the art of disputation.
- 15 The achievement of Caswallawn the expeller,²
Was the putting to flight of the foreign army,
And the deliverance of the people and their country.
- 16 The achievement of Brân,³ the son of Llyr Llediaith,
Against the evil of perishing in the desert,
Was the planting of the Faith in Christ by a holy law.
- 17 The achievement of Coel, the son of Kyllin the Bard,
Was the establishing of system for the sacred assembly—
Worship and praise in holy chant.
- 18 The achievement of Manawydan the Wise,
After lamentation and fiery wrath,
Was the constructing of the fortress of bones of Oeth and An-oeth.

¹ These are probably the reaping irons mentioned by Giraldu Cambrensis as used in Wales in his time, the mode of using which he says he cannot describe in words, but which from what he says must in some measure have resembled a pair of shears, and answered the above term; which speaks much for the antiquity of these verses.

² Caswallawn Lawhir expelled the Gwyddelian Picts from Anglesey in the fifth century.

³ The father of Caractacus, who on his return from Rome introduced Christianity into Britain. See the Genealogy of the Saints.

- 19 The achievement of Lleirwg, the meek chieftain,
The son of Coel ap Kyllin the Eloquent,
Was the forming of books, and the medium of learning.
- 20 The achievement of Gwdion ap Don,¹ the influential,
By the counsel of Mor, the son of Morien,
Was the imposing of enchantment on the land of Gwynedd.
- 21 The achievement of Severus the sovereign, was a fair work
Athwart, over the Island of Britain—
Against the assailing hosts—the Wall of Tyne.²
- 22 The achievement of Germanus, a meek personage, was
A compact work—a fair residence—
The establishing of the Saints in a choir, in a secure dwelling.
- 23 The achievement of Kynwyd Kynwydion,
Was the framing of goodly institutions,
And establishing for choirs wise regulations.
- 24 The achievement of Manawydan the Wise,
Against the deceit of treachery towards country and dominion,
Was the deep prison of Oeth and Anoeth.³
- 25 The achievement of Urien, the son of Kynvarch,
Was, in Aberllyw, an intrepid slaughtering
Of twenty thousand Gwyddelian horsemen.
- 26 The achievement of Morvydd, the daughter of Urien,
Was the publication of literary knowledge,
And demonstrating the moiety of genius.
- 27 The achievement of Owain, the son of Urien,
Was the appointing, in Aberllychwr, against injury,
The law of judgment, the mound of justice, and the white fort.
- 28 The achievement of Plennydd, the son of Hu the Bold,
Was the framing of records, by knots of equal metre,
Characters of memory placed on the wooden bar.
- 29 The achievement of Llew, the son of Kynvarch the Bard,
Was the appointing the skin of the sheep
A depository of learning, and a record of song.

¹ For his exploits, see the Mabinogion.

² The Wall of Severus, which extends across the island from the Solway Frith to the mouth of the Tyne.

³ See page 597.

- 30 The achievement of Arthur the Emperor,
Was the laying of weapons on the coat of the fleeing Saxon.
Before the army, he was the best commander.¹
- 31 The achievement of Rhodri, the son of Mervyn,
Freckled his visage—a fierce man—
Was social order within the limits of Wales.
- 32 The achievement of Howel, the son of Cadell;
Good² was he—his better was not found;
Was the establishing law and order on warfare.

OTHER ACHIEVEMENTS.

THE achievement of Howel, the son of Cadell,
The eldest son of the house of Rhodri,
Was a system of law, and an improved code.

The achievement of Brân, the son of Llyr Llediaith,
Was the appointing of speech in the desert, [spiritual desert,]
And the establishing of order against lawlessness.

The achievement of Cystenyn Gorneu,
Was a law, on account of emergencies,
To suppress war on the borders.

The achievement of Germanus, the son of Ridigius,
Was the establishing of order amongst ecclesiastics,
And faith, in the day when it was denied.

The achievement of Mor the son of Morien,
Was the establishing of privileges for the honoured land of
Wales—

Liberty for the plough, and the Christian faith.

The achievement of Germanus, the Saint of Wales,
Was the obtaining of privilege for saints and churches.
And the court of demand was the act of Llyr Merini.

¹ This agrees with the account of Nennius; who says of Arthur, that though there were others more noble than he, yet that he was the commander in battle. In one copy it is said,—“Sed ipse dux erat bellorum.”

² The Welsh legislator. He was called *Howel Dda*, i. e. Howel the Good.

THE CROWNED BABE.

[From the number of versions of this composition, it must at one time have been very popular ; though the occurrences alluded to are, as regards later periods, by no means obvious. These poems are, like other spurious works, assigned to well known ancient authors, as Aneurin, Merlin, Gildas, &c. ; but their general structure and character at once undeceive the reader. It is true that Iolo Morganwg in his note, page 270, states it as his opinion that possibly the first may be the composition of Aneurin the Bard, whose name it bears ; but the translator can by no means admit even the *possibility*, as it entirely differs in language, style, and metre from the genuine works of Aneurin, as indeed it does from every other composition of the sixth century ; and he is fully convinced that neither this, nor any other version of these stanzas, can be older than the fifteenth. It may be added, that about this time we find, in pictures of the Holy Family, the Child represented with a crown or diadem on his head, instead of the halo. On the inside of the MS. in which these poems are contained, there is pasted, by the collector, a wood-cut of the Virgin and Child, in which the Child is thus decorated ; which wood-cut is so exquisitely executed, as not to be easily distinguished from a fine line engraving on copper ; and of which the late Basire said, that it could be by no less skilful a hand than that of Albert Durer, an artist of this period.]

1. A Crowned Babe, says Aneurin
To the Saints, the cell-dwelling Bards of Llanveithin's Choir,
In the midst of his age he will strengthen his people,
And in the end he will be a King.
2. A Crowned Babe on the first day,
Sang a chant in the region of bliss,
With inspired genius from the highest,
And the shout of worlds, and the animation of Adam.
3. A Crowned Babe; the best gift of God,
Came from heaven for the protection of men.
Wise his instruction, a gentle lamb,
And there was he slain by the host of the Jews.
4. The Crowned Babe supreme is Jesus,
From the land of Galilee will he come to Wales,
The happiness of heaven will arrive when the congregation is seen,
With the white-robed people ministering instruction.

5. The Crowned Babe—lo, a wonderful thing!
From the coming shower will flee to the north.
He will lose in England the greatness of dominion;
And yet a king will he be at last.
6. The Crowned Babe, says Bardism,
Will strengthen Britain from the surface of the ocean,
When a bold fleet shall come to *Caer Ceri*,
Then woe to the English with all their hosts.
7. The Crowned Babe! His wings will be plucked,
From the netler parts of England to the bounds of the north,
But one of his feathers shall grow at last,
In the kingdom of the proud, and shall become wonderful.
8. The Crowned Babe, say ancient Druids,
Will work a marvel amongst the Jews.
He will cause them like Christians to believe
In Christ, who lost his heart's blood.
9. The Crowned Babe, say the Wise Men of the East,
Shall pass over the seas to the lands of the South,
To wear three crowns, in ministration of love,
And to bear honour to the Island of Britain.
10. The Crowned Babe, let us believe sincerely,
In the Tower of Babylon will raise up Churches;
A crowned king will he doubtless be,
And without weapons conquer all.
11. The Crowned Babe will overcome
From the northern ocean to Judea.
Every nation will strive to find him.
Woe to the proud when he comes to destroy.
12. The Crowned Babe, after the conflict
On seas and lands, and mighty warrings,
Will be clearly heard with the archangel's voice
In the Valley of Hebron, on the lowland ground.
13. The Crowned Babe, says Bardic lore,
Will call out loudly for the slaughter.
After captivity will his honours arise;
Over the face of the earth will be glowing fire.

14. The Crowned Babe shall proceed beneath the green hazels,
And the castles of the mighty shall he reduce to fragments;
He shall lift a banner, and erect it up.
Woe to the chief, from the sword of the encampment.
15. The Crowned Babe shall by his enemies
Be trodden as mire, and endure trouble;
And at last be avenged on his foes,
And for evermore be king over men.
16. The Crowned Babe shall be found a protection,
Against the fury of the lion and the flood of the valley.
And around his throne shall be appropriate honour,
Happy the man whosoever that follows him.

OTHER VERSES OF THE CROWNED BABE.

BY IONAS ATHRAW OF MENEVIA.

THIS is merely a repetition of the above, with a few additions, particularly in the concluding verses; as for instance:—

11. The Crowned Babe shall arise on a Friday,
Against Gog Magog and all their multitude.
Then woe to the Saracens that are in his time,
And woe to them when there is fighting beneath his banner.
12. The Crowned Babe shall collect a fleet,
Says the wise Sibyl who was once a queen;
And on the Turks shall inflict great injury;
And of fleeing before him there is no refusal.

OTHER VERSES TO THE CROWNED BABE.

ATTRIBUTED TO RHYS GOCH, OF SNOWDON.

IN this poem, the Crowned Babe is supposed by Iolo Morganwg to be Henry VII. He is to send a fleet to Cardigan, and stir up Pembrokeshire, when he comes there with his troops; and also a fleet to Milford Haven, and shall cause England to tremble, and possess the kingdom, and be ac-

knowledgeed by the Parliament in London. In this poem the date of its composition is given, that is 1590; but why so distant a subject as Henry VII. should be chosen, is not quite obvious.

8. The Crowned Babe, say the Sages of Rome,
According to the time of Jesus, the Son of the Virgin,
One thousand five hundred and ninety,
Shall avenge the excesses of the people of London.

ANOTHER VERSION OF THE CROWNED BABE.

AN anonymous poem on the same subject with the first, and in many parts nearly a literal repetition.

ANOTHER VERSION OF THE SAME.

THIS version is attributed to Gildas, and differs but little from the first.

ANOTHER VERSION.

NEARLY the same with the first, with the mention of a fleet coming to Milford Haven, and to Holyhead.

THE ODE OF THE CROWNED BABE.

FROM a printed book, chiefly English, called "British and Outlandish Prophecies, &c. Published by Thomas Pugh. London printed by Lodwick Lloyd, at his Shop next to the Castle in Corn hill. 1658."

Differing but little from the foregoing.

ANOTHER VERSION, ATTRIBUTED TO MERLIN.

LITTLE more than a repetition of the foregoing, with some slight variation in the wording.

VERSES ON THE NAMES OF GOD, BY SION KENT [JOHN OF KENTCHURCH.]

[John of Kentchurch, or John of Kent, as he is called, is said to have been a priest at Kentchurch, in Herefordshire, on the confines of Wales, about the beginning of the fifteenth century. He still enjoys a high

degree of popularity, in the legendary stories of the Principality, as a powerful magician. There is in the possession of Mr. Scudamore, of Kentchurch, an ancient painting of a monk, supposed to be a portrait of John of Kent; and as the family of Scudamore is descended from a daughter of Owen Glendower, at whose house that chieftain is believed to have passed in concealment a portion of the latter part of his life, it has been supposed that John of Kentchurch was no other than Owen Glendower himself.]

1. GOD Three Persons,—God *Keli* we believe in; —*Dav, Eli, Dwy*;—again we laud thee.
The *Worthy Chief*, whose praise we sing;
Lord, Father, of known and mighty love.

The remainder of the poem consists of the proper names of the Divinity, which are introduced in the same manner, and may be distinguished by their initial letters being capitals. For the name *Oiw*, formed of the letters O, I, and W, see the Ode of the Secret, page 688, concluding note.

THE AGE AND DURATION OF THINGS.

BY JOHN OF KENTCHURCH.

TRIADS of the ages in their complete progress
Were formerly generally known.¹
Three years is the duration of an Alder Pole. 3 Years.
Three times the duration of an alder pole
Is the life of a good Dog in the green woodland. 9

¹ An ancient fragment attributed to Hesiod, and quoted by Aristophanes, contains a similar series of comparative ages, but differing in the instances, and terms of existence.

Εννεα τοι ζωει γενεας λακερν ζα κορωνη
Ανδρων ηβωντων, ελαφος δε τε τετρακορωνος,
Τρεις δε ελαφς ο κοραξ γερασκειται αυταρ ο φοινιξ
Εννεα τς κορακας, δεκα δε ημεις τως φοινικας
Νυμφαι ευπλοκαμοι κεραι Διος αυιοχοιο.

“The chattering crow lives nine ages of youthful men; the stag lives four times as long as the crow; the raven three times as long as the stag; but the phoenix nine times as long as the raven; while we fair-haired nymphs, daughters of Ægis-bearing Jove, live nine times as long as the phoenix.” See Beloe’s Herodotus—Notes.

And three times the age of the dog	
Is the age of a good and active Horse.	27
Thrice the age of the horse	
Is that of a Man—a short existence !	81
Thrice the age of man	
Is that of the bounding Hart.	243
Thrice the age of the stag	
Is that of the melodious Blackbird.	729
Thrice the age of the beautiful blackbird	
Is that of the earth-grown Oak.	2187
And thrice the age of the oak	
Is judged to be that of the Earth itself.	6561
All these, like the turn of a wheel,	
Will be completed without delay ;	
Nor can any one restrain the hour	
In which frowning death will arrive.	
Death will no more forget	
The spirited man than the meek and mild.	
With the same degree of forbearance	
Will he send to the grave the fierce and the gentle.	
Impartial, he will not spare	
Honour any more than beauty.	
Let us seek the enduring honour	
Of Him above, the Sovereign of heaven,	
Who lives for ever, undying and without end,	
Where there is every enjoyment,	
And the palace of our powerful Monarch.	
Day without night ; joyful singing,	
Without clouds ; without darkness.	
Health, without complaint of sickness ;	
Healthful as the holy saints.	
Every one, through the power of the Almighty,	
Thirty years of age, and nothing more.	
Where there is every inspiration of genius,	
And none inferior, but all well skilled.	
Genius and erudition there together,	
Of perfect nature as in the beginning.	
Avoid hell with its imprisoned fiends,	
And its hunters with their loud wailings.	
Where there are prepared, O horrible season !	
Red hot hooks and spits.	

And frost, of a hundred ages ;
 Ice that has never thawed.
 With revolving snares and nets,
 Bellows and cauldrons ready,
 And the closing of hell overhead,
 In vengeance on the life of man.
 Where there is general inflicting of punishment
 Upon souls for their perjuries,
 And their drinking in vain assemblies,
 Along with false persons, and their denying the faith.
 Then will be in bareness and heavy affliction,
 The man who was once in great prosperity.
 Who never gave alms to the poor,
 Nor any thing in the name of the Lord God.
 Abandoning prayer and mass,
 Sunday and holiday, and living dissolutely.
 Know thou well that not of such actions,
 After their commission, shall there be hope.
 Let us turn from our offences : Vastly pitiable
 Is the sinful and alluring desire
 For wealth that lasts but an hour,
 And the deadly sin that endures not long.
 Let us go without deceit, for our enlightening,
 To the church of God our holy Father.
 Let us constantly do justice to the weak
 Before heaven, without perverting truth.
 Be the name of the beneficent Jesus supreme,
 And let us give alms.
 If this we do, through the powerful word,
 In due course we shall obtain the possession ;
 With the mercy that shall be with us
 In the grave, and a happy end.

AN ODE,

Composed, about 1390, by Griffith Llwyd, the son of Davydd
 ap Einion Lygliw, to Morgan Davydd Llewelyn, the son of
 Philip Trehaern, of Rhydodyn in Cayo, when he was put on his
 trial for killing the Chief Justice of Caermarthen on the bench at

Caermarthen; which Morgan Davydd Llewelyn was brother to Ivor Hael, of Wern y Cleppa, in Monmouthshire.—From the book of Mr. Lewis, of Penllin.

[In the English note at the foot of the poem, it is said that Morgan killed two Judges on the bench, namely, *Caer and Canaw*. But this is evidently an error, arising from a misunderstanding of the original; as "*am ladd iestys Caer a Canaw*"—for *slaying the justice Caer and Canaw*—in proper orthography would be, as in the title, "*am ladd iestys Caer o hanaw*," that is, *for the slaying of the justice of Caermarthen by him*; *Caer* being the abbreviation for *Caermarthen*. The County of *Caermarthen* is generally called *Sir Gaer*.]

SIR David,¹ the assertor of justice,
 The moderator of the meted law,
 Of the golden-crested helmet, of the race of Mordav.
 Thine is a great name, the lord Hanmer.
 A complete lawyer pure as silver,
 A second DAVID in our own day art thou,
 Of wide celebrity thy tongue and thy understanding.
 Widely hast thou established the wisdom of Solomon.
 Come thou, with thy vast talents,
 To the citadel of Merlin,² at my request,
 To maintain, throughout the contest,
 RICHARD,³ the august king.
 When thou seest, most esteemed lord,
 The examining of the liberal man whom I love,
 A thousand along with me will certify for him,
 Morgan, the distributor of gold [i. e. the generous.]
 Grant to him, though a hundred should attend,
 An honourable jury, becoming an innocent man.
 The liberal man will not have a peasant of crestless helmet,
 Nor a tailor, a dirty procurer of clothes;
 Nor shoemakers, a senseless crew;
 Nor drovers, of stubborn tribe;
 Nor let idle persons, who know not the law,
 Be numbered for the work.

1. Let *Gruffydd ap Rhys* be appointed,
 The generous and spirited poet of Gwionionydd,

¹ Sir David Hanmer, the Chief Justice on the Caermarthen bench, when Morgan was put on his trial.

² Caermarthen.

³ Richard II.

- A composer of no unpolished song,
 A man who for gold will not perjure himself.
2. *Llewelyn Goch*, of expanded vision,
 The spirited owner of energetic genius.
 It will not be difficult in the honourable court
 3. To obtain a true verdict if *Rhys Ieuano* is numbered,
 One the most excellent of youths,
 That shall render judgment: let him go to the bench.
 4. *Moel y Pantri*, no unskillful gilder of song
 Is the splendid eagle. Of established fame is he
 With his country; one who will keep his oath.
 5. Let *Rhys Brydydd* be counted; well known his claim
 To the composition of legitimate verse;
 6. And *Davydd* of inspired verse,
 The energetic son of *Iorwerth*, of the vigorous muse
 7. It is right to admit *Owen* the son of *Davydd*,
 The bright constructor of poetry;
 The man who chants the melody of the green wood;
 Wakeful and vigorous, in the district of Iscoed.
 8. And easy will be the poem of the *Kyw*,
 And difficult to find his equal.
 9. The *Pased*, an honourable man, will be credited,
 Notwithstanding the ravenous birds of the county [law officers.]
 10. I would not doubt the hundredth word
 Of the *Crack*'s oath, with his hand on the relics.
 11. Let also at their meeting be counted amongst them,
Syppyn [*Kyveiliog*:] exalted is his fame.
 12. Let *me* also be counted, whenever desired.
 Has not the God of heaven, of peace, and harmony formed me
 A man whom he will not suffer to swear a falsehood?
 And shall we not by citation prosecute
 Him who swears it against a man's life?
 If on any day we sit together
 In the house of *Gwenllian Hir*,
 Certain is it, if the twelve
 Are of my opinion in the fair tavern,
 For two ship-loads of solid gold,
 They never will recognise Morgan as guilty.
 May the curse of Mary, the protector of the land,
 And that of God, lie upon the man who deserts him.

VERSES COMPOSED BY JOHN OF KENT CHURCH ON HIS
DEATH-BED.

1. WHAT shall man¹ obtain of the world, and the pomp
Of lands and riches,
But a fathom of grave to lie in,
And one small shroud, in all?
2. Never more shall there be poured out for this body,
Of the pernicious accursed beverage ;
I seek, in my urgency and need,
My portion of sustenance for the soul.
3. Wise is the Christian, and consistently good,
Seeking God above all :
Whoso finds God shall find goodness ;
Benefit shall man obtain from remembering him.
4. Good is death in the end, for the man
Who speaks the truth.
With God's cheering countenance there is abundance :
Without the blessed God, we are without satisfaction !
5. The torment of subduing vengeance,
Alas ! is afflicting me.
Woe to the one, and woe to the many,
Who shall endure a portion of my torture.
6. Hear me groaning and sorely complaining,
Like a wolf in a chain.
Do not, Heavenly Lord, I beseech thee,
Take me from the world in a state of burning.
7. Is there any man, or any one, to be found faultless
To come to the throne ?
Is there any one, in whom there is no guilt ?
Yes—the Son of our Lady St. Mary.

¹ The word *Christian* is used for a *human being*, as it frequently is also in English, at the present day.

8. God of Heaven, forgive me the sins
 I have committed so long ;
 Before dying—before the fierce summons of death.
 My day, it is approaching.
9. Towards the cold dreary grave of fleshless bones,
 And of motionless limb,
 Without a cheerful prospect, without merriment,
 Until the last trial—until the day of judgment.
10. Proud is man amidst the fulness of feasting,
 And inspiring is the song.
 But consider, thou multitude, the end—
 To the dense earth will man go.
11. May the Son of God in goodness give some day
 To every man His Spirit.
 After the DAY, life will be no more,
 Nor man, nor day, nor earth.
12. After that DAY has fully past,
 Neither sun nor moon shall then exist,
 Nor stars, nor voice of bird,
 Nor bray of hart, nor day, nor man.
13. The best counsel, by St. Mary, is to trust in God,
 As there is nothing without him
 But dark death to deceive us :
 And death undoubtedly will come.

THE POEM OF ST. ILLTYD.

Composed by Lewys Morganwg, who flourished about 1520 ;
 copied from the book of Thomas ap Ievan, of Tre'r Bryn, which
 was written about the year 1670.

THE holy chief of the meek and faithful saints,
 Illtyd of the blood of Armorica ;
 A knight of lineal descent was he,
 From Bikanys, son of Kenais, a powerful man in Britain ;
 A baron of ancient kingly blood ;

A Briton was his mother, the chaste daughter
 Of a king of Great Britain.¹
 The chieftain acquired true learning and science ;
 No man ever acquired greater.
 He was familiar, as a man of might,
 With the hauberk, and the use of arms ;
 A warrior of God, battering the steel ;
 A Knight² of the great battle-fighting Arthur.
 From his own country he crossed the sea,
 To become a Saint in this island ;
 To visit the warriors,
 And the three festivals of Arthur and his host,
 And the king of the warlike land of Morgan.
 He became a man of power in a fair land.
 When, in a hunting excursion,
 He beheld the state of men sinking in the earth,³
 He and his household took their departure,
 And came to his kinsman Cattwg.
 He then renounced like a hermit
 The whole world and its life,
 And dedicated to the Son of the Virgin
 His whole endeavour to amend his life.
 He, by a splendid miracle, refused
 The sumptuous banquet of the king.
 In the valley of a brook,⁴ an angel protected him ;
 From his gentle sleep he sent him
 To the place which was desired,
 Unto the brook of the venerable Hodnant.⁵
 Where was built the church we see there ;
 A holy beautiful place is his whole church.
 Dubricius there conferred a benediction
 Upon his head with his hands.
 There did he lead a life
 Of rigid regularity whilst he remained in the world,

¹ Rieingulid, daughter of Anblaud, king of Britain. Her name signifies in Latin, *Regina pudica*.

² He is called "Illyd Varchog," Illyd the Knight.

³ This refers to a miracle wrought by St. Cattwg.

⁴ Nadavan. See Latin Life.

⁵ Which, in the Latin Life, is said to signify, "*Vallis prospera*."

A pious supPLICator
 Of the God of heaven, for the future.
 One meal, with the penance of faith,
 Bare-headed would he daily make.
 And each night would he naked remain
 For a whole hour in a cold spring.
 Perform miracles upon the legs of the lame,
 By the briney sea, did the virtuous Illtyd ;
 By incessant labour cultivating his land.
 An ocean covered the whole corn-land :
 The sea did he so manfully
 With his staff compel to retreat,
 That the tide would not ascend the Dawon,
 Where the faithful Illtyd placed his staff.
 The stag, before the cry of pursuit,
 Sought his protection in the time of need.
 A companion of the horse and bearer of turf,
 A carrier of stones was the huge stag.
 Illtyd was courteous to the king.
 The water readily produced his wine,
 The salt was in profusion,
 And the fish became bread.—

[The poem continues in the same strain throughout, following the legendary Life of St. Illtyd ; but at the same time making such mere cursory allusions to the facts therein contained, that, without an explanation by reference to that document, not a single line can be understood ; and as the Lives of the Welsh Saints are now ready for the press, it is thought not expedient to anticipate any portion of them in the further elucidation of this poem.]

THE POEM OF ST. TEILO.

THIS poem was composed by Ievan Llwyd ap Gwilym, and, like the foregoing, is but a versified abstract of the legendary Life of the Saint whose name it bears. The bard commences with the genealogy of St. Teilo, and says he was of the race of Hychdwn, and also of that of Kedig and Kynedda. He states that he was Bishop of Llandaff, and Principal of the Seven Cantreys of Glamorgan ; and proceeds to allude to some of the miraculous occurrences related in the legendary Life of Teilo, which has been already printed by the Society in the *Liber Landavensis*.

THE POEM OF ST. DAVID.

By Ieuan Rhydderch ap Ieuan Llwyd ; copied from the MS. of Thomas ab Ievan, of Tre'r Bryn.

THE bard says, that after listening to narratives, and reading every serious gold-lettered book, and hearing of the Lives of the Saints, he found no Saint more powerful than St. David. Thirty years before the birth of St. David, there came a message to cause St. Patrick to quit the country, and leave it to St. David. That St. Nonn, the mother of St. David and daughter of King Ynyr, during her pregnancy, lived upon barley bread, watercresses, and water ; and that the future character of St. David was indicated by the miraculous inability of Gildas to utter a word when intending to preach.—The legendary Life is thus followed for some time, when the bard speaks of the Cathedral of St. David's founded by that Saint, and says it was another temple of Jerusalem, of exquisite workmanship, and superbly decorated. That it was covered with lead, having in it incense and relics and sumptuous vestments, elegant images, brilliant lamps of glass, a lightsome choir, and a clear-toned organ ; a melodious chant and delightful singing, with the sweet sound of music and of bells. It is as good to go twice to St. David's as once to Rome. To go to St. David's thrice is as good as once to the Holy Sepulchre.

THE POEM OF ST. CATTWG.

BY RICHARD AP RHYS, OF LLANCARVAN.

THIS poem, like the preceding, contains short allusions to facts related in the Life of St. Cattwg, beginning with his carrying fire in his garment, when a child, without its being burnt ; and that so decidedly, that even a needle which had a thread in it bore no mark of fire.

THE POEM OF ST. KYNOG.

BY HOWEL AP DAVYDD AP IEVAN AP RHYS.

THE bard speaks of the Saint as Kynog of the land of Brecon, the son and heir of Brychan ; says he rejected a crown, and chose the life of a hermit. He then makes several allusions to his miracles, in short sententious passages, which are unintelligible without constant reference to

the legendary Life. He concludes by imploring the protection of the Saint for Brycheiniog [Breconshire,] the land of his father Brychan ; and which, from the urgent manner in which the Saint's favour is requested, seems to be also the native country, or at least the residence, of the bard himself.

A POEM TO ANOTHER'S BOOK.

By John of Kentchurch. From the Collection of Thomas ap Ievan, of Tre'r Bryn, written about 1670.

[After attentively examining this poem, the translator finds himself utterly unable to discover its object, as to what book is alluded to. The author was priest of Kentchurch, in Herefordshire, on the confines of Monmouthshire and Breconshire, and is said to have lived in the time of Wickliffe, and to have been of his party. As the parish of Kent church is adjacent to that of Oldcastle, the residence of Sir John Oldcastle, Lord Cobham, it is by no means impossible that John of Kentchurch may also have favoured the same opinions ; and his poems may in some measure sanction the idea.]

DOUBTLESS, by the ignorant and false
 Asserter of great presumption,
 A Book thou art not giving true utterance
 In thy leaves, nor honest nor upright.
 Thou scurrilous utterer of fifteen kinds [i. e. motley,]
 Wait thy judgment, if thou livest ;
 Or else, do thou tremble at the words of religion—
 Get thee to hide between some old chest and the wall.
 Bold art thou in all wickedness,
 Thy blamelessness has ended.
 Cease thou from me.—Dost thou not remember the fall
 Of Oldcastle ?—Thou shalt have a similar fall.
 Indignant are the powerful, loudly fierce and warm,
 Extremely indignant that they are not vindicated.

The poet then proceeds to speak of the indignation of the well-robed Bishops, the Monks, Friars, and Priests ; and in the course of the composition he makes some strong animadversions on the luxurious living of the Churchmen, stating that formerly the Friars were preachers, who possessed no wealth, and went about on foot with nothing but a staff ;

but that now they possessed horses, and frequented banquets. That St David, as he has the truest authority for it, never tasted wine or mead, nor did he wear any garment save one of horsehair ; and he concludes by saying, that after the feasting, the wine and fine linen, and wearing of gold, it is not by such luxuries that heaven will be obtained.

THE SECRET.

BY RHYS GOCH OF SNOWDON.

[This Bard flourished between 1330 and 1420. He resided at Havod Garegog, near Festiniog, amongst the Snowdon mountains, where there is still shown his seat, consisting of large stones, placed in the form of a chair.—See the Cambrian Biography.]

VALIANT Llewelyn, daring dragon,
Come thou of strong faith towards the rock,
Where the head of Cystenyn Vendigaid's brother,
Of the battle-controuling spear,
Amongst the oaks of the wood of Faraon,¹
With its angel countenance, lies concealed ;
On the cold rock of Snowdon
There is great advantage, where I was reared.
Should he of the brilliant aspect,
The soul of poets, come to our country,
There would be found a minstrel of mighty *word*,
And mead and wine among the rocks of Gwynedd.
Fluent head, which so eloquent and refined
Didst give a wise answer,
A prudent reproach, many are the intimations
Given in my hasty song respecting the value of the *word*.
And the *word* is just and not false,
An equivocal word² in the metres.
Thou knowest, thou cheerful hero,
The meaning of this matter of peacefulness,
If a price were laid on my expressions,
Every word of my verse of record
In the exceeding precious eulogy on St. Mary ;

¹ Dinas Emrys, near Beddgelert.

² Doubtless *myrys* ; which see in Dr. Owen Pughe's Dictionary.

Wise and skilful, without excepting one word
 In the price of an ode, I should not be poorer.
 Than I, no one more cheerful.
 Though there be *one word*, when concealed,
 At the stipulated price, but lowly estimated.
 May disgrace arrive, on account of Llewelyn,—
 Under the indignation of morality be the indecorum of man,
 If there should be an unbecoming word of vanity,
 Though I should have the whole world.
 It behoves honourable minstrels
 To speak of the inspiration of the morning :
 Let us adhere, through experienced grace,
 To this, henceforth, upon the field.
 Without deception, you have displayed
 The ardency of poetry to Rhys Goch.
 It was upon the Pentecost, wonderful is the account,
 That in the bright presence of angels
 There was manifested the gracious favour of heaven
 To a thousand inspirations, at the first.
 Five thousand and two hundred years
 According to note and record,
 God himself being the director,
 Before the Pentecost, of protecting council,
 There was received the bright knowledge of pure inspiration,
 From the throne where are the thunders,
 And its eloquent progeny daily
 From the learning of Ganapla¹ came
 To the fair and trefoiled Vale of Ebron,²
 A boon conveyed by angels ;
 And there, in bright and holy movement,
 Was composed the strain of Paradise.
 And Adam, through the aid of the Lord God,
 By the command of Alpha learned it.
 The first song, by the blessed holy chief
 With instructed lips was sung ;
 And this measure, of the force of ages,
 Which to an ancient brilliant verse was chanted,

¹ Einigan Gawr, (see page 668—note 2,) according to Iolo Morganwg.

² In the Awdl Vraith, it is said that Adam was created in the Vale of Ebron, where he lay five hundred years before he received life.

Bore a name of wondrous import.
 Again came with glory to the valley,
 A bridge of fame, and fully straight,
 I know the history, and it is true,
 Did God of his grace commit to bear
 As a reward in the mouth of Gabriel;
 And Gabriel with true and powerful word—
 Well is it known to me—bore it securely
 From the Catholic heaven, with a bound
 Of vast extension, to the glorious Mary.
 Of the Holy Spirit of the Father and the Son,
 The sacred golden rods of the lightning's radiance.
 Of the *three letters*, the goodly word;
 Living and resplendent was the gift.
 By the same letter, received as a true gift
 From the gates of heaven
 By our exalted science, and at our desire
 There is written the true *Wen*,
 The one half of *Awen*¹ [poetic inspiration.]
 And the exact extraction is from the name of Menw,
 From heaven; and together with that,
 The obtaining of the vigorous poetry of nature.
 And of this, gentle Llewelyn,
 Thou didst utter undeceiving verse
 Distinctly in the firmness of the faith,
 As a lofty wall, in true metre and learning,
 Respecting *Awen* [genius,] yesterday and the day before,
 Thât it is the soul of the Bards,
 The best portion of Scripture, the *word unknown*.²

¹ The word *Awen* signifies *poetic inspiration*; and the last syllable, *wen*, represents the one half of the word, according to the analysis here adopted. It would be waste of time to enter into an etymological dispute with a writer of the fourteenth century; nevertheless the translator states his opinion, that the word *awen* has its root in *aw*, to *flow*, and also to *breathe*; which has its derivatives in *awel*, a *gale*, and *awon* and *avon*, a *river*; and that it is cognate with the Greek *aw*, to *breathe*, and *awv*, the *sea shore*. So that the word should be syllabled *aw-en*, and thus exhibit its real signification, *influence* or *inspiration*.

² This unknown word, in which the *Secret* appears to be comprised, is evidently the same with that given by John of Kentchurch (p. 677) as I. O. W., and by Iolo Morganwg (p. 514) as O. I. W.; and in the "Ancient Symbols"

Manfully hast thou answered, thou of fair lineage,
And eloquently, without hesitation.

(p. 617) as O. I. U., and there said to be the unutterable name of God, and to have been formerly written O. I. O. See also p. 470. Whatever word the Bards may have framed from these characters, or whatever construction they may have placed upon it, from the statement of its being the *unutterable name*, there can hardly be a question that the three letters were originally no other than IAO, the Latinized form of ΙΑΩ; which is the Greek rendering of the Hebrew יהוה JEHOVAH; and that such was the rendering of that name, we have the authority of several ancient writers. Diodorus Siculus says it was related [ιστορουσι] that amongst the Jews, Moses attributed the framing of the laws to the God called IAO—*παρα δε τοις Ιουδαιοις Μωσην τον Ιαω επικαλουμενον θεον*: and Theodoret states that God was by the Jews called IAO—*Ιουδαιοι δε ΙΑΩ*.

This word was supposed to possess extraordinary talismanic virtues, and is together with that of ABRAXAS frequently seen on the amulets of the Gnostics, and generally in this form ΙΑΩ, [see Montfaucon;] which, from the monstrous figure of the Sun by which it is accompanied, and which was by those heretics intended as a representation of CHRIST, is by Walsh, in his *Essay on ancient Christian Coins*, supposed to signify IESUS ALPHA OMEGA. It is possible the letters may have been so adapted; but still its original import, as the Greek rendering of the Hebrew name JEHOVAH, is too well established to be called in question, i. e. the *unutterable name*, the *nomen ineffabile*, which is by the Jews not only forbidden to be pronounced, save on solemn occasions, but whose real pronunciation is said to be known only to the higher orders of the priesthood; and when the name occurs in the course of reading the Scriptures, that of *Adonai* is always substituted for it, except when a repetition of the latter word would take place, and then the name *Elohim* is used together with *Adonai*; thus on all occasions avoiding the pronunciation of *Jehovah*. It may also be remarked, that the Hebrew letters יהוה do not remove the doubt as to the real sound of the word, inasmuch as they have not the original vowel points, but in their stead those of *Adonai*, and sometimes of *Elohim*. So completely have the Jews succeeded in mystifying the subject.—See Buxtorf.

The reason the Jews give for the concealment of this name is the following. When the Almighty declared his name to Moses, (Exod. iii. 15.) he said: יהוה-שמי לעלם וזה זכרי לרר רר The import of which, as generally rendered, is in perfect accordance with our authorized translation; "*This is my name for ever, and this is my memorial unto all generations.*" Now, according to the Rabbins, this is a false translation; for the word עלם which we render *ever*, signifies also *hidden* and *secret*; so that the interpretation of the passage, they contend, is, "*Let this my name be secret: keep this in remembrance for all generations.*"

The Cabalistic learning connected with the foregoing and similar mysticisms, became very popular about the period of the revival of literature, and appears to have reached its acme in the early part of the sixteenth century, when Cornelius Agrippa wrote his *Occult Philosophy*.

It came unobstructed to the wise Eve;
 From heaven did it come, faultless and good.
 Thus did the *Awen* come to us
 By strength of grace,—the mother of powerful verse.
 There is no excellence of letters, or of learning,
 Nor life of craftwork without genius.
 Taliesin was daring in his verse;
 The hope of a prophet knew it.
 Llewelyn the celebrated, of brilliant fame,
 The hewer of song of inspired *word*;
 And disgrace to the man of oblique vision,
 Or the traitor, who would disparage to thee,
 The lover of peace, from the land of Maxen's son,
 This poem of an old grey-headed man,
 Proclaiming the fame of the two-edged sword—
 An edge in battle and in social order.

A POEM TO THE VIRGIN MARY.

Composed by Ieuan ap Rhydderch ap Ieuan Llwyd. [To St. Mary of Penrice, in Glamorgan, according to Iolo Morganwg.]
 From the Manuscript of Llewelyn Sion, of Llangewydd, being a collection of old Welsh poetry, made about 1590.

MARY is our trust against danger; the true Virgin of the myrrh incense, beautiful, heavenly, of the slender throat.¹ Great is it to obtain, by her miracle, the holy body of the Lord, in the pure church, and the streaming of his blood from the stone.

Holy Mary; pure and bright! The manifesting of the King was not an indifferent work. Thou hast obtained a good thing in thy five joys, Thou happy resplendent Sister. Thy burden was a precious gift—the bearing of the blessed Lord.

Thou, free from evil—the truthful Bible teaches, that Christ the thrice adored descended to thy womb, Mary! The people learn—I myself will learn to sing like a disciple the bright and holy song. The delightful science of harmony, a goodly employment undisparaged.

¹ This is probably descriptive of the image of the Virgin at Penrice, to which the poem was composed.

Most generous Mary, bright and beautiful, that didst instruct the glorious Son of God, who endured the rough and lacerating blood-streaming cross, with the great and horrid torturing nails.

The foregoing is the substance of the first stanzas of this composition. What follows is in the same strain ; but, from the peculiarity of the metre, scarcely convertible into prose in an English translation, without considerable circumlocution. The last verses are a mixture of Latin and Welsh, the Latin taken from hymns and addresses to the Virgin.

AN ODE TO KING HENRY THE SEVENTH.

[Copied from the Book of Havod Uchtryd. The author not certain ; but probably Davydd Nanmor, the son of Rhys Nanmor, of Vaynor Vynyw, the son of Davydd Nanmor of Gwynedd, the Bard.]

THE great miracle-working Potentate has granted our Harry,
That he may obtain a long life ;¹
And may Christ grant, through the streams of the cross,
That the son of Edmund may live five ages.

May it be granted to the honoured Sovereign of England,
The war-clarion² of the race of Tudor,
That he shall not fear a traitor,
Nor raging tide, nor lion, nor man.

The Bard then proceeds to name a number of weapons and accidents, against which he prays that the king may be protected, bringing them together without any other order than such as will suit the rhyme and metre ; as the falling of a tower, thunder, dragons, lightning, serpent, water, fire, pole-axe, knight's lance, poison, staff, arrow, glaive, sword, rapier, horse's hoof, carriage wheel, rheumatism, boil, bow, battle-axe, flail, or any iron weapon, the jaws of either dog or wolf, Irishman, Jew, Lombard, hostler, arbalest, stone from a tower, point of javelin, leopard, dart, teeth of monster, boar, horn of stag, sorrow, sickness, or any other death excepting that of old age.

The Bard goes on to commit the king to the guardianship of the Saints, and names upwards of a hundred, almost all of them of the Welsh Calen-

¹ Under this form of assurance, the Bard implies a fervid utterance of prayer, together with a retrospective reference to his successes.

² The original *Hugorn* is formed of *Hu*, a *host*, and *corn*, a *horn* : and seems of nearly the same etymology and import with the Gaelic *slogan*, a *war-cry*.

dar ; and concludes by saying, that he should be made by the Most High to be Lord of Richmond and of Somerset, an honoured Knight of gold-coloured vestment, a renowned Earl, a Duke arrayed in his collar, and a King, Sovereign of the West, and an Emperor.

AN ODE OF EULOGY.

Composed by Gytto'r Glyn, who flourished about 1450, to Davydd Llwyd of Kedewain, for the Eisteddvod which he held for the Bards at his own house, on the high festival of Whitsuntide ; copied from the book of Mr. Davies, of Penegos.

[This composition is one of those adduced in proof of the genuineness of the alleged ancient British Alphabet, called *Coelbren y Beirdd*; and it is maintained that the repeated mention of *wood* and *hewing of wood*, and the allusions to the *falling of trees*, are utterly unintelligible, excepting as referring to the cutting of letters upon wood, in the inscribing of verses upon the billets of the *Coelbren*.]

DAVYDD! the Bards are coming.
 All the minstrels with come to thy house with honour.
 Davydd, son of Davydd my chief,
 Well hast thou distributed, thou great-grandson of Einion.
 Diligently do the Bards seek thee,
 Davydd Llwyd, who withholdest not the banquet.
 Fair residence of the venerable beloved one,
 Whilst thou existest thou art a town of assembling ;
 A dwelling thou hast surrounded by sunshine,
 On the fair brow of the vale of Towyn is the house,
 The edifices of St. David's are those of thy land.
 Or the Zion of the island is there.
 The Island of the Saints, or St. James's,
 The Hospitium of the Nightingale of Bettam.
 The object of pilgrimage for every district ;
 Thou Pope of Rome, of Kedewain region.
 Thou art a second Cadell Deyrnllwg,
 Powerful, to protect us all.
 Like the faithful sanctuary cross of Keri,
 The lord of Kedewain will protect us.
 Thou hast not fled, thou wilt not retire,

To spare expense of the costly world.
 Thou maintainest thy house, thou venerable generous one,
 And distributest goods to the deserving.
 Should a King arrive, thou Pope of the island,
 And come into thy country, he would go to thy court.
 Every minstrel, every stout traveller,
 All come to thee, every one to his lodging ;
 Every poor man even as far as Glamorgan,
 Every simple person, as if he were the Pope or Sir Foulk.¹
 Every mouth—all have sung
 Long life to thee, and that was a pleasant thing.
 As abundant as is the poetry,
 So much the more difficult is it to find *wood for the song*.
 And we possessed for *poetry*
Wood for a season, if Gwilym would permit.
 There are *two edges* to each tongue,
 To cut the *wood*, the *oaks of verse*.
 The men of genius are *hewing*
 Their *verse* up yonder, out of the *wood* of the hill,
 So that there will not be found, for a while,
The materials of a poem out of the wood.
 The *wood has gone into thy poems*,
 And the *forest* will not long endure.
 There are two with poems for you,
 Exercising themselves in metre ;
 SWRDWAL, the energetic *carpenter of accurate verse*,
Felling trees to form a song.
 LLAWDDEN, with his *axe*,
 Will not leave *wood materials*, wherever he comes ;
 Extensive is the work of his craft,
The felling of trees for the keys of verse.
 Two are they who, if allowed,
Will not leave wood in the country ;
 Few are the trees on the hill top
 That remain after them, as refuse.
Hewing a poem, renewing wood,
 Not of *weak hazel*, nor of *thorn bushes*.
Commencing the verse, squaring the wood,
 Am I still doing for thee, Davydd.

¹ Sir Foulk de Warren, Viscount of Cardiff.

In the top of the *spreading oak* of three languages
 There is room to set my *axe* at work.
 Should the *woods of record* be exhausted,
 Davydd, thou art *wood* of the dwelling of poetry;
 The best material art thou, Davydd;
 The *wood of ode* and of *poem* thou art.
 Thou art the wood, the material of the house of song,
 The support of activity in the directing of ardour.
 The rafter of our language, and its roof overhead,
 Its gable beam, and its staunch joist.
 A straight grown pillar of Einion have we,
 With a strong sound core, from Gwilym.
 The stately oak of Keri, fair and venerated,
 The roofing tree of the beloved Kedewain.
 The home which need not be avoided,
 And the payment-table of the Bards art thou.
 Ivor of the mansion of the free table:
 There is no true Ivor but Davydd.¹
 Happy man on the banks of Severn;
 Hapless our lot, were we deprived of him as our chief.

ELEGY ON LLAWDDEN THE BARD.

By Iorwerth Vynglwyd, who flourished in the latter part of the fifteenth century; as did Llawdden, the subject of the Elegy.

[This poem is, like the foregoing, referred to as a confirmation of the Coelbren y Beirdd Alphabet.]

ALAS for Llawdden this present year!
 O sad event for genius, and woe to our Bards!
 The chief oak of poetry is felled,
 And the strength of Bardism of all Christendom!
 Fallen is the constructor of song, of eloquent tongue!
 The forming of the golden verse, who henceforth understands it!
 Fallen is the chief of song, of poetic expression;
 Vigorous was it whilst he gave it animation.
 A Bard was he—no dreamer.
 Rapid in his verse, and powerful was he,

¹ This refers to Ivor Hael, the Mæcenas of the Bards in the 14th century.

A Tydain Tad Awen, wise and good ;
 A Taliesin of the race of Asia.
 He restored the real intent
 And true spirit of our country's verse.
 He restored its extensive science—
 A conspicuous friend of song and oration.
 The man who bore the *axe*,
 Eminent was he found with his sagacious mind,
 The man who excelled in composition,
 Who was seen as the winner of two chairs ;
 The gold chair of Caermarthen, of undisparaged learning,
 Did the lover of knowledge possess.
 Another chair became him,
 And he received the dignity of Gwynedd.
 And the *golden axe* of Glamorgan, where wines are found,
 Did he of the superior mind obtain.
 Behold a Bard abounding in learning.
 Great was Llawdden amongst us ;
 He arranged the *Roll*, whilst, thus distinguished
 By true proof, he was our chief Bard.
 The *Roll* of styles and metres, that belong
 To the apt-language work of the Poet.
 The Roll of genealogies, which was too obscure
 In its arrangement before he set it in order.
 The Roll of the Statute—not mute was the applause
 Which he altogether gained by that.
 The successful Roll of science,
 And of general exercise of knowledge.
 Who so gracefully sings to the blithesome woods,
 With their gay and blooming aspect ?
 Who sings of love to the slender maiden,
 And so skilfully composes eulogy to the hero ?
 Who, *upon wood*, has any such scientific song ?
 Who equal to him in the *Ooelgainc* ?
 Who can *hew a song* so smooth,
 For conveying eulogy, as this gentle person ?
 An *axe* he possessed, through his own understanding,
 One that wrought beneficially in his hand ;
 And its *marks*, (vigorous was its progress,)
 Upon the composition of verse are they found.
 He would gently and wisely *hew*

With his skilful hand his elegant *song*.
 Upon the *wood*, clear tokens would he place
 With this [*axe*] in straight forward progress.
 He would place in his verse something of wise talent,
 That might exist, *in the mark of his axe*.
 And he would *hew with this* the alliterations,
 Like an eminent Chief Bard.
 Everywhere there is evidently seen
 Its own identical mark in our country.
 In every song, its object was
 To give certainty, and to excel.
 Warranted to every living man
 Are the purtenances of his science.
 In every alliteration, I assert,
 Shall be found the truth and the system.
 In every metre, correct is the judgment,
 The true blending of accurate versification.
 As to the *construction* of the metres,
 There are scarcely more than two
 Like him acquainted with it in its thorough improvement.
 He renewed the style of its *hewing*,
 He knew the number of the achievements of the Chief Bards,
 All the Rolls of the science of the Bards,
 Every office and every system,
 And the entire occupation of a master of song.
 A master was he of ancient genius deeply learned,
 Inspired was he in his learning;
 He would instruct a disciple
 In his full undertaking, and well would he do it.
 A Grammar did he present to men;
 An energetic talent did God bestow on it.
 To present a true and wise improvement
 In the work of poetry was his intent.
 To give the true meaning and construction
 To language and its metre, the golden work of praise.
 And the smooth Roll, with order and arrangement,
 And much learning at Caermarthen.
 To present a Roll against the mottled disorderliness
 Of vagrant minstrels, was a great accomplishment.
 Faultless ordinances are they
 Of Rhys ap Tewdwr, a worthy man of old.

And the Roll of Arthur, the well-esteemed,
 And likewise good and valiant.
 My preceptor he was, who gained the applause
 For the attainment of youthful knowledge,
 And for the sciences; a happy man,
 Who understood all the practice of the versifier.
 Woe, painful and acute!—alas! the mournful hour!
 To the man who esteemed him—the son of
 Gruffydd ap Nicholas, with his race
 And family, who so greatly bewail him.
 In our generation, who shall be found to regulate
 The Courts of the Eisteddvods?
 After Llawdden's departure, blind are the Bards
 To-day, because he no longer lives,
 The one who gave them complete instruction
 In the works of literature, with perfect genius.
 He is in the grave; woe to us this day;
 And his like is not seen alive.
 Llawdden, with his sage countenance,
 Has assumed the aspect of the ignorant!
 Gone to the churchyard is the chief counsellor.
 A hundred whom he has left greatly lament him.
 Alas! In the vale of Llychwr,
 In the grave does he lie,
 In yonder cold habitation of the tomb,
 The sepulchre of his kindred at Llandeilaw;
 And his soul went direct
 To heaven, in peace, to the plenteous feast.
 And there, still a Bard, with his everlasting song
 Worshipping God without disguise;
 Whilst I here, fixt like the marble statue,
 Bewail my preceptor in a sea of tears.

The same Iorwerth Vynglwyd, when visiting the grave of
 Llawdden in the Churchyard of Llandilo Talybont, composed
 the following Verse:—

LLAWDDEN with his bright inspiration has ceased.
 Who henceforth shall instruct us?
 Beneath the ground is his abode;
 Obscured is our language—dark night is come!

A POEM TO REQUEST A FISHING NET, WITH A DESCRIPTION OF IT.

By Meredydd ap Rhys, about 1440.

IVAN, prudent one, within his day
 The best in disposition and in piety,
 A chieftain unequalled in stature,
 A princely person like his father Tudur,
 Of upright form, of lion temper,
 With the hand of Nudd the Generous, of the race of Gruffydd
 Descendant and generous heir, [Llwyd ;
 And of equal privilege with Heilin Vrych.
 Neither Prince nor Baron
 Was ever so generous as this Cambrian.
 A good man, and bold upon thy charger,
 Art thou, thou lion of the blood of Llywarch.
 Good is thy aspect, thou man of reading,
 Good thy strength, if I know thee, man.
 Thy graciousness resembles that of Job
 Thy learning like that of David the Bishop ;
 Of vast learning in the sciences of Merlin,
 The two profound laws¹ are on thy lips.
 In disputation, no eloquent portion is found,
 Excepting what comes from thy mouth and wisdom.
 Valiant in the fight art thou,
 And a Saint in the Church.
 An unambitious lamb in the tavern,
 A teacher of the proud by giving judgment,
 A bold man in the day of meeting,
 An Ivor in Llanufydd.
 All know that you, Ivor,
 Possess a wise tongue and wealth.
 Long may this truth continue, chieftain,
 Of your power.—My complaint to you is,
 That I hunt the windings of the river
 With a broken tattered net ;

¹ Civil and Canon.

Gazing on the fishes of the source of Alun,
 I watch for them without catching one.
 Eminent chieftain, I declare to thee,
 That sorrowful is Meredydd for a net.
 With his experience, more pleasant to the son of Rhys
 The extent of the water than the tangled land.
 Quickly will I go to the river,
 Should I have the summer to search it,
 And once to gain its banks,
 And have a net from the liberal nobleman.
 There is a large and handsome lordly net
 In your possession, generous Ivan.
 If I shall receive a gift, I desire
 This net, and request it of you.
 In the resort of trouts, should it be granted,
 Betwixt two men shall it be drawn to land.
 Its two staves are its support,
 With its skilful workmanship, and its two lines;
 And its polished lead at the bottom,
 Throughout its length to weigh it down.
 Above is its handsome swelling bosom;
 Below, its expanded hempen covering.
 A fair web to enrich a person,
 Beautiful as the bees' honeycomb.
 It will combat the water, beating against its lines,
 Amidst the foaming of Aberceunant.
 A hauberk,¹ of the work of a strong hand,
 With its loose flowing slieve trailing after it.
 The water will be beautifully divided by it;
 Unobstructedly will it pass through it.
 Through the water, thy net, Ivan,

¹ This is not the only old Welsh composition in which a comparison is made betwixt the links of the hauberk and the meshes of a fishing-net; as in a work of a prior age, an archer of a somewhat eccentric character is told that some robber will come and ride away with his horse, which is grazing in an adjacent meadow; upon which the bold and reckless humourist speaks of the possibility of his being himself at the time on the hill slope opposite, with a good yew bow in his hand, and an arrow that would draw blood out of a weathercock, when he would shoot him such a shot, so low and sharp and long-drawn, that he would be no better protected by a breastplate and Milan hauberk, than by a whisp of fern, or a *herring-net*.

Will reach, when extended, from shore to shore.
 A vast advantage will be to me in Lent,
 To possess a net and watch the fords,
 And to receive it as a gift from you.—
 And here is presented to you a poem for it.

A POEM TO RETURN THANKS FOR THE NET.

WHAT man am I, whilst I remain in health?
 As a fisherman who more active?
 With a thousand of the fishes of Maelor
 On my table, a mighty number!
 Every body will be there, each Thursday night,
 Looking for their Friday's provision.
 I will catch on Christmas eve.
 Why should a meagre day be worse than a flesh day?
 Success to the festivals.
 Good luck to the calculating of Shrovetide.
 Why does not Lent arrive,
 In order that the vigils may commence?
 That I may fully provide the household store,
 With the ample net which was given to me?
 Briskly will I drag the sweeper
 In its capturing course after the fry.
 Small and large, most decidedly,
 Will be taken in this precious net.
 Who presented it,—such a lucky gift?
 A chieftain—and who but Ivan,
 Son of Tudur, son of Gruffydd Llwyd,
 Of the race of Heilyn Vrych,
 And his hand like that of Brochwel?
 There is the youth, and his description,
 How he sprung—a courteous man.
 Noble is the root from which he grew,
 A root which will maintain its right.
 Gwalchmai¹ is he called by those who know him;
 A dauntless man in the opening of battle

¹ Gwalchmai was one of Arthur's Knights—the "Sir Gawain" of Romance

Is he, and a buttress to his king.
 A man in need truly honourable;
 Strong is his hand on lance and sword.
 On the day of strife he knows how to arbitrate,
 And in the contest he excels.
 A hunter is the man I esteem;
 A long life to the eloquent one.
 Let Ivan, of the fair growth,
 Hunt on his fair land, his father's domain.
 In a good hour, I also on the water,
 Through bounteous means, will be a hunter.
 Madoc¹ the bold, of amplified prospect,
 The true offspring of Owen Gwynedd,
 Would not have land—my soul was he—
 Nor any wealth except the seas.
 Madoc am I, who throughout my life will seek,
 Upon the seas, that which I have been used to.
 I will walk by sea and river,
 Along their strand with my encircling net.
 Better is to be the wife of a fisherman,
 Than of one who would not seek the water.

¹ This passage has been quoted in confirmation of the alleged voyage of Madoc to America in the twelfth century. The passage in itself contains no more than an intimation of Madoc's preferring the sea to living on land, but when joined to the history given by Gytty Owain, it assumes some degree of importance. The account given by this writer, according to Powel, states that Madoc, being weary of the perpetual contentions of his brothers, after their father's death, provided two ships, in which he and his companions left the country, and sailed away towards the west, keeping Ireland to the northward, till at last they came to an unknown country. Here he left the greatest number of his companions and returned to Wales, when he again collected a large number of persons, of both sexes, who like himself were desirous of escaping from the turmoils of civil war, and with them he sailed away with ten sen ships in the same direction as before, and was never more heard of.—Now, in default of more ancient evidence, the credibility of this story mainly rests upon the time it was promulgated. Columbus made his first voyage in 1492 and returned in 1493. Gytty Owain is said to have written between 1460 and 1490. Should the last date be correct as to the limit of his writing, it is impossible that his account of Madoc's voyage can be a fabrication, suggested by that of Columbus. But should the account have been penned after the return of Columbus, there is much to justify suspicion. Until some further evidence is discovered respecting the exact time of Gytty Owain's writing this account, or the sources from which he derived his information, the question must remain undecided.—See "Hanes Cymru."

St. Peter, the mighty man, it was his lot
 To be a fisherman; most excellent was he.
 To the same pursuit will I go:
 No more than Peter will I desist.

A POEM,

By Gytto'r Glynn, to Tryhaearn ap Ieuan ap Meyric ap Howel Gam, of Waunllwg, to request the loan of the Greal, for the Abbot of Valle Crucis.

[The Greal is one of the Romances of the Round Table, written in the the Welsh language. The meaning of the word has been a subject of dispute. Some maintain that *Graal* means a cup or dish, and that it refers to that used at the last Supper, and thence called the *Saint Graal*, or *Holy Vessel*. Others suppose the word was originally *Sang real*, and so called from its containing the sacred blood shed at the crucifixion. It was the search for this vessel by Arthur's Knights that formed the subject of the Romance which the Abbot so much desired to peruse, and to borrow which he sent all the way from Yale to Glamorgan.]

THE ages of three men be to thee, Tryhaearn,
 Patron of the Bards in giving judgment,
 Son of Ieuan, the chief of Penrhôs,
 The son of Meyric, the object of my address.
 The second from Howel Gam,
 And the third of the race of Adam.¹
 A royal race, of the kingly stock
 Of Cynvyn and Bleddyn and Blaidd,
 Is thy lineage, from the Usk to the Vale of Neath;
 The kindred is of South and North Wales.
 Noble is thy blood, Tryhaearn;
 May thy end in this world be the Day of Judgment.
 Strong as the yoked ox has thy fame
 Traversed the Gwents and the Southern lands.
 The eye of Gwaunllwg art thou entirely,
 The hand and the book of the others also;
 The offerings of science hast thou
 Truly distributed, as Arthur did.

¹ The father of Howel.

The hand of Nudd to Caerlleon wast thou,
 And its people assemble where thou art.
 The mouth of learning of the Glamorgan Bards ;
 The mouth of literature of the land of Gwaunllwg.
 The mouth of all the excellencies of Gwynedd,
 From Edeyrnion to the land of Neath.
 And the skilful tongue of our language ;
 The father who cherishes it, art thou that knowest it.
 Let us go to thy court, there shall we find thee,
 At Havreford, like in a high fair.
 Eight hundred thousand extol thee,
 From Aberfraw to the vale of Pembroke.
 Well art thou styled the wise countenance
 Of all the sciences of Dyved,
 From the fair harbour where boils the wave
 Of Dangleddau,¹ to Caledonia.
 One of the heroes of Earl Herbert of Narberth
 Art thou, and his lance and his might,
 Possessing a name above that
 In the dwelling of thy own eight territories ;²
 The name of teacher and director of every learning,
 In a measure like unto the name of Moses.

The Abbot of Valle Crucis will make our land
 Altogether one entire feast ;
 At his own charge shall wine and meat be free,
 For the entertainment of you and Davydd,³
 In the same manner as thou in the Dwyallt,
 Excepting his vestments and his tonsure.
 Like as all Cambrians assemble in thy house,
 From all the Gwents, so shall it be with him.
 He by his Order is distinguished,
 You by the sciences of the world.
 All Gwynedd shall assemble here,
 Like as the eight districts of Gwent at thy fair mansion.

The sciences and endowments of knowledge
 Assuredly does Davydd love.
 For one book he does call out
 That he loves more than gold and gems,

¹ Milford Haven.² Of Gwent.³ The Abbot of Valle Crucis.

And implores you to send
 The goodly Gréal to this land.
 The Book of the Blood—the book of the heroes,
 Where they fell in the court of Arthur ;
 The book of the renowned knights,
 The book of the fair order of the Round Table.
 A book still in the Briton's hand ;
 The race of Horsa could not read this.¹
 The loan of this does Davydd, Principal of the Choir,
 Request from the bountiful Ivor.
 The kingly book, which should the venerable chief obtain,
 He would be content to live without other food.
 The holy monks also do desire to have
 The sacred Gréal in yonder land of Yale.
 Nevertheless it will not tarry there;
 From the land of Yale it will return again.
 Your old blind Gytto, he and his chattels,
 Will be your surety for its return.
 And gracious Providence, as from the dwelling of St. David,
 Will doubtless grant thee thy reward.

A POEM, TO REQUEST THE GREAL OF THE ABBOT OF
 GLYN NEATH.²

[By Black Ieuan of the Bilhook, a Bard who flourished from the year
 1460 to 1500.]

THE venerable man of Glyn Neath,
 With the truthful book which he formed ;
 Who transferred into two words or three
 All the eloquence of the world at large.

¹ The Greal, being in the Welsh language, was not intelligible to an Englishman.

² According to Anthony Powel, he was Lewis, Abbot of Neath Abby, son of Davydd Ddu Offeiriad of Glyn Neath, who translated the Service of the Virgin Mary into Welsh.—It may be observed here, that in the Myvyrian Archaology there is a Welsh translation of this Service, supposed to be by Davydd Ddu Hiraddug, a Bard who flourished between 1310 and 1360.

Seven sciences do we recognise ;
 The whole seven are in his bosom.
 Grammar, he is as firm as the faith,
 With the strength of forty grammarians.
 In Art, he is fully matured ;
 In Civil Law, he is a perfect surety ;
 In Sophistry, he brightly effervesces ;
 In Music, he has no limit.
 There is no one scholar, nor even two
 In the world of equal knowledge.
 Learning is in his possession ;
 He is also, if required, a mirror to distant countries.
 He would determine every disputation.
 Precious is his judgment ; solid is his sentence ;
 In purity like the Pope's, of ancient pure descent,
 Superior to Oxford and its devices.
 His brethren¹ were casting him off ;
 His brother was his betrayer.
 When he went across the coast,
 In the company, to king Pharaoh,
 The choicest son of Adam was he,
 A dreamer likewise, and a Bard.
 Affectionate and comely was the stripling,
 Joseph, of the sons of Israel,
 Not of the Saxons.
 He of happy disposition,
 When in the fields, says the book of Moses,
 Saw the sun, together with the moon,
 All during the day ;
 And also the stars, which with the moon
 Did worship the chosen seed.
 The ploughland did the king cultivate,
 Hill and valley, mound and boundary.
 Sometime after, being still possessed of wisdom,
 There came a scarcity of stacks of corn ;
 And the sowing of Joseph supplied
 With abundance of corn without delaying.

¹ Why this allusion to Joseph is introduced, does not appear.

Let this book therefore be courteously sent
To us from the Court of Neath by the worthy Lewis,
Who is exemplary in rebuking the ungodly,
And of true propriety in prayer to God.
And if I shall obtain from Davydd's son
The book of the Gréal without delay,
And readily against Lent,
Its proud leaves will be worth its weight [in gold.]
We will observe the supreme law of St. Gregory,
We shall have Matins in the Choir,
And after Vespers manifold will be
The uttering of praise to Mary.
Pleased is the bountiful God with the inspired song,
The glorious chant with the organ's tone.
Mounds of books will cheerfully be given,
By the pleasant-speaking son of Rhyrid,
And the chieftain, more learned than even his father,
Shall receive a token of my esteem.
Daily shall I betake me to my song,
To chant for his soul.
Out of the choirs will the Friend bestow,
Who rescues man from the deep waters,
His gift to save from suffering—
A golden jewel that will lead to heaven.

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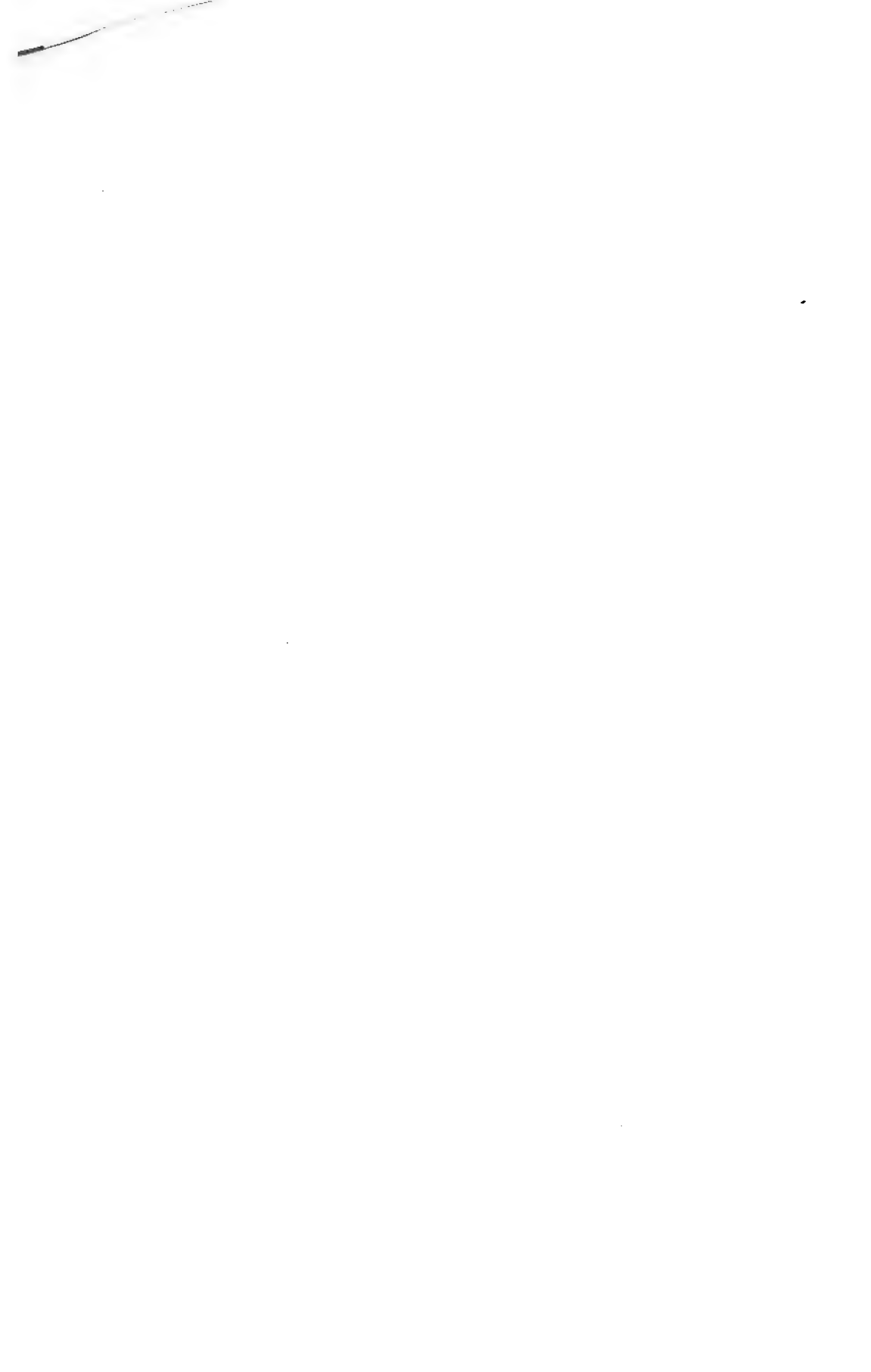
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